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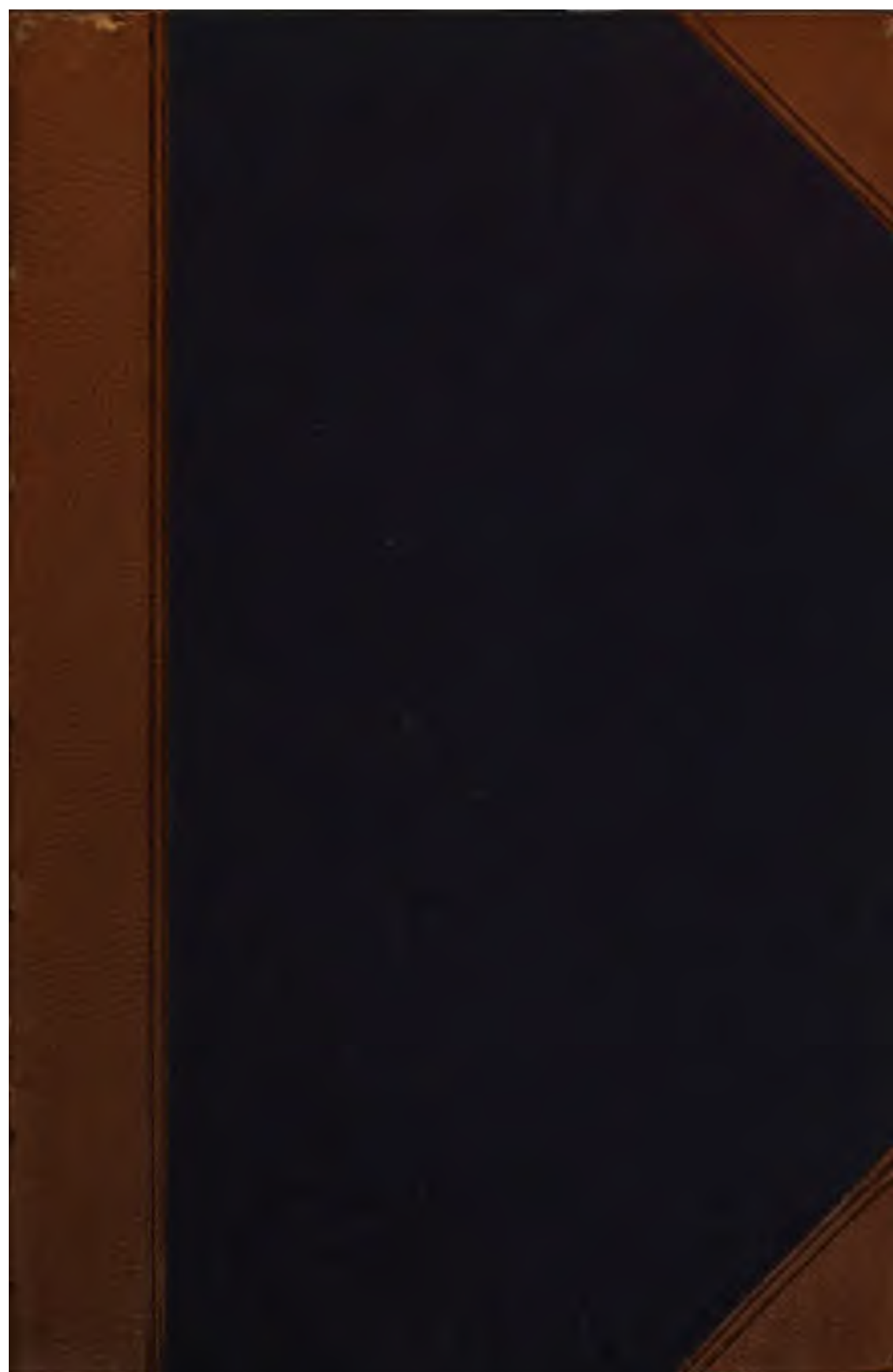
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Per. 11135e. $\frac{97}{1981}$

Subscription price, Five Dollars Per Annum in Advance.
Single Copies, Fifteen Cents.

Entered as Second-Class Matter, October 3, 1917, Post Office at Chicago, Ill.,
under No. 102,363. Acceptance for mailing at special rate of postage provided for in
Act of October 3, 1917, authorized on July 16, 1918.

Postage paid at Chicago, Ill., and at additional mailing offices.
Postmaster: Send address changes in this journal to THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

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THE
BAPTIST MAGAZINE
FOR 1881.



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BAPTIST MAGAZINE
FOR
1881.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE
WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE
CONTRIBUTORS.

VOLUME LXXIII.

(SERIES VIII.—VOL. XXV.)

Editor: REV. J. P. BARNETT.

"Speaking the truth in love."—EPHESIANS IV. 15.

London:

YATES ALEXANDER & SHEPHEARD,
21, CASTLE STREET, HOLBORN.

MDCCLXXXI.



LONDON :
PRINTED BY YATES ALEXANDER AND SHEPHEARD,
27, CHANCERY LANE, W.C.

PREFACE.



THE Editor of this Magazine has now to review the first year of his work. Modesty forbids more than a very slight allusion to what he has been able to do. He hopes that the imperfections of a comparative novice have been generously overlooked. In some respects the toil has certainly been much greater than he anticipated. It has comprised a very extensive correspondence, and, for the review department, an immense amount of reading. This latter item has sometimes smitten him with dismay, especially as many of the books which have had to come under his notice have required deliberate thought as well as careful perusal. The work of reviewing would often have been easier if more space had been at his command. At the commencement of the year he invited contributions from all friends of the Magazine who were capable of enriching its pages. That invitation has been so liberally responded to as to involve him in considerable perplexity. He has had to regret the necessity of keeping many articles waiting for insertion. This has prevailed to such an extent as to have deprived him of the opportunity of giving the ordinary items of denominational intelligence, and of condensing the news from those fields of missionary labour which are not worked by our own Society. He will use his best endeavours to overcome this difficulty in the ensuing year. In alluding to it thus, he must not be regarded as ungrateful to the writers who have so readily and kindly flocked to his help. They have his best thanks; but he begs them, and others who may be good enough to do likewise, to have patience with delays which may be inevitable. He ventures to infer that the papers which have appeared have been generally up to the mark from the testimonies to that effect which he has privately and publicly received. Scarcely a fortnight

has passed without bringing to him words of kindly appreciation—often from some unexpected quarter—and these have encouraged him. He wishes he could popularise his pages without detracting from their solidity. He is not satisfied with his progress in that direction, and hopes to succeed better in time to come. Some good writers who could help him to do so decline to contribute to a “denominational periodical;” and of course they know their own interests best! The circulation might increase more rapidly if the true friends of the Magazine would bestir themselves a little on its behalf. They are earnestly urged to this effort for the coming year.

The Editor has great pleasure in announcing that the January number will be adorned by a portrait of the late Dr. Samuel Manning.

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THE
BAPTIST MAGAZINE.

JANUARY, 1881.

Editor's Address.



HAVING accepted the Editorship of this Magazine, its readers will naturally expect me to open the first number of the New Series with a few words expressive of the solicitudes and hopes with which I enter upon my work. Whatever may have been the misgivings which I felt when the post was offered to me, they are too late now, and must be resolutely dismissed from my mind. I can already perceive that neither the responsibility nor the toil will be light. Editorial occupations are not altogether new to me; but, in the present instance, they have assumed a form with which I have not heretofore been practically acquainted. I hope to be able to adapt myself to their somewhat changed requirements without much difficulty. I am anxious to succeed, and shall neglect no possible effort to do so. May I not hope that the members and friends of our denomination will energetically assist me? I will venture respectfully and implicitly to rely upon them. If they will rally round the good old periodical which bears their name it will rise, by God's blessing, to a position of influence and of usefulness to which it has always been entitled, but which it has not always enjoyed.

Since the announcement of a change in the Editorship was made I have received many letters of congratulation, good wishes, and pro-

mises of effort to increase the sale. To the friends who have thus written I tender my cordial thanks. Not a few correspondents have favoured me with very frank suggestions as to what, in their view, would be calculated to make the Magazine more popular. I shall do my best to profit by their kindly wisdom. I do not despise popularity. If I did, some surly critic might say, "You are like the fox that thought the grapes were sour when he found that they were beyond his reach." Popularity cannot be too earnestly coveted or too perseveringly sought when it is regarded exclusively as a medium of usefulness. It may, however, be purchased at too costly a price. An inordinate fondness for what is called "light reading" is much too prevalent in our time, even amongst the members of our Christian congregations. This is a natural concomitant of the fastness of the age. With the mass—anything that is slow, however sound, is felt to be uninteresting. The literature that is not "racy," and that has not a large infusion of the adventurous and sensational, commands but scant attention. If to this disadvantage there be added a second—namely, that it emanates from, and is representative of, some distinct religious community—it is only too likely to eke out an existence but little better than that of prolonged starvation. What is to be done? It is useless to fight against an omnipotent tendency. Perhaps, however, it is not impossible to blend the solid and the smart together. I think I know a few writers who have displayed this happy and enviable knack, and I am not without hope that some of them will kindly answer to my call. One well-known friend appreciates the difficulty of the position. He says: "If the BAPTIST MAGAZINE is to rival the *Sunday at Home*, the *Leisure Hour*, the *Quiver*, &c., it has, at the same time, to take care not to lose its old place. Herein is the problem, which I sincerely hope you may be able to solve." I will do my best. We have writers among us who can both fascinate and instruct. Let me beg them to come to the help of a periodical which has faithfully served the interests of our holy religion, and which has been a trustworthy exponent of the principles of our beloved denomination for seventy-two years. It is old, but it need not be decrepid. Why should it not renew its youth, and that, too, in all needful and legitimate sym-

pathy with the altered tastes of to-day? My own convictions will not allow me to go to any false extreme of change, and my impression is that such change as may be expedient should be gradual rather than sudden; but I do crave for the Magazine such a popularity as may be compatible with purity of taste, soundness of principle, devoutness of feeling, and loftiness of aim. I invite contributions from gentlemen and ladies on all hands who have the literary gift combined with hearts that are true to the Saviour, and I ask our friends to put forth their best endeavours to multiply the subscribing readers of the pages which I hope to supply for their pleasure and edification.

J. P. BARNETT.

Oxford

Life in Earnest.



OW much of a man's life in this world is available for useful exertion? His years are threescore and ten. Ordinarily, the first fifteen are lost in the thoughtlessness of childhood; and not unfrequently the last ten are lost in the venerable repose of age. *Lost*, we say. Let not too severe a meaning be put into the word. The earlier years of life have their proper relation to the succeeding ones. The play of childhood is necessary to the development of the man, and the rudimentary, intellectual, and moral education appropriated to the same period is an essential process of preparation for what has to be accomplished afterwards. So the later years of life, during which its more active forces gradually wane, need not on that account be unproductive. The serenity of patience, the solidity of faith, the brightness of hope, the breadth, depth, and transparency of experience, and the admonitory power supplied by vivid and varied reminiscences, may combine to invest the elderly and the aged with salutary influence in the circles in which they move. But we are adverting now to that portion of human life which can, under favourable circumstances, be devoted to strenuous and useful endeavour—to the work which shall tell on destiny, and on the condition and experience of mankind. That portion comprises, at the best, only some five and

forty years. What can be done in that short time? A city cannot be built; a new idea can hardly be planted in the soil of human thought. A flower garden may be brought to perfection; a wife may be loved, and a family reared; but a great error cannot be uprooted—a great reform can seldom be accomplished—a great mission cannot be undertaken and advanced to its completion. Forty-five years—the utmost period of active service which any man can be justified in considering his own—is, as a rule, so insufficient for any really great enterprise that, on reflection, the soul is strongly tempted to say, “Let me not begin, seeing that I shall not have time to finish.”

Fortunately, it is only the weaker, the more timid, or the more indolent who reason thus. The sages tell us that the brevity of life should stimulate to industry instead of discouraging it, and in the consciousness of every one of us there is a ratification of that principle. No wise man argues that, because he cannot do everything which an enlightened and noble ambition would prompt him to do, therefore he will not try to do anything. Ought the thing to be done? If so, then, by the limitedness of my opportunity, let me set about it at once, and never rest till it is accomplished. The plea “I have not time enough,” is the subterfuge of laziness, not the noble melancholy of discouraged aspirations.

At any rate, so much as this is certain—that every man has time enough to do all that he is in duty bound to do. If our duty has not been done, we have either wasted time in idleness or have devoted it to undertakings which had no claim upon us.

And verily, the amount of solid and useful work which can be done in a few years of this short life is enough to astonish us when we rightly realise it. The old man, sinking into the grave, and looking back upon his career, may well be thankful if he can see that a single year has been well spent. For he may be sure that, in that one year, by the grace of God, he has achieved imperishable triumphs, not only of godliness for himself, but also of godly power upon others; that he has set in motion wholesome influences that shall act and augment for ever.

We greatly err if—as many shallow thinkers and observers do—we regard only the grander embodiments of success as the tests of a man's usefulness in this world. People say that Sir Christopher Wren was great because he built St. Paul's Cathedral; that Shakespeare was great because he wrote so many immortal plays, and

because his dramatic genius was at once more profound and more versatile than that of any other poet known to literature; that John Knox was great because he smashed the Papacy in Scotland. Well, if greatness—itsself tested by such stupendous achievements as these—is to be the test of a worthy and useful life, nine hundred and ninety-nine of every thousand of us have but a very slender chance! Greatness is indeed proved by the definite, superb, and abiding results of power. You judge of a poet, not by his character, but by his poems; of an artist, not by his moral fidelity, but by the productions of his hand. You ask of a general, "What victories did he win?" of a lawyer, "What robes did he wear?" of an architect, "What temples did he design?" of an author, "What books did he write?" But of the *man* you ask different and far more radical questions. Whom did he love? When did he weep? On what did he smile? How did he treat his neighbours? Was he honest? Did he often pray? Did he live

"As ever in the great Taskmaster's eye?"

This love, these tears, these smiles, this fraternal, neighbourly courtesy, this honesty, these prayers, this high-toned, sober piety—what will you say of them? That they stand for nothing? That they are useless? That, because they are insufficient to make the world stare with astonishment and shout with admiration, they are not worth cultivating? In reality, they are all things of power, elements of nobleness, and titles to reward, to peace, and to a beautiful though not blazing renown. We most truly judge of a man, not by the ostentatious monuments of his life, but by its gentle, hidden, silent influence. Do you think that a human soul will ever get into heaven by the credit of a great poem or of a magnificent picture? Nay, verily. By the sweetness, the sincerity, the moral earnestness, the God-fearing, Christ-trusting, and Christ-loving spirit wrought within him by Divine grace, a man gets into heaven. By these things, also, he gets into our hearts. We love him, and trust ourselves to him, because of his purity, his unselfishness, his spiritual sorrows, struggles, and solemn gladnesses—that which has been woven into his heart, character, and life by steady fellowship with Him "who did no sin," who was "meek and lowly," who "came to seek and to save that which was lost," and who could truthfully say of Himself: "My meat is to do the will of Him that sent Me, and to finish His work."

The invisibilities of nature are among the mightiest forces of the universe. The beams of light that penetrate all space and even all clouds—the dew that is diluted to infinite thinness that it may be absorbed by the tiniest flower—the sap that circulates through the body of the oak as the blood circulates through the body of man—the principle of growth—the law of gravitation,—these unostentatious agencies are the guarantees of all order, fruitfulness, and beauty. So with man. It is not the manifested outcome, so much as the inward temper, of our life that decides what we are. A man may make himself known to history by some grand enterprise associated with his name, by some sparkling achievement, or by some showy monument of genius or of skill; but it is not by such standards that God will judge us. "He looketh not upon the outward appearance, but upon the heart."

And, after all, there is nothing so lasting as goodness. John Keats said, "A thing of beauty is a joy for ever;" and we may say that a look of holy love, or a word of truth, is a power for ever. The achievements of genius are self-contained and monumental only; purity, goodness, faith in God, Christ-like benevolence, are evermore reproductive. The former abide simply as completed results; the latter are the results of character, which become in their turn the causes of character also, and they bring forth fruit after their kind, in some cases thirty, in some sixty, and in some a hundredfold. They are seeds—the product of other seeds; but they fall into good ground, and yield harvests of virtue, of piety, and of happiness, on which many souls live, and from which, for ever, a wider soil shall in season be supplied.

Life, then, though brief, is not necessarily a vain thing. It may be vain; with a great number of human beings, alas! it undoubtedly is so. They have in what they do no lofty purposes, no definite guiding principles, no supreme and thoughtful conscience. They accept any pleasures that may happen to come to them, or seek such as may be congenial with their tastes; and, if they find themselves in trouble, they mopeishly take it as a matter of course, and just bear it as well as they can! "God is not in all their thoughts." They have no grand conceptions of Providence, no high sense of duty. They are idle, without motive, aimless, irresolute, frivolous, good for nothing.

There is danger of even the better-minded amongst us falling into

this lamentable degeneracy. To many, life is crowded with opportunities of indulgence and with temptations to indolence. On the other hand, even earnestness itself is not without its peculiar perils—a thoughtless impetuosity, imperiousness, impatience, uncharitableness, vanity. Such a mode of living is not to be coveted any more than the life which akes itself out in a lolling and perfumed effeminacy. Wordsworth's words are worth pondering:—

“The sweet alluring clouds that mount the sky
Owe to a troubled element their forms,
Their hues to sunset. If, with raptured eye,
We watch their splendour, shall we covet storms,
And wish the Lord of Day his slow decline
Would hasten, that such pomp may float on high?
Behold, already they forget to shine—
Dissolve—and leave to him who gazed a sigh.
Not loth to thank each moment for its boon
Of pure delight, come whencesoe'er it may,
Peace let us seek—to steadfast things attune
Calm expectation, leaving to the gay
And volatile their love of transient bowers.
The house that cannot pass away be ours.”

But if life is full of temptations to indolent frivolity and to volatile inutilities, it is also pregnant with encouragements to the truly and ardently aspiring soul.

Emulation is quite admissible, and is certainly very influential. We learn the force of this impulse best by observing it in cases where no deeper or nobler impulse obtains—as in the athletic games of old. None would fight for the sake of fighting, or run for the sake of running; but spectators were present to applaud the victorious, and thus to encourage the competitors. There are in every legitimate sphere the traditions of heroes who have ennobled and glorified it, and by their fame men may be legitimately induced to suffer the penalties they braved and conquered. This is true of every occupation—that of the artisan, the engineer, the tradesman, the lawyer, the politician, the poet. It is specially true of the spiritual life. The writer of the Epistle to the Hebrews follows up his great catalogue of the heroes of faith with the stimulating words: “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our

faith, who, for the joy that was set before Him, endured the Cross and despised the shame, and is set down at the right hand of the throne of God."

Success in a worthy enterprise is always regarded as a title to honour. It is not the only title, though many think it so. There are many so-called failures which are in no sense to be despised. In this age men worship success with a very idolatry, without being at all exacting as to the means by which success is attained. In relation to such a question the career of a Beaconsfield ought to be carefully differentiated from that of a Gladstone, and many a comparatively obscure member of Parliament has lived an immeasurably nobler life than that of the late Prime Minister. Honourable success, however, is a worthy object of ambition. If the aim be true, right, good, it is surely matter for congratulation to be able to attain it, and the attainment is always the more praiseworthy in proportion to the difficulties which lie in its way. Success is the reward of tact combined with earnestness. It never comes by accident; to be realised at all it must be wisely planned for and energetically toiled for. One of our modern writers says of it in his strong way that "it may be unscrupulously bought, but when it is so it is damned even in its glory." Tact surely need not degenerate into a serpent cunning. It may simply concern itself with the adaptation of morally right means to morally right ends, with the proper estimate of the forces at command and of the forces which have to be resisted, with a foresight of contingencies, and with a readiness for all greater and lesser opportunities as they may arise; and it must do so if failure is to be avoided. Energy of thought is as indispensable as energy of action. But thought is practically useless until it is translated into strenuous endeavour. The mere dreamer, however brilliant his visions, is good for nothing, and might just as well sink into the deeper slumber in which he shall lose his power even to dream. With no more stimulating stanza could Longfellow have ended his beautiful "*Psalm of Life*":—

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

Of Hezekiah it is grandly said that "in every work that he began in the service of the house of God, and in the law, and in the

commandments to seek his God, he did it with all his heart, and prospered." His prosperity is accounted for by his earnestness.

But what is the source from whence this earnestness may be most amply drawn? It is an intelligent, deep-hearted, all-controlling piety. It evidently was so in the case of the Israelitish King just named. The single passage we have quoted respecting him supplies sufficient proof of this, and his general history confirms the quotation. His great aim was to do all to the glory of God. Such a purpose will generate its own enthusiasm—will kindle and keep alive its own fire—will be like the bush which Moses saw, ever burning, but never consumed. How sublimely it wrought in the heart and life of Jesus, our perfect Exemplar, Himself the incarnate source of all true, holy, and mighty inspiration! "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

All things in Nature have their mission, and all things in Nature fulfil their mission.

"How strange is human pride!
I tell thee that those living things
To whom the fragile blade of grass,
That springeth in the morn
And perishes ere noon,
Is an unbounded world;
I tell thee that those viewless beings,
Whose mansion is the smallest particle
Of the impassive atmosphere,
Think, feel, and live like man;
That their affections and antipathies,
Like his, produce the laws
Ruling their mortal state;
And the minutest throb,
That through their frame diffuses
The slightest, faintest motion,
Is fixed and indispensable
As the majestic laws
That rule yon rolling orbs."

Even those orbs leave none of their appointed work undone:—

"Look on yonder earth.
The golden harvests spring; the unfailing sun
Sheds light and life; the fruits, the flowers, the trees
Arise in due succession; all things speak
Peace, harmony, and love. The universe,

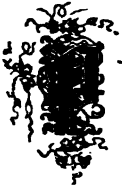
In Nature's silent eloquence, declares
 That all fulfil the works of love and joy—
 All but the outcast Man ! He fabricates
 The sword which stabs his peace ; he cherisheth
 The snakes that gnaw his heart ; he raiseth up
 The tyrant whose delight is in his woe,
 Whose sport is in his agony."

These two quotations are from a poet who, alas ! was mysteriously blind to the brighter revelations and the more genial hopes concerning humanity which are supplied by "the glorious Gospel of Christ ;" but his words concerning the fidelity of Nature and the failure of man are mainly true. Man's turpitude, however, has sprung from the abuse of a grand Freedom, which is inherent in his very being, but which Nature has never known ; and with such a freedom the restoration to fidelity is as blessed as the obstinacy of failure is grievous. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to *save sinners* ;" and in proportion to the fulness with which sinners realise their salvation in Him, in that same proportion does His life, perfect in its beauty, its benignity, and its blessedness, become their law.

This life in Christ—the highest life possible to man—is not without its cross, any more than was His. But "if we suffer with Him, we shall also be glorified together ;" and "He is touched with the feeling of our infirmities," and knows how to "succour them that are tried." "Strong in the grace that is in Him," we shall find that "His yoke is easy and His burden light." Many worldly professions are martyrdoms, witnessing not to a noble faith, but to a fatal folly. The ballet-girl has to suffer acutest pains and fearfulest exhaustion before, by her grace of movement, she can give the delight which the theatre-goers crave. The "clown," whose business it is to make others laugh, is often a sad and weary man. Commerce may be likened to a monster Juggernaut, crushing thousands beneath its relentless wheels. We will not say that there are no difficulties in the path of the Christian, no sadnesses in his experience ; but the difficulties are worth the conquering, and the sadnesses are holy and blessed. So, then, God helping us, we will not throw away our life ; nay, rather, we will consecrate it afresh—consecrate it more trustfully, more lovingly, and more earnestly—to the Father who gave it, and to the Saviour by whom it has been redeemed.

EDITOR.

A Homily for the New Year.



"So soon as I shall see how it will go with me."—PHIL. ii. 23.

AUL writes under circumstances of most touching interest. He is in prison, and is anticipating a judicial trial. It is near at hand, but he cannot foretell the issue. Should he be condemned, his loved Philippian friends cannot see Timothy until all is over; should he be acquitted, the young Evangelist will speedily join them. "How" it will be is shrouded. Hope sparkles in the Apostle's eye, but no word of certainty drops from his pen. Though inspired, he is not prescient touching his earthly future—a future teeming with interest both to himself and to his friends. With chastened solicitude he wonders *what* will be its complexion.

A kindred emotion, perhaps, fills our bosoms as we, to-day, enter on a fresh instalment of mortal existence. We begin a New Year. "How will it go with us?" Shall we be permitted to travel through its twelve months? If so, which of these shall we find bright, which dappled, which dark? Reviewing the past, realising the present, does not satisfy us. "Man is a prospective creature." He wishes to look into the future—to descry "coming events" as they "cast their shadows before." How will 1881 go with us as to health? Shall that be invigorated or impaired? Are our circumstances to be improved by gains or deteriorated by losses? Will our dear ones continue, either by converse or epistle, to "take sweet counsel with us" as heretofore? Will our interest in them, and their interest in us, be marked by steadfastness, be brightened by increase, or be shaded by diminution? Is bereavement to darken any of our homes? Shall the *deepest* impression left by those who may have to depart be the *sweetest*—"not lost, but gone before"? Are old wells of enjoyment to be sealed and new ones opened? What answers will the last day of the year supply to these inquiries? We cannot tell.

Every day of the year except this, its first, is hid from us.—Science and art have privileged man with a *partially* prescient eye. He predicts, with wonderful accuracy, a conjunction of planets, a comet's appearance, an eclipse of sun or moon, a gale at sea, a hurricane on land, a course of fine or unwelcome weather; but to anticipate personal experience transcends his prerogative. The horoscope, even

of the Apostle, fails him. Though writing affectionately to his friends at Philippi, he cannot say whether the next hour, or the next day, he is to be executed, or set at liberty, or sent back to prison. On a former occasion he said, "I go bound in spirit unto Jerusalem, not knowing the things which shall befall me there: *save*" (and this proves that he could see farther on that occasion than on this) "that the Holy Ghost witnesseth in *every city*, saying that bonds and afflictions wait for me."

It is not surprising that, to us, the future should be veiled.—Its being so is in perfect harmony with our creature-existence. We have no claim to an inspection of His plans who "giveth no account of any of His matters." To imagine that our puny hands can hold the plummet that shall sound "the deep things of God" is presumption. "It is His glory to conceal a thing." Hence the memorable rebuke which over-inquisitive disciples received: "It is not for you to know the times and the seasons which the Father hath placed in His own power," plainly implying that the question they had preferred trenchanted on the Divine prerogative. Besides, in the then present aspect of the cause they loved, they had enough to engage their profoundest musings, without craving familiarity with that which the future shaded. Thus the Christian now has, in his past and in his present, ample material for profitable meditation, more than enough to rouse, and fix, and absorb his thoughts, apart from venturing to pry into the sphere which is patent only to the Eye that "seeth the end from the beginning." How earnestly his Lord forbids solicitous anxiety (Matt. vi. 3, 4).

What already we know of God should comfort our hearts in our ignorance of the future.—We are living monuments of Divine goodness. Were the sense of hearing rendered more exquisite than it generally is, instead of its being an avenue of pleasure, we should find it an inlet of distressing pain. Thus, too, with the sense of seeing. If every day, every hour, and every moment, we gazed microscopically on our surroundings, we should almost tremble to lift one foot after another. Had the Creator, therefore, endowed our optic nerve with a telescopic power—commanding the sweep of our entire future, and vividly unveiling "how" all was "to go with us"—we should find ourselves the subjects of emotions the most *outré*. Beholding the future laden with the wondrous blessings stored up for us by Him who loves us best, we should, probably, become restless

and impatient—asking in querulous tones, “Why are His chariot wheels so long in coming?” If, on the other hand, we could foresee, and measure, and weigh all the sorrows certainly awaiting us, we should either busy ourselves in trying to ignore them, or so exaggerate their number and magnitude as to faint in the prospect—in either case laying ourselves open to the searching question, “Who hath required this at your hand?” The Cross on which Jesus died is surely guarantee sufficient that, so long as we are here, we shall “see” into the future just as far and as distinctly as the vision will promote our good both here and hereafter.

With such assured confidence, we shall frame all our future plans in a spirit of profound resignation.—Not knowing what shall be on the morrow, our every resolve will be consciously, gladly, pendent on “If the Lord will.” Not only Scripture, but experience also, points to this as our incumbent duty. Does not personal history supply instances not a few of our having fearlessly outlined a future which—had it been filled up as we determined—would, with blushes at our ignorance, have constrained us to ask, “Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?”

A veiled future should check despondency.—Some, doubtless, are constitutionally disposed to indulge—almost to luxuriate—in the sombre and the sad. They hear, all along the vista of their untrodden steps, the croaking of birds of bad omen. Morbidly listening to the chatter, they feel disposed, not only to “hang their harps on the willows,” but to break them altogether. So to employ imagination is at once to prostitute a noble faculty of the human mind, and to cast a dark reflection on the Divine benevolence. As reasonably may men attempt to describe the appearance, the mode of life, the manners and customs, and the general routine of the inhabitants of a planet they have never visited as venture, in their murky moods, to take possession of their earthly future, divinely hid. The one enterprise would not be a whit more irrational than the other. In our ignorance as to “how it is to go with us,” let us gratefully appropriate the consolation—not the less real because trite—“It is often the darkest just before the break of day, and, when the ebbing of the tide is lowest, the flowing is nearest.”

Since our future is veiled, let our present be all the more diligent and devout.—The one is in Divine keeping; the other is largely in our

own. With the uncertainties of the future we have nothing to do; from the obligations of the present we cannot discharge ourselves. "Take no anxious care for the morrow, for the morrow shall take thought for the things of itself." The farmer who—busying himself in would-be wise speculations touching the weather of next April—should neglect to attend to the work requiring to be done in the fields to-day, is grossly culpable; but so is the Christian who, unable at present to see "how it is to go with him" by-and-by, folds his arms in peevish idleness. We exhort him to act on the advice so finely given by a modern writer, "Fill the present with quiet faith, with patient waiting, with honest work, with wise reading of God's lessons of nature, of providence, and of grace, all of which say to us, 'Live in God's future, that the present may be bright; work in the present, that the future may be certain.'"

Let us be thankful that, though to us the future is veiled, to God it is radiant.—To Him not "the shadow of a shade" rests upon it. He knows, not only all things that do exist, but all events that ever can transpire. His prescience is perfect, not only in the vastness of its sweep, but in the minutiae of its details. He will never understand more thoroughly, or think more accurately on, any matter than He does now. Surprise or regret is with Him, therefore, impossible. Happy, consequently, is the man whose privilege it is to feel, "This God is my God for ever and ever, and will be my Guide even unto death." The man who, unlike the worldling, distracted by forebodings as to the future, "walks with God," rejoices (believing in Jesus) in the Divine favour, finds in every Divine attribute an object of grateful contemplation, reposes on the Divine promises as on the arm of his Almighty Friend, and, by daily fellowship with Him, is "kept in perfect peace."

Once more. *To such a man, however veiled the remainder of his pilgrimage here, Eternity is unshaded.*—It is luminous to his eye. Though unable to handle, or even to finger, the mosaic of his future earthly lot, he can "LAY HOLD ON eternal life." It is "brought," not only "to light," but within his conscious, joyous grasp. It is as surely his now and for ever as His word is true who said, "Because I live ye shall live also." Though Paul knew not "how" in a little while "it would go with him," he *did* "know whom he had believed," and could, therefore, with the utmost confidence, export goods to heaven, "lay up treasures there," and "in patience possess his soul,"

until the invitation kindled music in his ear, "Come up, hither."
Brother Christian,—

"Till Death thy weary spirit free,
Thy God has said 'tis good for thee
To walk by faith, and not by sight.
Take it on trust a little while ;
Soon shalt thou read the mystery right,
In the full sunshine of His smile."

But if my reader be not a Christian, if he be still "walking contrary to God," can he contemplate, without deep emotion, how *in time* "it is" yet "to go with him," and how he shall be, and where he shall be, when "time shall be no longer"? Oh! let this New Year, my friend, behold thee commence the sublimest of all studies—viz., "the excellency of the knowledge of Christ Jesus our Lord." Then shall earth and heaven "see it go *well*" with thee for both worlds.

Southport.

A. M. STALKER.

Forgiveness, Human and Divine.

[The Editor had the gratification of hearing the sermon (of which a somewhat abbreviated report is here presented) preached by the Bishop of Peterborough before the University of Oxford on the afternoon of Sunday, October 24th. It was evidently addressed to those (in our time an increasing number) who endeavour to frame some theory of Divine forgiveness apart from an Atonement; and it points out the difficulties which such theorists are compelled to face, but which it is impossible for them to surmount. It was very forcibly delivered without the aid of any manuscript. Able defences of the Atonement are greatly needed just now; and the Bishop of Peterborough has given to us one which is distinguished, not only by the eloquence for which he is renowned, but also by much freshness of thought and argumentation. We commend it to the careful and devout study of our readers, and especially to such among them—if there be such—as have been perplexed by the momentous questions which the eminent preacher, in the course of it, has passed in review.]



"Forgive us our debts, as we forgive our debtors."—MAT. vi. 12.

He who taught us these words is more than a Teacher—more even than a Divinely inspired Teacher. We regard Him—in common with the whole Catholic Church—as our Divine Mediator and Redeemer. We believe that He has come to us in mercy, to tell us that we may approach unto the Father, and to make our approach possible—not only to

reveal to us the way, but to be *Himself* the way. The Church has ever placed Him where He claimed to place Himself—between the human soul and God. All the great truths committed to her are inseparably connected with the great central truth—that of the Incarnation. Christianity does not call us to believe in the stupendous mystery of God becoming man without adequate reason for it. The publication of a new religion would be no sufficient reason. That might need an inspired teacher, but not an incarnate one—might need a Moses, but could not need a Christ. Proclaiming her belief in the incarnate Christ, the Church avows that “God is in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;” and as she tells this in her great voice, she declares that, for us men and for our salvation, the “very God of very God” came down from heaven, and was incarnate, by the Holy Ghost, of the Virgin Mary. Inseparably these two ideas are linked together. Take away one, and the other will not long remain. The time will then soon come—as many of our modern seers and prophets are anticipating—when men will no more agree to study the nature and person of Christ than they agree now to study the nature and person of Socrates; and in truth it will concern them very little more to do so.

It is, however, the doctrine of the Atonement and mediation of Christ that is most strenuously objected to, as a preposterous and barbarous addition to the grand and simple idea of the Father of our spirits forgiving our sins the moment we come to Him in sorrow for what we have done. It is said, “Do *men* need any such mediation or intercession in order to exercise forgiveness? What should have made God less placable, less compassionate, than a good man? What is this doctrine of the Atonement and mediation which relegates God to the old religion of fire, and pictures Him as an angry and unforgiving being, only to be appeased by sacrifice, and only to be approached by intercession and by a privileged mediator? Why cannot you go back to the older books of your faith? Why cannot you rise into the sublime idea of the prophets and psalmists of old, who, in their simple theism, took their station by the altar on which the smoking victim lay, and, looking upward, cried, ‘Sacrifice and offering Thou didst not desire. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise’? If you had not made a barbarous

addition to this simple idea, there would be no need for you, when you pray, to say, 'We are heard of the Father for the sake of the Lord Jesus Christ.'"

Let us boldly face this difficulty, for a difficulty it really is. Let us not say that we cannot argue from the analogy of human forgiveness to Divine, because God's ways are not as our ways, nor His thoughts as our thoughts. That is true in some respects, but it is not true as regards this. It is not true when God uses the same word to describe His ways and our ways; otherwise His words would be both misleading and unmeaning. Be sure of this, that if the words "forgiveness," "mercy," "compassion," do not mean when used of God at least as much as they mean when used of men, they have no meaning whatever. Let us see, then, what is the real idea of human forgiveness,—by what difficulties, if any, it is beset,—and what are the laws which govern it among men as we try to "forgive our debtors."

In the first place, what is our Lord's teaching concerning forgiveness in the text? What does He here tell us of sin? He tells us that it is something that needs forgiveness, *i.e.*, that it is not merely a disease to be healed, or an imperfection to be remedied, but an *offence*, which brings with it a penalty which cleaves to the offender as a debt cleaves to the debtor until it is remitted. He tells us, further, that for this "debt" there is a possibility of remission. The forgiveness of sin is analogous to the remitting of a debt. Our Lord gives us this as the popular, ordinary, human idea of forgiveness; it is the letting off to a man of the debt he owes,—the putting of him by the creditor, as far as he can do so, in the position he would have occupied if he had never contracted the debt. Observe—and let me carry you with me if I can—our Lord's statement is this: first, there is guilt; secondly, penalty for that guilt; thirdly, the possibility of the remission of that penalty; and fourthly, a close analogy between the remission of that penalty by God to us and man's remission of debt to man.

See, then, where this brings us. It brings us to the question how and under what conditions it is possible for us to forgive our human debtors,—those who have offended against us.

Is this human forgiveness such a very simple operation for man? Let us take it in its simplest form. An offence is committed between two equals who have no other relation between them than that of

their natural humanity. Let us suppose that any one of you has been so unfortunate as to have committed some wrong against a fellow-man. The instant you do that, the man becomes, in spite of you and of himself, your creditor. You are his debtor for two great debts,—the debt of penitence, and the debt of reparation. You ought to be sorry for what you have done, and you ought to make amends. You owe this double debt by virtue of a law that neither he nor you can set in motion, and that neither he nor you can withstand—the law of your own conscience. There is that within you that, when you have done wrong, claims from you at once the debt—the penalty of repentance and restitution. There is an advocate of the man you have wronged within your own breast. There is the voice of conscience that becomes a voice ever crying to the throne of God. It is your adversary until you have made amends, and it gives you over to the torments of your own shame, that abides in your heart, and will not depart from it until you have “paid the uttermost farthing.”

Now, it is quite true that the creditor may remit the penalty to you, and you hold it to be the very noblest charity if he does. What then? Is *all* the penalty remitted? Have you escaped all the punishment of your act? He has forgiven you, but have you, for that reason, forgiven yourself? Nay, is it not often the case that the very fulness and freeness of his forgiveness is a heaping of coals of fire upon your head, and that they are kindled and fanned into a flame by the very breath of his compassion? You know it is so, and in all the better and finer natures it is ever most keenly so.

Already, then, we have discovered this, that between equals there is no absolute and entire remission of sin possible. Behind the figure of the creditor,—even of the forgiving creditor,—there already begins to rise up, and to project itself upon our path, the shadow of law,—of law which, because it is law, is pitiless, unforgiving, unchangeable, inevitable. Even in this simplest and most rudimentary case of forgiveness, there is no absolute remission.

Let us pass one step further—to the case of social forgiveness. Suppose you and I are spectators of some cruel martyrdom, and we hear the martyr, with his dying breath, breathing out his forgiveness and his blessing upon his murderers; would any of you feel disposed to take up that legacy of forgiveness, and to repeat the blessing you had just heard the martyr pronounce? Would you

not, rather, feel your heart stirred by the deepest and most righteous indignation, calling for the very passion of justice upon his tormentors? And would you not resolve and vow that you would not know rest and peace until you had avenged him of his cruel wrong? Why is it that we could not forgive a wrong upon another? Just for this reason, that it is *his* wrong and not *ours*. We are not merely spectators of the crime; we are, by the fact of our being there, and of our being members of a society to which he and we belong, *judges of the crime*; and we have no right to remit the penalty.—And there is another reason. The instinct of self-preservation is strong in our hearts, as it is strong in the heart of society. A society founded upon mere benevolence and upon a universal forgiveness of offences could not hold together for a day.

You see that we have advanced a step. We have still the creditor to be paid, for we have still the law, and the person or persons who are to enforce the law. But observe to what small dimensions the personal element in this equation has shrunk. You see how great already looms the idea of *law*. You see that the debtor and creditor are already becoming both together debtors to the great, inexorable, universal law that binds the creditor to punish, and binds the debtor to suffer. In this aspect, you see that human forgiveness is not such an easy thing. The criminal has little to fear from the anger of his judge who is enforcing the law; but for that very reason he has nothing to hope from his compassion. It is *law* that we are coming more and more in contact with, and less and less with personality.

And now one step, and only one step, farther. Let us suppose that the criminal has paid the exacted penalty—paid the penalty that he *can* pay—and lives. He has given, in the way of reparation all that society claims from him. But is he now free from penalty. Does the society that forgives him give him back what it was compelled to take from him—it may be years ago? Can it give him back the happier years of what proves to have been a wasted life? Can it give him back the honour, the love, the confidence, the troops of friends, that once were his? Can it compel men who shrink from contact with him as they would from the touch of a leper, to give him beside them the honoured place as a guest at the banquet which he might once have been entitled to? Can it cut off the entail of his sin that goes on and on, as that sin continues to injure others by its example or by its natural conse-

quences, and so continues echoing and re-echoing on through the ages, multiplying and replenishing the earth with its evil progeny? Can it do this? Never.

And thus, you see, by the very condition of things in which we exist, that we come at last to a point in which the personal element of pity and compassion, and even, apparently, of justice itself, seems to vanish altogether, and man is face to face with a stern, impersonal, universal law, that is certain as death and pitiless as the grave; and, therefore, that for sin in such a constitution there is no possibility of remission!

So, then, forgiveness is not so simple; so, then, the idea of human remission of all penalty for an offence is not the natural and easily intelligible process that it appeared to be when we first heard the words, "Forgive us our debts as we forgive our debtors."

And now let us, in the next place, apply these analogies to the great doctrine of Divine forgiveness—to the Divine creditor and human debtor. God will forgive us, we assume, as easily as we forgive our fellow-men; and yet we have seen that the very idea of the forgiveness of a fellow-man is only possible on one condition—namely, that we completely isolate the debtor and creditor from all other relations, and regard them as equals. *Is it not clear that this is a position in which God can never stand to any one of us?* If there be one thing more clear than another it is this—that by no ill-deed of ours can we hurt God. Our goodness extended not to Him, and how can our wrong-doing hurt Him? Can He be supposed to cherish against us the passion of personal revenge that needs to be restrained? Can He keep a debtor and creditor account with us, the creatures of His breath? It is impossible. The one condition in which we cannot stand to God is that of an equal dealing with an equal for an offence. But as regards our other relations, what is He to us? He is the Ruler of all that complex system of society in which wrong produces endless debt. He is the Judge of all that vast multitude of humanity which He has created, every one of whom has a claim at His judgment-seat against his fellow that has wronged him. And if the earthly judges He appoints bear not the sword in vain, how can we suppose that the cry of suffering humanity for justice shall be in vain?

There is this further difficulty. He is the Author of that very constitution of things, of those inexorable and unalterable laws, under

which we have seen that forgiveness is scarcely conceivable. Are we to suppose, then, that He will deflect those laws, and turn them aside, at our bidding? Are we to suppose that those mills of God which, as the ancients said, grind so slowly and grind so very small that nothing escapes them, at the last will be stilled by our prayer? Where is there any room, amidst this moral constitution of the universe, ruled by a moral ruler—where is there any room for the forgiveness of sin? Where can you find the idea of the easily forgiving God which at first seemed so natural? Do you not see that all this magniloquent and windy talk about a merciful and compassionate God, so facile in His forgiveness, is the poor conception of modern Theism—the poorest and lowest conception you can form of God?—that it does not rise above the low thought of the savage, which pictures Him merely as an angry and offended man? Rise but one degree above that—rise in your thought to the conception of Him as the Judge of the earth and the Author and Controller of the moral universe, and all this talk about easy, good-natured forgiveness vanishes as the cloud-wreath vanishes at the rising of the sun.

In the last place, then, let us see what there remains as to the possibility of forgiveness. Does not our reason tell us that, unless these laws which have been described can be suspended, or turned aside, by some power or other, there is no hope of forgiveness?

What do we call that power that suspends—turns aside—deflects some natural law by the introduction of a supernatural law? We call it a miracle, and “miracle” is a word which modern science forbids religion to speak. *But a miracle, nevertheless, is needed in order to the possibility of forgiveness*—as real a miracle as any miracle in the physical universe. Yes, it needs as much a moral miracle on the part of God to save the sinner from the consequences of his sin when he transgresses the moral laws of the universe, as it would need a physical miracle to snatch him from a storm or an earthquake. Thank God, Revelation assures us that, to accomplish this, a miracle has been wrought.

What is it that Revelation tells us concerning the Atonement and mediation but this, that this miracle is the mightiest and Divinest of all miracles? that the God who has framed this natural and inexorable constitution of moral law, has entered this natural world, where men sin and suffer by the operation of these terrible laws; has come down

and taken unto Himself that sinful and suffering humanity, and made it, in the person of His dear Son, a Divine Man? Does it not tell us how that Son has died, and risen supernaturally to heaven, and that in so doing He has created, by that real and mighty miracle, for every one who dies and rises with Him, a new world, a supernatural world, a world in which they who enter are no longer under the law of sin and its natural penalty, death—but are under the supernatural law of forgiveness and everlasting life? This is what Revelation discloses to us—the miracle of a new world, even the Kingdom of the Lord Jesus Christ, into which we may flee, and, fleeing into which, we may be delivered from the operation of those terrible laws of justice and of punishment from which otherwise there is no escape.

Is this, then, to be regarded as a barbarous addition to the idea of forgiveness? Picture to yourselves—if we must come back to the picture of the old Hebrew prophet that we saw early in this sermon, when I described him standing by his altar of sacrifice, and declaring that, the sacrifice was worthless, and that God would accept the offering of his contrite heart instead—picture to yourselves, for one moment, that, on the heart of the prophet that glowed with love and trembled with hope, there had descended some such pitiless demonstration of intellect as we have been striving to set before you—namely, that without a miracle there was no possibility of his contrite heart being accepted of God. Imagine—as this conclusion fell coldly and chillingly upon his heart, quenching all his aspirations, as some windy storm of rain may have quenched the brands upon the altar of his sacrifice—imagine that to such a heart there had been given the revelation that Christ has come to us in Himself and in His Gospel, and that the forgiveness, which his intellect had demonstrated as being impossible without a miracle, was to be had by a miracle; that there had come this revelation of the marvel and mystery: “God so loved the world that He gave His only begotten Son,” and that he had seen the might of Omnipotence holding asunder, as nothing but the might of Omnipotence can do, sin and its consequences; would this have been an obstacle instead of an encouragement to him to draw nearer to the Father? There might be still the question, which is ever the question of the sceptical intellect, as to the *how* and the *why* of this great miracle of the Atonement. But difficulties of this kind would not have hindered his approach, and need no more hinder your

approach, to the Mercy-seat of the Father, than the unfathomed depths of the waters that rose right and left for the passage of the ransomed people of God hindered their passage between the dark walls on to the seashore on the other side.

And so we gather up the lessons that this word concerning God's and man's forgiveness has brought us to contemplate. To the idea of forgiveness there come three different parts of man's nature—the conscience, which tells him of a certain and just penalty for sin; the understanding, which tells him, either that there is no such thing as sin at all, or that for sin there can be no forgiveness; and the heart that cries, as the human heart ever will cry, "O God, be merciful to me a sinner!" And there is one doctrine, and one only—there is one revelation, and one only—that meets and answers, and justifies itself as it meets and answers, these three cries from the troubled nature of man. Revelation answers, "There is penalty," and deepens the voice of sorrow by telling us that the penalty is due for an offence against the Father, and that the penalty must consist in being cast out of the supernatural kingdom of forgiveness into the natural kingdom of vengeance. To the reason that demands a miracle, it gives a miracle, and speaks of the mightiest of miracles, the Incarnation and Atonement. And then to the heart, the trembling, anxious, yearning human heart, that still refuses to believe that man is the mere victim of soulless, mechanical law, and insists on believing, in spite of demonstration to the contrary, that there is a compassionate heart in Him who has fashioned us after His image—to that heart it gives an answer, "You may go again to the Father, and may be forgiven." And so we clasp the Gospel to our heart; so we kneel before the Divine presence of the Son of God and man, in whom we see incarnate the miraculous power of Divine forgiveness and of Divine love; and, spite of all hindrances that would bar us from our Father's presence—spite of the sword turned every way which the sceptical understanding still waves between man and his lost paradise—spite of the remorsefulness of our memory—spite of the terrible accusations and demonstrations of our conscience, we can still say this—thank God we can say—God give grace to every one here to be able to say it with all trust and belief of heart, "I will arise and go to my Father, and will say unto Him, 'Father, I have sinned against heaven and before Thee.'"

The Study of Nonconformist History.



THE subject to which I wish to call attention in this paper is one which, so far as I can recollect, has not often been dealt with in the pages of our magazines; but it is, nevertheless, one in which Nonconformists ought to feel no little interest, and to which they ought to attach no small importance. I am well aware that there are Nonconformists here and there to whom the study of Nonconformist history is by no means a familiar one, and for whom, indeed, the whole question of Nonconformity seems to possess but few, if any, charms. When a member of the congregation to which I am accustomed to preach saw, one Sunday morning, a somewhat imposing bill upon the notice-board, announcing that his minister would speak at the annual meeting of the County Association on the subject of Nonconformity, he was overheard muttering, "What! Nonconformity again! I wonder when our County Associations will have done parading their precious Nonconformity." He was one of those tepid, Churchified Dissenters, who are so unenlightened concerning the history, as well as the principles, of Nonconformity as to cry down every attempt to bring the subject into public notice. Are there any such persons among the readers of this Magazine? I hope not. But, if there are, let me bespeak their candid and careful attention while I try to show that Nonconformity has a history, that this history is worthy of study, and that in the study of it there are some important advantages to be gained.

It is clear that Nonconformity must have a history, because it is at this day a great fact, a mighty power in the land, such a power as no one who wishes to do anything for the moral and religious, to say nothing of the social and political, welfare of the nation can ignore. It is not the strongest force in the State at present, but it is moving on towards that triumphant position, and bids fair to reach it at no very distant date; so that even now statesmen, legislators, and reformers, all religious and political parties, are obliged to take it into account, and to regard it as an important element in every important movement.

How has it attained to its present strength and power? Assuredly, not by mere accident, nor by a sort of mushroom growth. That is

not the way with great communities, especially with such as have to increase and advance by the law of antagonism. They proceed to their full development, not by a few, quick strides, but by slow and gradual stages. In other words, they have a history. Nonconformity has not become what it is in an hour or a day. In its course it has very much resembled the progress of a great river. Go to the spot where such a river rises, and follow it in all its windings to the sea. At first you find it but a tiny rill, trickling from a mossy opening in a rock; and, for a mile or more, it is so small that it can be easily crossed without the aid of bridge or boat. By-and-by other rivulets flow into it, and as it runs through yonder valley it gathers volume and velocity enough to slake the thirst and wash away the refuse of villages and towns. Still growing as it glides along, it becomes wide and deep, bearing on its bosom no small portion of the commerce of the world. Increasing yet further as it flows, it expands into a noble estuary, and mingles its mighty waters with the sea. Even thus has it been with our Nonconformity. It has not come with sudden, startling power upon society. It has not sprung to its present greatness by a single leap. Like the small beginning of a swelling river was its commencement in England. Even as far back as the reign of Elizabeth, which was really the period of the foundation of the present Church of England, there were a few who detested the formalism of the Church, resented its restrictions, and were bold enough to separate themselves from it. In subsequent reigns, the number of these went on increasing, until at length in 1662 the memorable "Two Thousand" said, "We can conform no longer;" and out of the Church they came. From that moment Nonconformity grew and spread with a rapidity truly amazing; and to-day, such is its magnitude, that it embraces a full half of our population.

Yes, Nonconformity *has* a history—a history neither short nor inconsiderable. And, happily for us, its history does not remain altogether unwritten. The poet Cowper laments the neglect with which Englishmen have treated the memory of their heroic forefathers in the words:—

"With their names
No bard embalms and sanctifies his song,—
And history, so warm on other themes,
Is cold on this."

But this language is not entirely just. The history of Nonconformity will, without doubt, be written more fully, and perhaps more graphically, some day than it has been as yet; but it has already commanded historical pens of no mean energy, skill, and fidelity. Besides the general narratives of its rise and progress, much of its history may be gathered from the biographies of great and good men who have adorned its ranks and stimulated its march from time to time. The "History of the Puritans," by Daniel Neale, and the "Lives of the Ejected Ministers," by Edmund Calamy, together with the writings of such men as Hanbury, and Price, and Bogue, and Bennet, and Fletcher, and Waddington, and Vaughan, and Halley, and Stoughton, and Stanford, and Bayne, to say nothing of the numerous county histories which have been prepared of late, are evidence enough that Nonconformity *has* a history.

And this history is worthy of study. On this point, one is tempted to say a great deal; but a few considerations briefly indicated must suffice.

First, the history of Nonconformity is a thrillingly interesting one. All who are acquainted with it know that it is no dry or heartless narrative. A man must have a very stupid mind and very narrow sympathies who can take it up and lay it down again without finding in it much to fix his attention and to fire his spirit. It is the history of a prolonged and terrible conflict,—first, between truth and error; secondly, between right and wrong; and thirdly, between freedom and bondage. Take the history of Nonconformity in any one of these three great aspects, and it would be simple inhumanity to be indifferent to it. What, then, must be the interest it is fitted to inspire when all these are found blended together! Talk about romance! You will find plenty of it in the annals of Nonconformity; not romance in fiction, but romance in real life; and that is the most engaging as well as the healthiest romance of all. Earnestly would I urge the young men and women of our churches to make themselves familiar with the toils and sufferings of their pious ancestors; for, in so doing, they will find not only much of truth to instruct the understanding, but also much of romantic beauty, little as that quality is usually thought to be allied to Nonconformity, to kindle the imagination, and to thrill the heart.

The history of Nonconformity sets forth the only real power by which the freedom of the human intellect and the sacredness

of the human conscience have been asserted and fought for. If there had been no Nonconformity in the past, what would have been our condition to-day in regard to these two chief rights of man? Both intellect and conscience would have been sprawling in the most abject slavery. Mr. Matthew Arnold may plead that a National Church is eminently favourable to the free development of theological thought and religious life, but the facts of history are against him. "Every fresh growth, whether of thought or of life, within the Established Church, has found itself repressed and restricted by the Articles and the services; and, just when it promised to flower, has either died off, or has had to be transplanted." Wherever a Church Establishment has reigned without a rival, its direct tendency has been to check all healthy outplay of individual thought and to bind down the intellect and the conscience to its own dwarfed and rigid standards. Against this our Nonconformist fathers toiled and struggled. They were always jealous of repressive influences. One of their most essential principles was the right of private judgment, the freedom of every man to think for himself and to act out his convictions without restraint. Consequently, the influence they exerted, both directly and indirectly, was perpetually tending towards the liberation of the intellect and the conscience from the shackles which had so long fettered them. They did not simply contend for a certain set of principles, but, in contending for those principles, they brought to bear upon the general mind of the nation an emancipating power. They, and they alone, kept alive the spirit of religious inquiry, together with that of personal responsibility to, and reverence for, truth. Read their history, and deny the conclusion if you can.

Again, the history of Nonconformity supplies the best—indeed, I think I may safely say the only—explanation of the *civil* liberties we enjoy. Suppose there had been no Nonconformity at all in England, that the State Church had simply had in everything its own way, would England have enjoyed the civil liberties she enjoys to-day? It is an historical fact that the main power of the State Church has been used for the curtailment and repression of civil freedom. The enjoyment of civil liberty, generating as it does a passion for liberty of every kind, has always been felt by the abettors of the State Church to be subversive of that Church's supremacy, so that they have, as a body, invariably been found in favour of a limitation of

the civil rights of man. And the history of Nonconformity shows that the development of Nonconformist power has always been in the direction of civil freedom. The historian Hume, writing of the Tudor period, declared that "the precious spark of liberty had been kindled and was preserved by the Puritans alone," and that to them "the English owed the whole freedom of their Constitution." Lord Russell, speaking in the House of Parliament, said—"I know the Dissenters; they carried the Reform Bill, they carried the Abolition of Slavery, they carried Free Trade." And Mr. Gladstone, addressing a deputation in the Memorial Hall, said—"Least of all can I doubt the Nonconformists, who have ever formed the central fortress of the principles of justice and humanity." Yes, it is to the Nonconformists of England that we must trace the civil liberty which England enjoys. It is impossible to read their history "without claiming that the influence of their opposition to arbitrary power be not lost sight of in counting up the forces which have formed the English Constitution, without claiming that the story of their fidelity to conscience inosculates with the civil history of England, and is part of the sore travail of other generations into which this great nation has entered." Surely, if we have any regard for the liberties we enjoy, we must be interested in reading the records which tell how those liberties have been won.

Once more, the history of Nonconformity proves that it is to Nonconformity, in the broad sense of the word, that we owe most of the great religious and philanthropic movements which have contributed so largely to the progress of the nation. The great religious revivals which have taken place in our land have been almost invariably promoted by religious men who were working outside the Established Church. John Wesley was in the Church when he first awoke to the importance of preaching the Gospel to the masses, but he could not preach it freely and effectively until he had left the Church. The great missionary enterprise did not originate in the Church of England. It was not until the Baptist Missionary Society, formed in 1792, and the London Missionary Society—practically a Congregational Institution—formed in 1795, had been carrying on their splendid work for some years, that the Church Missionary Society was begun. The Church of England did not start the great Education Movement. On the contrary, it did its best to keep back education from the people until it was found that the Nonconformists

were, at great pecuniary cost, and in the manifestation of immense energy, spreading education far and wide. Even then the work was taken up by the supporters of the Church, not out of any love for the spread of education *per se*, but chiefly because they wished to have the education of the people in their own hands. And so has it been with other great and beneficent movements. They originated outside the State Church. That Church caught the contagion of them; but where did the contagion come from? The history of Nonconformity alone answers the question.

These considerations ought to be more than sufficient to show that the history of Nonconformity is worthy of study. It remains now to be seen that the study of this history will have some advantages for us which we cannot well afford to miss. A few of the chief of these I will point out.

The study of Nonconformist history will help to keep alive in our hearts reverence for the authority of the Word of God. This reverence was one of the most marked features of the Nonconformity which we have inherited. The first Nonconformists were constrained to come out from the Church because they felt that it was an unscriptural institution, and the strongest arguments which they levelled against it were drawn from the Word of God, and were clenched by "Thus said the Lord." As it was in the beginning, so has it been mainly throughout. Reverence for the authority of the Word of God was the one thing which, more than all others, influenced the Nonconformists of the past, and made them strong to dare, to suffer, and to die. Of this reverence there is a great deal too little in the times in which we live. We think, and feel, and speak, and act too far away from the Divine Book. We are too content with the streams which in their flowing do not preserve their purity, and go too seldom to the fountain-head. This is an age of sermons and pamphlets and magazines and religious newspapers. Truth is admixed, diluted, made weak by the time it reaches our minds. And so it is that the religious life of to-day is so much less robust and stalwart than in the days that are gone. The Nonconformists of the past used the "Sword of the Spirit, which is the Word of God," in their grand warfare. We fall back on a pretentious philosophy, on human sentiment, on that which the reason suggests and endorses. The authority of the Book is practically of comparatively little account in many quarters. I know of no antidote to this sad tendency more direct and powerful

than the study of the heroic ages of the Nonconformity of which we are and may well be so proud.

Again, the study of Nonconformist history will help to check the modern doctrine that creeds have little or nothing to do with a man's spiritual life. This doctrine has been very frequently and emphatically asserted of late. We have been constantly hearing it said that it matters not what a man believes, so long as he has within him "the life of goodness." But how a man can have within him "the life of goodness," in any deep, Christian sense, who has no definite Christian beliefs, I am at a loss to imagine. Take all definiteness of doctrine away, and what foundation would there be left for religion to take its stand upon? The doctrine that religious creeds are matters of indifference derives no sanction from the history of the past. Our Nonconformist forefathers were as conspicuous for the distinctness of their beliefs, for the tenacity with which they held them, and for the fearlessness with which they propagated them as they were for any other qualities they possessed. We are far from alleging that all the principles for which they fought were true, or that the creed-forms in which even many of their truer principles were embodied were the wisest and the best; but we must honour them for the care and conscientiousness which they threw into the study of Divine Truth, and for the example which they have bequeathed to us of that noble, devout, self-denying homage to Truth by which they were animated, as seen in the definiteness which marked their beliefs, and in the zeal with which those beliefs were defended; and, discerning in this no small part of the secret of the mighty power they wielded, we should be desirous of following in their wake. We may not accept many of their dogmas, but we can cultivate their conscientiousness, and we can strive to make our beliefs as clear and as definite as they made theirs. This will give us something of their majesty, weight, and influence.

The study of Nonconformist history, moreover, will tend to suppress the spirit of intolerance. Whilst our Nonconformist predecessors had clearly defined beliefs of their own, to which they attached the utmost importance, not only for themselves, but also for their fellow-men; they recognised the right of others to the liberty which they claimed for themselves, and were ready to grant it to any extent, consistent with the maintenance of their own freedom. They did not hesitate to denounce the dogmas which they felt to be

deeply unscriptural and dangerous ; but such denunciations were no sign of the spirit of intolerance. They were simply a proof of fidelity to personal conviction. Intolerance of those who differ from us is not synonymous with fidelity to truth. Side by side with fidelity, liberality should advance. If, for instance, I believe that the doctrine of Baptismal Regeneration is a monstrous and soul-destroying error, it is my duty to say so ; and I should be recreant to my own faith if I refrained from saying so merely on the ground of charity. Such charity is no benefit to my fellow-men who differ from me, whilst it is treason to my own convictions. But whatever may be the energy with which I denounce what I conceive to be a dangerous heresy, I ought not to be supposed, by reason of that, to wish in the slightest degree to interfere with the religious freedom of those by whom such heresy is held. I ought to recognise their right to think for themselves as completely as I recognise my own ; and if I am consistent in my belief of the doctrine of the right of private judgment, I shall be just as ready to fight for the religious liberty of those whom I deem heretics, as of those whom I hold to be sound in the faith. If the history of Nonconformity can teach us anything, it will teach us that.

Again, the study of Nonconformist history will nurture in our hearts the feeling of thankfulness. Some people prate and other people whine about "the good old times." They take pessimist views of the present state of society, and of its future prospects. In their judgment, the world is going to the bad as fast as time and the devil can carry it. Now, there is plenty to mourn over in our times, it is true ; but there is not a little to be thankful for. Taking it altogether, the condition of England is purer, freer, grander, stronger, than at any previous period. And not a little of this improvement is owing to the great reformation which was started by the leading Nonconformists of two and three centuries ago. They saw the mass of the people wallowing in ignorance and corruption ; and they set to work, as best they could, to ameliorate their condition. The ignorance was dense and the corruption rank, but these brave men fought heroically ; and although they became the victims of animosity and persecution, yet they did not fight in vain. Through their instrumentality the times gradually changed for the better ; the darkness gave way to the light ; the vices by which society was degraded and cursed lost not a little of their rabidness ; civil and religious liberty once more turned

her eyes hopefully to the throne from which she had been driven; religion came back to the nation as a thing of beauty for the imagination, of comfort for the heart, and of holiness for the life. The reformation was great, and it has been steadily going on to this day. The rich fruits of it we ourselves are abundantly reaping. Surely we cannot read the history of the men who began it, and who carried it on, amid severest strife and keenest sorrow, without holding them in high esteem, and without having the spirit of thankfulness stirred up and established in our hearts?

Again, the study of Nonconformist history will encourage and incite us as Nonconformists to go forward to yet further triumphs. Lord Russell said, "Rest, and be thankful." We say, "Be thankful, but don't rest." That which has been secured to us through contumely and tears and blood we must cherish, and protect, and extend. It is threatened by the revival of some of the worst errors against which the strong men who went before us had to contend. The sacerdotal spirit is waking up afresh. That spirit means not only dishonour to Christ, but oppression for man. In proportion to its power it always enslaves. Let it go on in the same ratio for fifty years more as it has done during the last fifty years, and the old battles will have to be fought over again. Surely if we study the past aright, we shall be the better equipped for the struggles which may await us? But even on the hopeful supposition that, as a nation, we shall not, in relation to this matter of sacerdotalism, seriously retrograde, the work of Nonconformity is not yet complete, nor will it be so long as the union of the Church with the State continues. That union was never more energetically defended, so far as appeal to argument is concerned, than it is to-day. Of this we do not complain. Those who hold that the principle of a State-establishment of religion is in harmony with the truth and will of God are justified in using all legitimate means for its maintenance. It is now too late in the day for them to persecute their opponents after the coarse fashion of the olden time. The spirit of persecution peeps out now and then in petty, contemptible ways; but we rejoice in the higher and humaner methods to which the advocates of the State Church are now resorting in defence of their favourite institution. And surely we shall not be guilty of the treachery to our principles which would be involved in retirement from the field, now that the weapons of the warfare are those of reason, rather than those of force. "Let

us grapple with men that think, and let us show that we can think as well as they." Our conviction is, that we have truth and right on our side. That conviction, fed by the memories of the past, should stimulate us to fidelity until the work is done.

Lastly, the study of Nonconformist history will nourish within us the spirit of Christian patience. Such patience we shall be required, as Nonconformists, to exercise. The great ends for which our fathers strove, and for which we ourselves are striving, are not, perhaps, so near accomplishment as some suppose. It does not follow that because the appeal of our opponents is made to reason, and because the arts of suasion are adopted, therefore the movement forward will be more rapid. The probability lies in the contrary direction. The appeal to force instantaneously arouses the instinct of defence. The appeal to reason does not necessarily beget immediately, either the consciousness of the power to reply, or the disposition to use it. It is likely that the mildness of the process may postpone the result. The result, however, is certain, and the postponement of it ought neither to dishearten us, nor to impair our courage, nor to undermine our hope. We must still press forward to the mark, letting "patience have her perfect work," never loitering, never flagging, never turning either to the right hand or to the left. Such is the necessity which is laid upon us, the necessity of patience; and to meet this necessity, I know of nothing so helpful as the study of the grand history of our sainted predecessors. How they toiled! How they suffered! And yet how heroic they were! Men of great, strong souls, how tender and yet how stern! They were marvellous for their heroism, but they were so because they were exhaustless in their patience; and we cannot read their sublime history without having that noble virtue strengthened in our own hearts. It will, indeed, be a shame if the milder dispensation under which we live should still be regarded as so severe and trying as to set us complaining and doubting, whilst the far sterner dispensation to which they belonged nurtured them into a faith which nothing could embarrass, and into a submissiveness which nothing could mar.

Yes, Nonconformity has a history; that history is worthy of study; and by all who study it there are important advantages to be gained. Let us, then, turn to it with an ardour and a delight which we have never brought to it before; let us familiarise ourselves with the annals of the past; let us recall the burning words and brilliant

deeds of our noble predecessors—men who did most benign and blessed work in their day and generation, and who have left us, not merely a name which we may well be proud to bear, but also an example which we may count it our highest honour and our richest joy faithfully to follow; let every fresh perusal of the records of their struggles animate us to “endure hardness as good soldiers of Jesus Christ,” and constrain us to heed the summons which comes to us from heaven, “Be not slothful, but imitators of them who, through faith and patience, inherit the promises.”

“Lord ! we lift our fathers’ banner ;
 Lord ! our fathers’ might we ask ;
 Give us, in still nobler manner,
 To fulfil their glorious task.”

B. WILKINSON, F.G.S.

The Sin of Bribery.

An Address at Colston Hall, Bristol, on September 21st, 1880.

BY THE REV. RICHARD GLOVER.

“Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver, saying, ‘I have sinned in that I have betrayed innocent blood.’ And they said, ‘What is that to us? See thou to that.’ And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”—MATT. xxvii. 3—5.



TAKE this subject because I think some recent events prove the necessity for a more earnest consideration of the question than is usually given to it. The disclosures that have been made of the corruption practised in so many cities of the land prove that bribery is a sin which easily besets us. The amusement inseparable from the unveiling of futile knavery tends somewhat to dull the edge of the disgust we ought to feel, while the high character of many drawn into the commission of these crimes, instead of quickening our watchfulness, is apt to produce a feeling that there can be nothing very wrong in what is done by men so respectable.

I know there is a danger always attendant on preaching on the sins of absentees. We deal best with those sins committed by the sinner in the pulpit, and next best with those of the people in the pews. There is a danger of gathering complacency under protests against others' wrongs. Still this fault lies palpably before us all—a fault of huge dimensions, marking both of the great parties in the State, and threatening, if it extend itself, the gravest injury to our national well-being. It is well that the pulpit should speak on such a matter, and endeavour to turn the interest existing in it into some line of meditation which would prove useful to replace corruption with patriotism.

I wish to lay before you, first, some general considerations on the sin of bribery; and, secondly, the great illustration of it furnished by the text.

I.—THE SIN OF BRIBERY IN GENERAL.

I can quite understand that there are many amongst the two or three millions of voters in the United Kingdom who have never thought of the duties and responsibilities of an elector. They do not know why they have a vote, or what they should do with it; and, finding many anxious to get it, they not unnaturally set themselves to sell it to the highest bidder. Doubtless, He who makes all proper allowance for our faults will find some receivers of bribes of whom He will say, "They knew not what they did," and on that score will more easily "forgive them." But if you cannot blame the ignorant and the degraded, the case is different with those possessed of mental and moral intelligence.

What is an elector? What is this vote about the giving of which such fuss is made? It cannot be too clearly recognised that every elector is one of the rulers of this great empire, and that his vote is something by which he helps to determine what the policy of England is to be. We have inherited from the patriotism and energy of our forefathers a well-conditioned State; laws fairly equal for rich and poor; liberty so perfect that it leaves us free to do whatever we desire, so long as we do not injure others; and an order so calm that it permits the development of national wealth and prosperity in the highest degree. Each elector has in his keeping the charge of the national well-being. According as he votes carefully or carelessly, he will confirm the well-being of the people, or will enfeeble it. There is no blessing to the people greater than a wise Parliament;

there is no curse more grievous than a foolish one. According as the body of electors shall use their power well or ill, we shall have a Parliament able to aid the progress of the people, to remedy injustice, to restrain vice, to foster trade, and to preserve the incalculable blessings of peace; or a Parliament incompetent, and perhaps indifferent, to accomplish these great things. A vote, therefore, is a *trust* committed to us by the nation, to be used for the nation's good. It is not ours to do what we like with it; it is ours as trust-money may be ours—something of which we have the care, but of which those for whom we keep it are to have the benefit. If a judge sold his verdicts, there would be but little difficulty in seeing at once the wrong of that offence. Every one would feel at once the crime of such a violation of an honourable trust—the wickedness of deciding on any considerations excepting the right and the wrong of the case before him. *Every voter is a judge, and every vote is a verdict*; and to give, for money, a vote thoughtlessly or against the conscience, is a crime of the same kind as the selling of a verdict to one who wants more than justice would allow him.

To those men who have taken bribes recently, it was nothing what might become of their country—whether legislation was to be just or unjust—whether the well-being of the people was to be advanced or curtailed. They gave their verdict in that great Court in which the electors of England were a jury sitting on one of the gravest causes that ever came for judgment before a people, not to the party which in their judgment had justice on its side, but to plaintiff or defendant indifferently, according as one or other was most inclined to buy the verdict to which he feared he was not in justice entitled.

If a vote is thus a trust with which we are charged for the well-being of the nation, and if to give it carelessly or against our convictions is a crime the same in kind as, and differing only in degree from, that of selling verdicts in a court of law, the greatness of that sin will be still more clearly seen by observing how many are affected by what is done.

Our English empire contains somewhere about 320 millions of souls; our electoral constituency consists of a body of about 2½ millions. So that, taking the empire through, there is only one voter to every hundred subjects of the British Crown. Every elector, on the average, can affect by his vote the well-being of a hundred of his fellow-subjects. He is the mouth-piece of a hundred persons

who have no other representative. If he addresses himself to the discharge of his duty aright, informing himself of all that bears on the questions submitted to him, he has the satisfaction of doing what tends to promote materially the welfare of, on the average, a hundred human beings. If, thinking only of guzzling and drink, or moved only by greed, he votes without thought, or against his judgment of what is right, he has the blame of having acted in a way which tends directly to injure, and may injure materially, the well-being of a hundred of his fellow-men. If we knew the abject poverty in which hundreds of millions in India exist, who have no vote of their own by which to influence the administration of their affairs; if we knew the abject poverty of millions in Ireland who are in the same case; and if we knew how much it can be proved by experience that a Parliament of wise, honest, courageous men may do to improve the condition of their fellow-subjects, and how much a foolish Parliament can add to their misery, I believe there are very few even of the most corrupt of our electors who would not, from very compassion, repent of their levity and greed, and address themselves to the discharge of a voter's duty with the most careful and honest resolve to help their suffering fellow-men to better laws.

This consideration of the vast number of English subjects who have no representation whatever, either in our national or in any local Parliament, cannot but be felt to enhance the responsibility of every elector. He has to think of those who have no voice, and to help the cause of those who are unprotected. If, careless whether those affected by his vote have their sufferings increased or lessened, he cares only for the bit of gold with which some seek to seduce him from the discharge of his duty, will the God of the defenceless and the poor not judge him for such a fault?

I have spoken of the sin of receiving a bribe to violate a trust. If it be a sin to *receive* a bribe, what must it be to *offer* one? Here it is well to tread humbly. Perhaps, had we been tempted, we would, like others, have fallen—have fancied, like Herod when he ordered John to be beheaded, that really such a sin was an absolute necessity. At the same time, if we have to judge those gently who commit the crime, we must not call evil good, or blind ourselves to the greatness of the crime which they have committed. To give a man money to tell a lie—how dark and guilty a thing is that! To become seducers—to use our influence and wealth to get men to be

less honest, less truthful, less patriotic—to lower their self-respect—to help them on the way to the hell which is the special doom of the liar—what an atrocity! Gold is given men to do good with—to lessen misery, not to destroy virtue—to multiply the joys of men, not to increase their vices. Leave the devil unhelped. He is a seducer sufficiently strong without respectable men enlisting in his service and doing his work. If we cannot reach title or place without corrupting the morals of another, let us remember that it is an honest man's part to go without it, and that he will do so. If, for the sake of adding two letters to his name, a man does that which makes people liars by the score, no kindliness of natural disposition, no respectability which in other directions he exhibits, ought to keep us from branding his action as one of the greatest crimes which a man can commit. It will not do to say,

"We are not our brothers' keepers." In a world where conflict is stern—where it is hard to rise, and easy to go astray—our fellow-men have a right to all the help we can give them in the attainment of whatever is honest and just and good. If, on the contrary, we help them to be liars and hypocrites—to neglect the interests of those for whose good they are entrusted with political power—to debauch themselves with drink,—however painful the judgment of the human tribunal may be at which we have to avow our faults, there is another tribunal at which all the moral injury we have inflicted will find a more searching scrutiny, and, if unrepented, a more terrible award.

There is one other consideration which may not add much to our impression of the sin of bribery, but which will suggest the mischief of it. *They who corrupt others must be themselves corruptible.* It may be that they would not take a money-bribe; they may have too much self-respect, or too much wealth, for that. But it is obvious that they who have so slight a conception of the duties of the voter, and such a contempt for the idea of his honesty, will not have a very exacting sense of the duty of their representative. They will represent the looseness and indifference of their constituency better than its interests. General corruption in the constituencies of any land has always been faithfully reflected in the general corruption of the governing bodies of that land. Men who have bought parliamentary power will never feel much responsibility as to its employment, and will probably feel that they have a right to sell it—it may be for place, it may be for title

it may be simply to keep the favour of their party—but for some such price they will always be ready to sell the verdict they should pronounce according to truth and justice. Is it desirable that a Parliament which governs one-fourth of the population of the world should be composed of men with loose notions of their duty, and seeking power for selfish reasons of mere vanity? Is it to such men that the government of this vast assemblage of diverse peoples should be confided? We want men who will go to Parliament, not to air their dignities, but to take a grave and enlightened part in furthering the good of those who compose this great empire. Let bribery flourish, and it is simply an impossibility that such an empire as ours can thrive or even endure. Should corruption become the general characteristic of the constituencies of the land, there will be folly in our legislation, recklessness, neglect, needless wars—the absence at once of the effort and the power to promote the moral well-being of the people.

Put all these considerations together, and there will be little need to add more to demonstrate that bribery is one of those sins which are demoralising to individuals and dangerous to the community in such a degree that all honest persons should visit them with the severest reprobation.

But a general discussion does not strike the imagination with the force of a fact. I would therefore seek to enforce my general argument by drawing your attention to—

II.—THE GREAT ILLUSTRATION OF BRIBERY FURNISHED BY OUR TEXT.

The greatest crime in human history was done for a bribe. To all ages, Caiaphas and his fellows stand as the specimens of those who give, and Judas Iscariot as the type of those who receive, bribes. It was the case of a man taking a bribe of £15 or £20 to betray his Master and Friend. The worst bribe ever given or taken, it presents, in all its naked hatefulness, the features of evil which every bribe presents in a lesser degree. Observe a few of the features of the story.

1. *Men unscrupulous in expending money.*—People that have five-pound notes to give away have temptations proportioned to their wealth. A careless lavishness may foster infinite evil; and the abuse of wealth in corrupting men stands as high in sin as the use of it in blessing men stands in sanctity.

2. *You have here one too greedy of gold.*—It is strange that so few seek to guard themselves against this. There are few things so dearly bought as gold. Some give all their leisure to get it, some all their thought; some part with their self-respect, some with their peace of mind; some sell all their manliness, some all their virtue. Here greed drives Judas to that crime which was the marvel of hell itself! Brethren, we are all fond of money; let the example of Judas set us on our guard against it.

3. Observe, further, that *some delude themselves by supposing that the guilt belongs only to him who takes the bribe, while the advantage remains with those who give it.*—Such was the feeling expressed by the priests. When, in the bitterness of remorse, Judas comes confessing that he has sinned in betraying innocent blood, how significant is the contempt with which they speak! "Of course you have; but what have we to do with it? That is your look out. See thou to that." Just as to-day men look with loathing and contempt on the wretched creatures who receive their bribes—pitying them, condemning them, pluming themselves on the possession of a degree of honour which could stoop to nothing so low, and complacent in the idea that the elector gets the money and the guilt, while they get the honour and the advantage.

These priests were a little premature in their complacency. God parcelled out the guilt on other principles, and did not let them off so easily.

They who instigate and profit by a crime are, even in the eyes of human law, reckoned as partakers of its guilt; and this idea, that we can deftly get the advantage and leave to others the guilt of a crime, will be found in our experience as delusive to us as it was to the high-priests.

4. Lastly, *observe the bribe accepted doing no good to him who took it.*—So little, that he was more eager to get quit of the money than to get hold of it. It burnt him as if it had been heated in hell-fire! So he casts it down on the floor of the Temple. It so embitters life, that he goes and hangs himself!—ends hope, and perfects his perdition! No bribe has ever done the man who took it any good. The money you work for brings with it a blessing from God. You can increase your children's welfare with it. You can use it to some good purpose. But gold got dishonestly is only a curse. It is drank; it is squandered; or, if saved, it breeds meanness, and genders an evil

readiness for action still worse. It is an example to a man's children which trains them to low and greedy thoughts and vilest ways.

If such be the considerations that should weigh with us, and such the illustration that should deter us, what are we to do? We cannot secure unity of sentiment. There will always be (it is desirable that there should always be) parties differing in their views—one looking chiefly to the good which exists, and desiring to conserve it; another looking to the additional good that may be, and labouring to attain it. Such a division is natural and proper, and is not to be regretted. Nor should we desire any diminution of zeal in the political activities of the people. We have inherited a grand possession in English liberty and English law. The welfare of England is an object of interest to all mankind, as well as to ourselves. She is the great mother of free nations, and whatever abates her prosperity or honour impedes the sacred cause of freedom. If we rightly saw all that is involved in the prosperity of England, we should feel that we need a higher and a holier patriotism—one that will seek to do a citizen's duty with all the intelligence we can bring to it. We need the highest honour we can bring to our task. We may not vote otherwise than our honest judgment prescribes on any account—not to please a friend, not to gain some advantage for our own trade, not to secure the triumph of any lesser cause in which our heart is interested. We are put in trust by God with more power than most of us imagine. Let us use it honestly, wisely, thinking only of the nation's good; and, in a larger degree than we think possible, the blessing of God will rest upon our land, whilst amongst the rewards with which at last our gracious Saviour will crown all that is right and holy in our lives, not the least will be that which is bestowed on the integrity which defies all efforts to corrupt it, and which seeks to do a citizen's duty with a single eye to the nation's good.

Reviews.

THE LIFE AND LETTERS OF HORACE BUSHNELL. London: Richard D. Dickinson, Farringdon Street.

WE have here a Christian life-story which ranks with the biographies of Thomas Arnold, Frederick Robertson, and Charles Kingsley. Dr. Bushnell

was a great American; better still, he was a great man; best of all, he was a great Christian. He was gifted with a magnificent intellect, the lustre of which, however, was of the more steady and undemonstrative kind. It never broke out into a stormy and fitful glare

only to fall back into cloud and gloom. It was perennial in its light and power, and had a wonderful knack of keeping the clouds away. Few men have thought more deeply and fearlessly, or more clearly and comprehensively; fewer still have expressed thinkings of so unusual an order in a diction at once so accurate and so easy. We make this acknowledgment with the greater emphasis, because we are convinced that Dr. Bushnell did not escape grave error on some of the most important theological questions, especially on one question, which is probably the most important of them all—namely, that which relates to the ground on which sinners are pardoned by God. Notwithstanding this, we gladly consider him to have been, not only a great thinker, but also a God-fearing and God-loving man;—free from guile; without even a touch of sentimentalism; with a masculine robustness of feeling, mingled with a beautiful tenderness; mighty in faith and prayer; communing with Nature and Nature's God, as friend communes with friend; at home in the very effulgence of Revelation; beautifying his life, and blessing his home, his people, his fellow-citizens, and, so far as he could, all mankind, with a cheerful Christian unselfishness, which was at once unreserved, unostentatious, and unremitting. Postponing the fuller notice which his biography demands, we will only say further at present that all who wish for an intellectual and spiritual treat of a very high order will do well to avail themselves of the ample account of the man and his work which Mr. Dickinson has so promptly reproduced in this country.

THE PULPIT COMMENTARY. *Genesis*.
London: C. Kegan Paul & Co., 1,
Paternoster Square.

We have here the third instalment of

this great work, which is progressing at a satisfactory pace, and which will take, as assuredly it deserves to take, a high place in our English Biblical literature. Probably the volume before us will be reckoned to be the ablest and most valuable of the three which have been issued. It treats of one of the most important of the books of the Old Testament Canon, to the explanation and illustration of which no less than 543 closely printed pages have been devoted. These pages embody the most advanced and trustworthy learning which can be brought to bear upon the subject in the way of criticism and exegesis, together with intelligent and effective homilies upon the text as thus set forth and explained. This part of the work has been done by the Rev. Thomas Whitelaw, M.A., whilst other homilies have been contributed by the Revs. J. F. Montgomery, D.D.; W. Roberts, M.A.; Professor R. A. Redford, M.A., LL.B.; and F. Hastings. We have not, of course, had an opportunity, at present, of examining this Commentary in every part; but we have turned to many parts of it at random, and have found in every instance the most indubitable signs of conscientious care, of scholarly precision, of a judgment satisfied with nothing short of the truth, and of conclusions in no case ministering to scepticism, but rather calculated, from first to last, to clarify and consolidate faith. The value of the work is enhanced beyond all estimate by a superb "General Introduction to the Old Testament" from the brilliant pen of Canon Farrar; by a remarkably comprehensive and suggestive essay on "The Leading Principles of the Divine Law as manifested in the Pentateuch," by Dr. Cotterill, Bishop of Edinburgh; and by an able discussion of the question of the authorship of the Pentateuch,

and a special introduction to the Book of Genesis, by Mr. Whitelaw. No minister should lack this splendid volume.

THE QUIVER : an Illustrated Magazine for Sunday and General Reading. November, 1880. London, Paris, and New York : Cassell, Petter, Galpin & Co.

THIS number of the *Quiver* commences a new volume, which promises to be in every respect equal to the best of its predecessors. We have no more ably conducted periodical than this ; none with a richer variety of matter ; none more attractive to all classes of readers ; none more adapted for usefulness. Those who are fond of healthy fiction will be interested in the two new stories, "Bertie and I," and "In Vanity and Vexation." "The Quiver Bible Class," and "Scripture Lessons for School and Home," will help to familiarize the young with the Holy Book. In the former we have twenty-four questions, the answers to which will require some research ; in the latter, an illustration and exposition of the stories of "Elijah and the widow of Zarephath," and of "Elijah at Mount Carmel." "The man who knew too much"—the first of a series of "Life pictures of men we have met"—is graphically presented. Baptists will be specially interested in the present volume, because of admirable contributions from four of our brethren—Walters, late of Birmingham ; Morris, of Ipswich ; Stuart, of Watford ; and Shindler, of Kingston.

SERMONS FOR BOYS AND GIRLS. Containing Twenty-five by the Author of "Outlines of Sermons on Miracles and Parables of the Old Testament ;" Twenty-five by Rev. Wilberforce Newton and Rev. Edgar Woods ; to-

gether with Fifteen Ten-minute Sermons to Children. London : R. D. Dickinson, 89, Farringdon Street.

If boys and girls can take pleasure in reading sermons of any kind, we should think they would be interested in those contained in this volume. They are simple, as sermons for children ought to be. On the other hand, they are free from twaddle, which is more than can be said of not a few of the sermons which children are condemned to hear and invited to read. There is plenty of anecdote—some of it old, but much of it new—and it is generally introduced for a good purpose and in a telling way. The book might be useful, not only to children themselves, but also to many of those in our Sunday-schools upon whom devolves the by-no-means easy task of addressing them from time to time.

HOURS WITH THE BIBLE ; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. From the Creation to the Patriarchs. By Cunningham Geikie, D.D. With Illustrations. London : S. W. Partridge & Co., 9, Paternoster Row.

DR. GEIKIE needs no recommendation beyond that most ample one which his own name supplies. He has an almost unrivalled place amongst the more instructive and fascinating religious authors of our time. His two great volumes on "The Life and Words of Christ," now in their seventeenth edition, have been a fountain of light and of joy to tens of thousands of souls, and will not be eclipsed for many an age, whatever other lights of the same order may arise and cross their path. Every youth in the land should read the "Book for Young Men," entitled "Entering on Life," than which we know of none more provocative of healthful

thought, or more stimulative of manly, devout Christian feeling and purpose. The work which calls for the present notice is the initial volume of a projected series, which we fervently hope the gifted and accomplished author may live to complete, and which, when completed, will take a place scarcely second to that which is occupied by "The Life and Words of Christ" already alluded to. We are amazed at the immensity and variety of the lore of which Dr. Geikie here proves himself to be a master, and at the ease with which he brings it to the service of Bible defence and illustration. His knowledge of languages living and dead, of literature ancient and modern, of antiquities, of history, of philosophical theories, and of science, so far from burdening his intellect and giving slowness to his pen, furnishes the scope without which his great natural powers would be painfully restrained, whilst it is fearlessly and fervently consecrated to the honour of the Bible and of its Divine Author.

SHAKESPEARE'S STORIES SIMPLY TOLD.

By Mary Seamer. London, Edinburgh, and New York: Nelson & Sons.

THE authoress before us is not the only one who has attempted to render Shakespeare's dramas in the form of continuous narrative, and independently of their dramatic setting; but there was room for the special purpose she had in view—a purpose which she has accomplished in a way that entitles her to much praise. She has written for children, and her object has been to "familiarise them with the works of our great national dramatist." Shakespeare's plays are not the best kind of literature for very young people to read; but this version of the stories they embody is healthy enough, and will

furnish a fit preparation for the true appreciation and enjoyment of their wondrous power at a period of life when there has been a sufficient intellectual and moral development to ensure the more exclusively beneficial results of that study of them which no intelligent English mind can be expected to neglect. The present work is written in an attractive style, is beautifully printed and bound, and contains a very large number of quaint, old-fashioned, and effective etchings, illustrative of various scenes in the twenty-six stories which have been selected.

WARD AND LOCK'S UNIVERSAL INSTRUCTOR; OR, SELF-CULTURE FOR ALL. Fully Illustrated. London: Ward, Lock, & Co.

THE second part of this marvellously useful and cheap publication entitles it to our warmest praise. For sixpence we have sixty-four closely printed and admirably illustrated octavo pages, containing sound instruction in the English, Latin, French, and German languages; Botanical, Astronomical, and Chemical Science; Arithmetic and Mathematics; Music; Ancient History; Penmanship, &c., &c. With such help as this at their command, those who can read and think need not lack varied and valuable knowledge, and cannot do so without blame.

THE SWORD AND TROWEL. November, 1880. London: Passmore & Alabaster, 4, Paternoster Buildings.

MR. SPURGEON'S magazine holds on its prosperous and easy way. He rightly describes it on the title-page as "a record of combat with sin, and of labour for the Lord." The first article, as usual, is from his own pen, with the heading, "Sweet Fruit from a Thorny Tree;" and in it he has made a truly

saintly use of the distressing affliction through which he has been passing. Amongst other papers full of healthy vigour we have one from Mr. Charlesworth on Joseph Barker, which is, perhaps, hardly so sympathetic as it might fairly have been.

THE CHILD'S LIFE OF CHRIST. With Original Illustrations. Part First. Cassell, Petter, Galpin, & Co.

THE enterprising publishers of this work have laid our children under obligations which cannot be over-estimated by their issue of "The Child's Bible;" but "The Child's Life of Christ" is a work even still more invaluable. The subject itself is of the very highest importance, and the unfolding of its countless and infinitely varied attractions for the child-mind is a task in which any writer may well feel a rapturous interest proportioned to the perfection of his literary and spiritual fitness for it. We have read the first of the twenty-four parts into which this publication is to be divided with unqualified satisfaction. We cannot conceive of any respect in which the work could have been better performed. It opens with a singularly graphic account of Palestine, considered geographically, historically, ethnologically, &c. The second chapter goes through the beautiful story of the "Annunciation;" and the third takes us to Nazareth and Bethlehem. The language is simple, the style transparent and chaste, the information at once copious and condensed, and the description vivid. The numerous illustrations are "taken mainly from photographs and other authentic sources," and are artistically executed. Proceeding as it has begun, the work, when complete, will be truly "a thing of beauty" and "a joy for ever."

THE LEISURE HOUR. 1880. London: 56, Paternoster Row, and 164, Piccadilly.

THIS splendid volume contains 828 large octavo pages of literary matter, which may be described as bewilderingly varied in its topics, irresistibly fascinating in its style, unexceptionably pure in its tone, and wealthy even to repletion with elements of wholesome instruction. It would be useless to attempt to particularise. A fair selection from the table of contents alone would occupy some half dozen of our columns. If any of our young people have not taken the parts of this admirable periodical which comprise the volume for 1880, let them obtain the volume now, and they will find enough in it by which many a leisure hour may be pleasantly and usefully occupied.

THE SUNDAY AT HOME: a Family Magazine for Sabbath Reading. 1880. Religious Tract Society.

THIS volume is a fitting companion to the volume of the *Leisure Hour* just noticed, and every word we have written concerning the one might be written with equal truth concerning the other. The only specific difference between them, as to character, is that the volume before us is specially designed for Sunday use; and every line in it, so far as we can see, responds to the purposes for which the Sunday has been consecrated. The five sermons by Dr. Maclaren are worth much more money than the sum required for the purchase of this whole mass of thought and of information, so well calculated to stimulate and direct the cultivation of that "godliness" which "is profitable unto all things, having promise of the life that now is, and of that which is to come."

IN BIBLE LANDS. By Richard Newton, D.D. With Sixty Engravings. London : T. Nelson & Sons, Paternoster Row. 1880.

AMONG the many books of travel "in Bible lands," this of Dr. Newton's holds a place of its own. It is written in a graphic and lively style, in the form of letters, such as the youngest reader can understand and in which the oldest will take delight. The author everywhere proves himself to have been a close and careful observer, both of nature and human life. His descriptions of the localities he visited in Egypt, Palestine, Asia Minor, &c., of their antiquities and the customs of the people, are simple, direct, and powerful. Their historical associations—the men and the deeds which have rendered them illustrious—are carefully noted, and their lessons faithfully enforced. Interspersed throughout the book are short practical sermons for children, which cannot fail to command the attention and impress the heart. The illustrations are admirable, and, as with all Messrs. Nelson's books, the get-up is all that can be desired.

THE PROPHET JONAH. By Rev. Samuel Clift Burn. Second Thousand. London : Hodder & Stoughton. 1880.

CHRISTIAN preachers of every age have found in the strange story of the Prophet Jonah a fund of priceless instruction ; and even the rationalistic critics, with all their ridicule and contempt, have not been able to divest the book of its charm. On historical, moral, and allegorical grounds it takes a firm hold of the popular imagination and heart, and readily lends itself to the purposes of the ambassador of Christianity. Mr. Burn has been a diligent and con-

scientious student of the book, and has sought to interpret its teachings by the aid of the most recent investigations. The work consists of eighteen lectures, which, from their solid thought, their fervour of spirit, and their simplicity and grace of style, must have been listened to with attention and profit. They would, in their printed form, have been improved by condensation, as here and there points are amplified which are scarcely essential to the narrative. But this is a trivial fault, and we cannot doubt that the book will be widely appreciated. The consecutive exposition of Scripture is always profitable, and, though Mr. Burn's contribution cannot be called original, it is fresh and independent.

THE PRAYER-MEETING AND ITS IMPROVEMENT. By Rev. Lewis O. Thomson. From the Fourth American Edition. London : Hamilton, Adams, & Co. 1880.

THE subject of Mr. Thomson's essay is felt by every Christian pastor to be of prime importance, and engages constant attention. How to make our prayer-meetings more attractive and profitable is a problem we are all anxious to solve. The writer of this volume offers many valuable suggestions—the fruit, partly, of his own thought and experience, and partly of the experience of others. Some of these are more applicable to the American than to the British churches, but we do not know the minister or deacon who might not learn much from his pages. All who are responsible for the conduct of our prayer-meetings should "read, mark, learn, and inwardly digest" what they find here, and the result in all cases would be a marked improvement in this important part of our church life. We

give to the book our hearty and earnest commendation.

LITTLE BULLETS FROM BATALA. By A. L. O. E. London and Edinburgh : Gall & Inglis.

THE stories and allegories—addressed especially to the natives of India, and intended to illustrate the great facts of man's sin and his redemption by Jesus Christ—are written in a simple and attractive manner. The pictures of Indian life are faithfully drawn, and English children will be delighted with them. The book must have the effect of quickening our missionary zeal.

WORKING IN THE SHADE. By Rev. T. P. Wilson, M.A. London and Edinburgh : Thomas Nelson & Sons.

ROE CARSON'S ENEMY ; OR, THE STRUGGLE FOR SELF-CONQUEST. By Rev. E. N. Hoare, M.A. Nelson & Sons.

Two capital books, enforcing lessons with which all young people should be familiarised. "Working in the Shade" insists in very clear and decisive terms on the necessity of thorough *unselfishness*, and the subtle dangers to which we are exposed, even in our so-called good works. "Roe Carson's Enemy" inculcates the need of cherishing a spirit of forbearance and magnanimity, and of forgiving and aiding those who have wronged us. The incidents in each case form a pleasing story.

LITTLE LOTTIE'S PICTURE GALLERY.

LITTLE CLARA'S PICTURE GALLERY.

PAPA'S PICTURE ALBUM. London : Thomas Nelson & Sons.

BOOKS which are sure to find a hearty welcome in the nursery, each with one hundred illustrations from physical nature, the animal and vegetable world,

scenes and customs of human life in the domestic and social circles at home and abroad.

THE LITTLE GLEANER : a Monthly Magazine for the Young. Vol II., New Series. London : Houlston & Sons, 7, Paternoster Buildings.

THOROUGHLY Scriptural in its teaching and Evangelical in its spirit, abounding in useful expositions of Biblical truth, illustrated by pertinent anecdotes, and indicating in every page innumerable ways of doing good. Children who read the *Little Gleaner* will be trained to habits of intelligent thought and Christian virtue. The pleasurable and the profitable are happily blended.

THE MINISTER'S POCKET DIARY AND CLERICAL VADE MECUM. 1881. London : Hodder & Stoughton, 27, Paternoster Row.

WE have pleasure in calling the special attention of the ministers of all denominations to this most useful publication. To ourselves in past years it has been invaluable, and the issue for the present year is, in every respect, what a busy minister could wish it to be. In its table of contents we find such items as the following :—Postal information, Her Majesty's Ministers, Ecclesiastical information, Calendar for 1881, list of Scripture lessons for 1881 ; registration of chapels, marriages, births, and deaths ; the Burial Laws Amendment Act, cemeteries, list of missionary and other societies, Scripture texts for the visitation of the sick, together with a clear notification of ample spaces arranged for entries of all kinds. The book is compact, firmly bound, and yet so light and small as to be carried in the pocket without the least inconvenience.

JOHN THE BAPTIST: an Epic Poem. In Three Books. By Henry C. Leonard, M.A. London: James Clarke & Co., Fleet Street. 1880.

ALTHOUGH Mr. Leonard is no stranger to the readers of the *BAPTIST MAGAZINE*, we have not previously known him as a poet. We are, however, glad that he has invited us to meet him on this new ground. He has portrayed with rare skill and fidelity the genius and mission of our Lord's forerunner. With a firm hand he traces the development of his character, and depicts the surroundings by which he was necessarily influenced. His sketches of the social and religious life of the Jews, and of the marvellous scenes in which John was the most prominent figure (except, of course, in his contact with Christ), are powerfully drawn. His language is simple, natural, and effective—the fitting vehicle for clear, fresh thought, suffused by deep and tender feeling, and enriched by the play of a chastened imagination. That Mr. Leonard has the eye and heart of a poet is very evident. His epic is well sustained, and contains many lines of great force and beauty.

SONGS OF ANIMAL LIFE, and WITH THE BIRDS. Poems. By Mary Howitt. Each with Ninety Illustrations by Giacomelli. London: T. Nelson & Sons. 1880.

THE name of Mary Howitt is familiar as a household word, and by children is best known by her charming poetical sketches of "Natural History for the Young." These sketches have passed through edition after edition, and the demand for them still increases. They are here issued in two dainty little volumes, illustrated by one of the most distinguished of modern artists, whose

work has added so greatly to the worth of Michelet's "Bird" and "Nature." Volumes more attractive, either in their poetry, their artistic illustrations, the clearness of their type, or the beauty of their bindings, we could not desire.

MISS MARGARET'S STORIES. By "A Clergyman's Wife." London: National Temperance Publication Depot, 337, Strand, W.C.

GOOD, sensible stories, lively and instructive, dealing with every-day temptations to intemperance, and pointing out the surest remedy to a widespread and terrible evil.

THE MOTHER'S FRIEND. Vol. XII., New Series. London: Hodder & Stoughton.

A WORK which, in the best sense, is true to its title, with one good story continued throughout the year, and several short, pleasant papers, wise in counsel and powerful to solace and sustain amid the duties and trials of domestic life.

CALIFORNIA AND ITS WONDERS. By the Rev. John Todd, D.D. New Edition. Carefully Revised and brought down to the present time. London: Nelson & Sons, Paternoster Row. 1880.

DR. TODD'S "California" is an old favourite, and is now presented in an improved form. From no book of the size can we obtain so vivid an idea of the land of gold, of its varied and majestic scenery, its stores of wealth, its capabilities and prospects. Dr. Todd is, for all intending emigrants, a thoroughly reliable guide, neither concealing difficulties nor exaggerating advantages, but placing before us a sober and accurate picture of things as they are.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1881.

Some Personal Recollections of the Late Rev. C. W. Birrell.



HE more interesting and beautiful an object, the more ready we are to welcome sketches of it from various points of view. This holds alike of the beauties of natural scenery and of noble and Christian character ; and this must be my reason for attempting to add one more to the sketches which have already appeared of the beloved and revered subject of these lines. Dr. Angus has reminded us of his parentage and early career, of his saintly piety, and of his numerous noble services to his denomination and to the universal Church of Christ. A correspondent in the *Freeman* has, with filial reverence and discriminating care, recorded several memorable and characteristic traits of his inner thoughts and feelings, and of the manners and habits of his outward life ; while further details of these, with tender reminiscences of his last illness, have been added by other contributors to the Liverpool journals. One fears to mar a portrait, sacred in the memory of so many, by a single incongruous touch ; yet it has been thought that there was room for a few more personal recollections from yet another point of view which might be interesting to those who loved him. His personality is a rich field to glean from. Although he spent a quiet life, devoid of startling incidents, yet he himself, by a certain unique fascination of character, compelled in an unusual degree the attention and interest of all who knew him. You could not be in a company where he was present without a vivid consciousness of his subtle influence ; and it has been noted by some of his intimate friends how frequently a conversation, begun upon quite other topics,

would gradually and naturally drift round to him and to the opinions which he would probably entertain respecting them, and then to his character in general, which was an unexhausted mine of interest.

He was a very memorable man. Who that ever met him could ever forget him? Who could forget that fine dignified presence, spare and slight, but stately; that clear-cut countenance, so full of intelligence and expression; that measured utterance, so accurate and so musical? Who could forget his sweet smile of gentleness and benevolence; or the frown which overcast his features when, stirred by something base or mean, he would draw back a step or two, and, with clenched hands and lips compressed, would almost hiss out words of scathing indignation and scorn? He often reminded me of the composite character of the Apostle John, who, generally and rightly regarded as the Apostle of Love, yet, when deeply stirred by the evil of sin on the one hand and by loyalty to his Lord on the other, emitted those flashes of fiery indignation which won for him the title of the Son of Thunder. Those who only knew Mr. Birrell in his usual and gentler moods would hardly imagine how fearless and faithful and powerful he could be in stern rebuke. His perfect manner and finished culture fitted him to adorn any society into which he might enter. While so eminently a man of God, he was yet in the best sense a man of the world—a man of varied reading, observation, and travel; an excellent man of business, a proficient in the art of conversation, a gentleman of the old school in his fine Christian courtesy. Some of his younger friends were wont playfully to speak of him as “the Bishop,” and a bishop or other Church dignitary he probably would have become had not his conscience compelled him to take up his position on what was once called by Mr. Binney “the shady side of the hedge.” As it was, his power of leading was felt and freely responded to by his fellow-Christians and fellow-townsmen of all denominations. Ministers are not to be lords over God’s heritage, but they are to be leaders, and he was a born leader of men. The title of Agamemnon, “King of Men,” might have been well applied to him, not through any claiming of authority on his own part, but through the irresistible might of his gentle influence, willingly yielded to by others. In committees, his presence was invaluable in extricating the business from entanglement. Even in a large and stormy meeting, though his voice was not powerful, and though his physical frame was feeble, he was able by virtue of his moral influence to command a victory. One instance of

this may be given. During the American War, Mr. Birrell, it need scarcely be said, was an earnest supporter of the North. Southern feeling ran very high in Liverpool, and at a great meeting in the Philharmonic Hall Mr. Henry Ward Beecher, who was pleading the cause of the North with all the splendour of his eloquence and wit, was, during a considerable portion of his speech, unable to obtain a hearing. The storm was stilled when Mr. Birrell rose; and in perfect quietness he accomplished the feat of saying exactly what he wanted.

In presiding over meetings of the churches, Mr. Birrell was seen perhaps almost at his best. In 1876 he was Moderator of the Lancashire and Cheshire Association, and it devolved upon him to welcome back into the Association the representatives of several churches which some years previously had felt constrained to withdraw, but now, to the joy of their brethren, saw their way clear to return. No one who was present could fail to remember the dignity and grace with which he gave the right hand of fellowship to each of the ministers of the returning churches, having previously expressed his own feelings in relation to the incident in these wise and discriminating words, which seem singularly characteristic of his comprehensive bent of mind and largeness of heart:—

“I think that there is a more correct view taken than there used to be of the liberty of thought to which every one is entitled, as well as of the extent to which co-operation with those who differ from us may justly reach. It is more distinctly seen that to require, in order to joint labour, uniformity in the details of Church government, or identical phraseology in the expression of religious truth, is not only to make such joint labour impossible except at the cost of sincerity, but to depart from apostolic teaching and example. It is no evidence of my approval of all a man's opinions that I approve of some of them; and because he joins with me in the prosecution of one great object, I am not entitled to insist that he shall help me to secure every other on which my heart may be set. So long as churches think that they are responsible for everything believed and done by their sister churches, they will be vexed by incessant suspicion and controversy; but when all hold and publish whatever they think they find in the Word of God, and combine in prayer and labour as far as they are agreed, they will present a strong front to the enemy. Such, I hope, will be the result of the re-union, which we celebrate to-day, of churches which, for the truth's sake, retired from our

Association, and now, for the truth's sake, return to it. If we respected the conscientious difficulties which led to our loss, we cannot but respect the conscientious impulse which now leads to our gain. There is no surrender of principle on either side, but an accession to the treasury of love, and to the number of fellow-soldiers."

This is true Christian breadth ; and the expression of it is the more valuable because, as is well known, Mr. Birrell was fervently attached to Evangelical principles in the best and truest sense of that term.

His sympathies were always warm, liberal, and catholic, and he had a deep and sincere affection for all good men, although they might exhibit very various and even opposite forms of Christian thought, and feeling, and life, provided that the life itself was genuine and real. The Scheme for United Prayer for the first week of this year, issued by the Evangelical Alliance, was drafted by his pen. He was a decided Baptist, but he was no less decidedly in favour both of open communion and of open membership. For these principles he fought the hardest battle of his life, which ended in his departure from Byrom Street, where he began his ministry, and in the erection of Pembroke Chapel. He was a decided Nonconformist—decided in his objection to the connection of Church and State ; but he was no less warm in his appreciation of all that is good and true and beautiful in the literature, the services, and the preaching of the Church of England. It was one of his treats, he told me, in his later years, to listen to the sermons of Canon Liddon at St. Paul's Cathedral—sermons which he admired for their intellectual wealth, but quite as much for their clear statement and close personal application of the Gospel of Salvation. This element of simplicity and directness in preaching, with all his ripe Christian experience and fastidious taste, he positively hungered for ; and whether he got it from Mr. Moody, in Victoria Hall at Liverpool, or under the dome of St. Paul's, he was well pleased. The breadth of his sympathy and interest in all forms of Christian activity was further shown in his studious acquaintance with the missionary operations of all branches of the Church of Christ in all parts of the world, in his fervent prayers for missionaries, and in the hospitable reception with which he welcomed them to his house. During the lifetime of the noble wife whose bright character and conversation added such a charm to his fireside, he delighted in assembling a few friends to meet his foreign guest, and then, with that skill which amounted

to a fine art, he would draw him out, and lead the conversation at his will from one topic to another, to the profit and enjoyment of the whole assembled circle. While, owing to his physical feebleness, somewhat of a recluse, with a touch even of the ascetic, so far as his own personal comforts were concerned, he was very social in his own way. At times, when he was somewhat off his guard, there would shoot out rich gleams of "dry" Scottish humour, and sometimes of pungent satire, and it was a treat to watch his restrained enjoyment of the brilliant wit of one of his choicest friends in the meetings of a small ministerial club at which, during his later years in Liverpool, he was a constant attendant. Much of the distinctiveness of his character, which marked him off from other men, and leaves his portraiture now so sharply defined in the memory of his friends, was due to the keenness of his sense of propriety and to the acumen of his critical faculty. "The critics!—the critics are those who have failed," Lord Beaconsfield makes one of his characters say. He was a critic certainly, not because he had failed, but because a singularly pure taste, and the aspiration after an extremely high standard, were part of his natural constitution. He criticised architecture, pictures, ornaments, furniture, books, sermons, preachers, characters; and there was no person whom he criticised so searchingly as himself, no work so searchingly as his own. I think he was fastidious to a fault. "If Mr. Birrell would now and then make a slip in his preaching, it would be quite a comfort," said a judicious friend, who thoroughly appreciated and admired him. He watched himself almost too closely, and managed himself almost too carefully; and it was this element of combined criticism and self-consciousness which made him not always at ease with others, and made others, who stood somewhat in awe of his judgment, not always at ease with him; but it was a self-consciousness which always took the lowest view of himself, as he looked up with loving reverence to the great saints and sages of the Church, and to the glorious Lord, who is Head over all.

Such a character and life as his could not but gather round itself many of the excellent of the earth; and it would be difficult to find, in the records of Nonconformity, a band of men more spiritually intelligent, devout, and benevolent than those who surrounded the pastor of Pembroke Chapel in its palmy days. It was the custom, at the week-evening service, in the school-room beneath the chapel, for the deacons to sit in a row immediately to the left of the desk.

There they regularly assembled, all of them, week after week; for Wednesday evening was kept with scrupulous faithfulness for the worship of God. There sat Mr. John Cropper, friend and helper of every good work, his radiant face beaming with benevolence; beside him Mr. Guy Medley, Mr. Josiah Jones, and others, whose names are household words, not only amongst Nonconformists, but amongst all who are interested in the Christian life of Liverpool. And from the church meeting in that well-remembered school-room there have gone forth earnest and gifted men of a younger generation, amongst whom may be named Quintin Thomson to missionary enterprise in Africa; William Medley to the training of students for the ministry at Rawdon College; and Edward Medley to the work of the ministry at Nottingham—each of them carrying on, and in some form and degree representing, the teaching and impulse of the truly great mind under whose forming influence, at the most plastic period of their lives, they were providentially brought; and thus the echoes of his voice are still discerned, and the effects of his influence still are felt. So magnetic was his own personality that of him, more than of most even eminent men, it may be said that, "he being dead, yet speaketh."

His departure from us leaves a great sad blank, not only in the loss of the individual full of gifts and grace, but may it not almost be said in the loss of one of the most perfect specimens of a type? Other fine specimens of the type do still remain; but the remarkable changes of the last quarter of a century have included the tone of Nonconformist ministers and churches within their scope. With much of what is best in the modern spirit, Mr. Birrell was thoroughly acquainted and thoroughly in sympathy; while, at the same time, he represented in his mode of thought and feeling, and in his manner of life, much of what is best in the past.

"The old order changeth, yielding place to new;
And God fulfils Himself in many ways."

Let us be thankful to God for the new, and thankful to God for the old, and especially thankful as we remember one who so richly combined in his large loving heart and life the best of both—the first minister of Pembroke Chapel. "Remember them which have the rule over you" (better, your guides or your leaders) "who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and for ever."

Liverpool.

F. H. ROBERTS.

Two Answers to a Question of Importance to Young Men and Women.



Y DEAR YOUNG FRIENDS,—I do not care to try to catch you with guile, and so I will tell you straightway that the question I mean is this: "Why do you not become decided Christians?" The two answers to that question with which I now venture, in a homely way, to deal are such as I have often heard from the lips of such persons as yourselves.

I shall not assume that you are either sceptical or, in any sense, immoral. It is enough for my purpose to regard you as failing to take a position as avowed disciples of Christ. I address you as persons of some intelligence. You have been fairly "educated." You are fond of books; and you do not waste your time upon trashy novels and newspaper gossip. You are too well-bred to resent such words as I here offer to your notice as savouring of meddlesomeness on my part. You will not gruffly say to me: "Mind your own business. We can do very well without your garrulous, puritanical wisdom, and shall like you the better the less you preach to us." True, the young are often impatient under advice from those who are farther on in life, as though an illegitimate attempt were being made to restrain the free exercise of their powers, to check their pleasures, and to stunt their growth. But you to whom I now write have reached an age when some sense of the solemnity of life, and of the responsibility attaching to it, ought to have been awakened; and it is to that sense that I would appeal.

I dare say that to you, at present, life wears very much the appearance of a lottery, in which character, reputation, and all the various forms of prosperity are at stake. When every allowance has been made for the appointments of Divine Providence, and for the power of human purpose, the question as to whether you shall be raised up or cast down—whether you shall be rich or poor—whether you shall be famous or obscure—whether you shall be honourable or ignoble, are as yet open questions with you—problems which have yet to be solved. The world is full of temptations which, you

Two Answers to a Question of Importance to

may be sure, will come very close to you, and in the toils of which you may be caught. It has under its control many gilded captivities, into some of which you may be betrayed. Will you discover the hollowness and vanity of the world soon enough to avoid its snares? Or will the caution so essential to your preservation remain undeveloped until the mould of your destiny has been taken? These are solemn alternatives. I mention them because the consideration of them may help you the better to appreciate the importance of the object I have now in view. In the culture and the maintenance of a truly Christian life you will find the surest guarantee of a life which shall be truly noble, useful, and happy.

I do not forget that there is a reluctance to cultivate the Christian life on the part of such as yourselves springing out of what you see, or think you see, around you. How have I heard some of your own class talk—young men and women of some intelligence and some smartness of mind? I have heard them talk after this fashion:—

“You ask us to become Christians. But what is Christianity? What are we to believe? Give us a theology which can command the assent of the religious world, and which shall be so rational that we ourselves can verify it, and the way for a religious life on our part will be more clear. But just look at the chaotic confusion of modern religious thought. Listen to the theological babblement that is everywhere going on. What multiplied and multiform religious antagonisms there are on every side of us! When you agree amongst yourselves, we will give our attention to what you say.”

Such is the style in which many smart young men and women of our time talk; and, because they can talk in that style, they seem to consider that they are exempt from all obligation to commit themselves to a definitely and decidedly Christian life.

Let me assure you that this argument is utterly flimsy, and the conclusion drawn from it utterly false. Suppose that the facts are as thus reported; what then? Do those facts render it either impossible or needless for you to judge of the great question of religion for yourselves? Clearly, the very antagonism of which you complain is itself a public testimony to the supreme importance of religion. Those who take part in the strife are not “making much ado about” what they believe to be “nothing.” If they did not believe it to be something, they would not trouble themselves and each other so greatly about it. If you are inclined to snub the strife as “much

ado about nothing," that is because your inclination prompts you, not to the religious indifference which is only another name for religious neutrality, but to an unbelieving rejection of religious obligations of every kind, in which case you are outsiders, not because you are bewildered by what is stigmatised as "the Babel confusion of theological tongues," but because you have taken the extreme position of the disbeliever who says: "There is no God; or, if there be a God, it is not possible for man to know anything about Him, and it is therefore irrational for man to suppose that he sustains any practical relations to Him." I am not dealing in this address with Atheists and Agnostics, but with you who say: "How can we be Christians in a Christendom which is torn to pieces by conflicting Christian factions?" To that question the reply is this: What have you to do with the so-called factions *as such*? They all profess to find their authority in Christ. *Go to Christ for yourselves.* You will be judged, not by what others think and do, but by your own thoughts and your own conduct. Even if it could be proved that every other person in the world, through some twist in the judgment or some perversity in the heart, had failed to find the truth in regard to this great matter of religion, that is no reason why you should decline the search. In spite of such a discouragement, you ought to try. Others may have more or less erred in the opinions they have formed; *you* are certain to err if you say, "I will not, on that account, trouble myself to form any opinions at all."

Besides, a great deal of the "antagonism" which offends you is superficial rather than radical. If you would exert yourselves to look deeply, you would see this. There is vastly more agreement amongst what you call "the contending factions" than appears on the surface. Protestants can read to edification the writings of the good Thomas à Kempis. Thousands of Church people relish the sermons of Mr. Spurgeon week by week; whilst thousands of Dissenters have read with inexpressible delight the magnificent lectures on the Divinity of Christ by Canon Liddon—a delight which his pronounced High Churchism has not sufficed to diminish. I, myself, heard the same great preacher, his High Churchism and high culture notwithstanding, award hearty praise to the labours of Messrs. Moody and Sankey in the pulpit of the Oxford University. I find even the hymns of such Unitarians as Dr. Bowring and Mrs. Barbault in our orthodox hymn-books side by side with those of Toplady and Doddridge. The

British and Foreign Bible Society is supported by all Protestant denominations. Baptists, Congregationalists, and Methodists can meet, in mutual confidence and brotherly love, on the same platform. Dean Stanley has preached from a Presbyterian pulpit, and he would welcome such Nonconformists as Dr. Stoughton and Newman Hall to the pulpit of Westminster Abbey next Sunday if the law of the Established Church would allow him to do so. My dear young friends, what does all this sort of thing mean? Will you explain it by the harsh words "Inconsistency" and "Compromise"? How can you do so when you have been denouncing Christians of different sects for what you consider to be their bitter and relentless antagonisms to each other? The two allegations do not hang together. No! There is another and a truer solution of the apparent anomaly; and it lies in the consciousness common to Christians of every name that the things in which they agree are far more fundamental and more important than the things in which they differ. The differences are undoubtedly grave enough, and it is out of these that the spirit of denominationalism springs. But the agreements, being deeper and more vital, are a testimony from Christendom as a whole that religious truth is not the undiscoverable and uncertain thing which the antagonisms of Christendom, viewed on the surface, seem to you to imply. Thus these antagonisms form no excuse for religious indifference on your part. You should allow your judgment to be swayed and your conduct determined by the unities of religious belief rather than by its diversities.

I have another remark to make at this point. I have just alluded to the unities and the diversities of religious belief which prevail in the Christian world. Both are what might have been naturally expected. The former are to be traced to the fact that God has given to man a revelation of His will; the latter to the action of the human mind in the interpretation of that revelation. It is not to be supposed that God has endowed man with religious capacities, and yet left him in ignorance as to the uses to which those capacities are to be applied. Truth has no practical power until it is perceived, and it is not perceived until it is revealed. Man thinks by the law of his being; but there is no guarantee whatever that, if left to himself, his thinking will take the right course, and will lead to right conclusions. We see that this must be so, from the known constitution of the mind, and also from the history of the race. If man is to apprehend the

relations he sustains to God, and the duties he owes to Him, he must be informed, on Divine authority, as to what those relations and duties are. This revelation, according to all Christian testimony, has been given; and the wonderful approach to unity in Christendom in regard to all that is deepest and most vital in the Christian faith is evidence of the fact that so far, at all events, the revelation is so plain that "the wayfaring man, though a fool, need not err therein."

"Very well," you say; "but how comes it to pass that equally sincere men do not think alike over the whole range of religious doctrine? Why do they, in relation to so many points, doctrinal and practical, read the Divine testimony so differently?" The answer is at hand. The diversity is accounted for by the very simple and obvious fact that the fallibility of man is more likely to lead him into mistakes when he is judging of the minuter details of Christian truth than when he is dealing with its simpler and more original elements. In all this, however, we have a plea, not for indifference, but for redoubled earnestness. Your sense of responsibility should not be weakened—it should rather be intensified—by all that you see of unity and diversity in the religious world around you.

But I come to the second answer to our question. You say: "What are we to do? This religious life to which you call us is full of difficulties—not theological only, but practical also;—difficulties which seem to us to be insurmountable. Even when we have got over the doctrinal trouble, and when we see our way to something like faith, we are discouraged—yea, even dismayed—by the conflicting requirements which are bound to come upon us. How are we to maintain the right balance between rival interests and claims? How are we to adjust the antagonistic requirements of faith and reason, of humility and self-respect, of confidence and awe, of hope and fear, of courage and caution, of the visible and the invisible, of the present and the future? Faith tends to credulity or to presumption; humility to the starving out of all spirit; catholicity to compromise; justice to hardness; mercy to connivance; independence to arrogance; generosity to improvidence; cheerfulness to levity; sobriety to dullness; purity to prudery; freedom to licentiousness. Such difficulties baffle and appal us!"

Yes, you may well say so; and if you have not said it before, it will do you good to say it now. In saying it, you go more nearly to the root of the matter. If you are to become earnestly and consist-

ently Christian, you must contemplate the higher ideals of manhood ; and no one knows better than I do that these are not easily reached. But do you not know the meaning, and can you not catch the inspiration, of Longfellow's poem—"Excelsior"? If you will give a little wise and earnest thought to the subject, you will see that these ideals are worth all possible aspiration and effort. The more nearly you can approach them, the nobler you will become. Difficulty ! Only cowards shrink from difficulty ; the brave regard it as an opportunity for the exercise and development of energies in the consciousness and the cultivation of which they rejoice with exceeding joy. Young people do not like to be thought chicken-hearted. Here is scope for the highest powers you possess—a mark for the richest prize you can win. What say you ?—"I want to be free for a living and loving sympathy with the spirit of Nature. I want to be free for the scientific exploration of Nature's laws and secrets. I want to be free for the study of poetry, of history, of philosophy. I want to be free for the acquirement of large and various learning. I want to be free to follow up with energy my calling in life." Quite right. I like to hear you speak thus. These are all glorious freedoms—well worth conserving—and *Christianity is the friend of every one of them !* You start at the assertion. I tell you that the men and women who have shone most resplendently in these various occupations have done so because they could carry into them the Divine light of the religion of Christ. Your work will be all the nobler, and your enjoyment of it will be all the sweeter, if your supreme desire be to do all to the glory of God. I know that without Christ you can do nothing well. But you can do all things with Him to strengthen you. Let Him dwell in your hearts 'by faith—your Light, your Strength, your Peace, your Glory. I would arouse the soul within you. That soul is not mortal either in its essence or in its destiny, whatever the materialistic philosophers may say. Its Father is God. A great price has been paid for its redemption. The purest of earth's charms are insufficient for its happiness. It was made for heaven ; to heaven let it go. Turn a common-sense mind and an unprejudiced, trusting heart to Christ, and you will find, in a blessed experience, that He is "the Way."

EDITOR.

“George Eliot.”



THE death of this eminently gifted and remarkably popular writer has naturally occasioned the profoundest grief in all our literature-loving circles,—a regret which we instinctively share, although we cannot recognise her as having contributed in any good degree to the formation of healthy ideas and sentiments on the great subject of religion.

This judgment, we are fully aware, will be ascribed, in certain quarters, to theological narrowness on our part. We ourselves, of course, should dispute that explanation. We should be sorry to be “narrower” than Christian truth and charity dictate, and are always open to any correction which established fact and fair reasoning may substantiate. Viewed in their literary aspect, and in the superb developments of genius and of culture which they supply, the writings of this great authoress have no more ardent admirers anywhere than ourselves. In these respects few writers of her sex have excelled her, and it may be a long time before we shall see her equal.

There is one element in her influence, however, which does not appear to have been generally noticed, but which we cannot but regard as surreptitious and unfair. *She seems to be a Christian without Christianity.* She appropriates, in an informal way, the higher moral teachings of Christ without acknowledging, so far as we remember, the source from which they have come. Perhaps an exception should be made in favour of “Adam Bede;” but apart from that captivating book—on the whole, the best of all her novels—we do not recollect any reverential or deferential allusions in her writings to Christ as a Teacher, or as an Example, or as a Saviour; and yet, as she writes on, she seems to hold to the rectitude and the majesty of the law of self-sacrifice for the good of others—just that kind of intense and loving interest in others which expresses itself in toil and self-denial for their welfare, but of which we look in vain for full-length instances outside the sphere in which theoretical and practical Christianity is working. She does not help her readers to believe in and worship God, to cherish a comforting and quickening trust in Providence, to anticipate a real and conscious life beyond the grave, or to

repair for deliverance from the guilt and the power of sin to Him who is set forth in the Gospel as the Redeemer of the world. In her novels she does not controvert, nor does she expressly repudiate, the teachings of Christianity. She only leaves them unmentioned. And yet, taking her stand apparently as an outsider, she certainly does inculcate a great deal of what gives to practical Christianity its highest distinction. She does not countenance vice in any of its forms of sensuality, falsehood, or unkindness. She demands all the social virtues. She gives to evil all its features of ugliness—to good all its features of beauty. We suppose that her known rejection of Christianity had an intellectual rather than a moral and spiritual origin, and that it was based on metaphysical and scientific grounds. We are inclined to hope that there was no real hostility in her heart to the Christ of the New Testament, to the Father whom He has revealed, to the faith He inculcates, or to the disciples whom He acknowledges. She simply, for the most part, gives all these matters the go-by, and develops with rare elaborateness and skill her own lofty ideal of human character, in its personal and social aspects, as though the Christianity which has, in reality, supplied her with that ideal had no existence. This may have been undesigned. Probably it was so, but at any rate it is deeply to be regretted. "Adam Bede" stands apart from her other books in regard to these matters. With our ways of thinking, it is not easy to understand how the youthful translator of Strauss could have produced a book characterised by so intense a religious glow. Subsequent literary associations contributed to make her the "Agnostic" she became. She is gone, and death has taught her, as it is destined to teach us all, far greater lessons than she was able to learn from life.

We cannot forbear to express on this page our thankfulness for the letter addressed soon after the funeral to the *Nonconformist and Independent* by the Rev. Edward White, who was a spectator of the mournful, but instructive, scene. How singular that a sceptic such as was the deceased authoress should have had a distinctively Christian burial! Believers and Agnostics mingled in a common grief and a common sympathy around her grave—men and women to whom Christ is "All, and in all," and others "who have been teaching the English nation for thirty years, as the result of their inquiries into matter and mind, that we can know nothing of the existence of a personal God, or of a life to come; that miracles, especially the

alleged miracles of Christ, are incredibilities ; and who have been giving, during all this time, the whole weight of their authority to popular atheism from Britain to Japan." And what were the sentiments with which they parted from their friend—the friend who had endeavoured "to affirm that death, the loss of all conscious existence, is a sort of moral gain, or the loss of all selfishness, by the utter abolition of self"? Dr. Sadlier, "the spokesman in this unparalleled gathering," and a gentleman who "believes as little as possible of supernatural Christianity," not only made an address to a living and personal God, invoking His care over the departed spirit, and His providential control of the survivors till they, too, should enter Paradise, but he went on as follows in addressing them:—

"My fellow-mourners, not with earthly affections only, but also with heavenly hopes, let us now fulfil this duty which is laid upon us. . . . As the noblest lives are the truest, so are the loftiest faiths. It would be strange that she should have created immortal things, and yet be no more than mortal herself. It would be strange if names and influences were immortal, and not the souls which gave them immortality. No; the love and grief at parting are prophecies, and clinging memories are an abiding pledge of a better life to come. So, then, we may take home the words of CHRIST: 'Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions.' Great and dear friend, we bid thee farewell, but only for a little while, till death shall come again and unite for ever those whom He has separated for a time."

We have here, indeed, a singular scene. What thoughts arose in the minds of these Agnostic mourners as they were listening to such strong and yet tender utterances of Christian faith and hope? Why were the well-known opinions of the deceased on life, death, and immortality so deliberately and confidently transcended by her eulogist as the grave was closing over her body? Will our Spencers and our Harrisons, fresh from such a grave, dip their pens again into sceptical ink, and write again the "I know not, and I believe not," which looked so grim, and which was felt to be so false when the farewell was taken with the sweet words of the Gospel of the rejected Saviour sounding in their ears? It is likely enough that they will, for philosophical pride is loth to bow to the Nazarine when He says, "I am the Resurrection and the Life," and then vindicates Himself by recalling the dead Lazarus alive from the tomb. But Faith will struggle on till Doubt is extinct, and Hope will outlive Despair, and Christ will "reign till He hath put all enemies under His feet."

Christianity & Science in Relation to Human Suffering.*

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"—LUKE xv. 17.



HERE are two questions which it is our duty to put to every one who claims to come to us as a teacher from God. The first: "What have you to tell us concerning the nature of God?" the second: "What have you to tell us concerning the nature of man?"

Every religion must have its theory concerning both God and man. We have a right to ask every religious teacher for these theories before we hear him speak of the relations and duties that arise out of them; and by their truth or falsehood, all the rest that he has to say must be judged—so far, at least, as this: that if he tells us anything concerning God, or anything concerning man, which is demonstrably false we must reject him.

Now, of these two tests, it is quite clear which is the simpler and more easy to apply. Obviously the second. We do know the nature of man, or think we do; of the Divine Nature we are necessarily in comparative ignorance.

To this test I am about to submit that religion in which we profess to believe. There is a theory concerning man's nature and condition on which the whole of this book—the Bible—is based. We are to ask you to consider whether this theory approves itself to you as true, and we are to contrast it with other theories which you are asked to accept instead of it. If the theory be demonstrably false to our nature, we cannot accept it. If it be demonstrably true, commending itself to our innermost being, so that, when the teacher speaks, the very flesh and heart cry out: "I know it to be true by what I feel within me," then we are prepared to go with the teacher as he tells us of the things that we have not seen, of God and of our relations to Him, and of the duties, hopes, fears, promises, and helps of the future—the infinite future—that lies in the relations between humanity and God.

* The substance of a Sermon preached before the University of Oxford on Advent Sunday, September 28th, 1880, by the Bishop of Peterborough.

What, then, is the test to which we propose to submit the theory of the Bible concerning the nature of man? It is the test of an admitted and notorious fact. That fact is described in the verse I have read to you, and it is that of *the exceptional unhappiness of man*. Our Lord in this parable confronts this fact, as every teacher of the Gospel, or Good News, must do if he is to win the attention of men. The hero of this story is more than a sufferer—he is an *exceptional* sufferer. All the other creatures in the parable—the hired servants in the father's house—have bread and to spare: he alone suffers hunger. He is even a *strangely* exceptional sufferer, for he who suffers is immensely superior to those who are happy. They are but the hired servants; he is the son, raised above them all in nearness to the father and ruler of the household. Yet he alone is perishing with hunger! Is this a true description of humanity?

That man is unhappy we know. That, at least, is mere commonplace human experience. The poet, the philosopher, the moralist, the satirist treat it in different ways, but they all acknowledge it. Men may laugh at this life of ours, as they do, in one mood; or weep over it, as they do, in another. They may madden as they pore over the mystery of human sorrow. But the confession of all alike, at one time or another, is the same: "Man that is born of woman hath but a short time to live, and is full of misery."

But man is not only unhappy—he is the most unhappy creature in creation! Is not the life of the lower animals one of pure physical enjoyment? They are untroubled by care, untroubled by anxiety, untroubled by the fear of death. *Man is a strange exception to all this*. How comes it, as you ascend from one rank to another, in the order of animal existence, by slow and regular and uniform progression, that man, the outcome of ages, the perfection and glory of all these existences, each glorying in its perfection, and each in its turn contributing something as it grew up and passed away out of the scale of creation, or passed into something higher—how is it that, when you come to this crown and glory of all creation, you come to something infinitely more unhappy than all the rest? Man seems to pay the price of his high rank and standing in the great household of the universe by this—that he is capable of an infinity of agonies. We may be fairly told that this is but the working out of a great law that governs all creation—that the susceptibility to pleasure must always be purchased by a corresponding susceptibility to pain. And so it may be

said that, if man is at times the most unhappy, he is also at times the most happy creature in creation, and that a happy man is infinitely happier than a happy brute. This is true. And yet what a strange, sad outlook this gives us for the progress of the race, of which we hear so much in our day! Is it true that man's infinite progress towards perfection must still be an infinite progress towards pain? Is the crown of completion that science has to offer to humanity so largely and so necessarily a crown of thorns?

But this is not all. The strangest thing is, that man differs from all the other creatures that we know of in this respect—that *he is often unhappy directly in proportion to the extent to which he obeys his own nature*. All animals, save man, seem to be subject to a twofold law. Each animal has its instincts and appetites; and in the climate, or element, in which it exists there are corresponding objects for the gratification of these. It has the portion of goods that falleth to it, and it therefore needs and desires no more. Now rise from the animal to the man, in whom there is but a slight anatomical difference of structure and nature from the anthropoid; and then you come to the strange fact that this law is reversed, and you have to deal with a creature who is eminently unhappy, just because he has obeyed his strongest impulses. He is pained from two different sources—satiety and remorse. Give a man all the portion of goods that can fall to him, all that in his wildest dreams of covetousness he can desire for himself. Give him health, wealth, strength, keen intellect, vivid imagination, gratified ambitions. Heap these on him in abundance, and let him revel in the fulness of his enjoyment; and if human history and experience tell us anything, they tell us this—that when he has enjoyed these things to the full, and just because he has enjoyed them, there begins to be felt a famine in his enjoyment—there comes the weariness of satiety. The eye is not satisfied with all its seeing, nor the ear with all its hearing; and weary, and *blasé*, and exhausted by the very pursuit of pleasure, which still something in him compels him to pursue, the man is weary of his very life. How is this? Mark the other source of human pain—remorse. How is it that when man obeys the strongest impulses of his nature he does not, as we are told the other animals do, rise a step in the scale of creation, but sinks, and knows that he has sunk, back towards the brute? What is the reason that, when a man has yielded to some one or other of his strongest appetites, there wakes up in him a feeling of shame, regret,

remorse? Why is he haunted by the furies of an accusing conscience? Test this by a case. Take a case in which you see some stronger animal brute dealing with a weaker one, and compare that with the case of a strong and savage man who has just stamped out the life of the weaker creature whom he once vowed to cherish and protect. The strong animal stands beside the weaker, the very triumph and completion of the law of *the survival of the strongest*. The human race is weeded of its weaker elements by violence. Why is it that that deed of violence fills you with indignation, and you rebuke that man, *and charge him with having broken law*? "What law? The law of society, which you have made for your convenience and protection against my strength? What other law?" "The law of your nature," you tell him. "My nature? Why, what I have done is natural, else I should not have done it. You appeal to my conscience. My conscience has proved itself feebler than my passion. In the name of science—materialistic science, which knows nothing but force—I plead that this force in me which you call conscience has no right to rule. It has proved itself the weaker element in my nature by the very fact that it has given way. Why am I, at your bidding, to mutilate one part of my being by placing it in subjection to another? How can you dare to tell me that I am not the new type of the future humanity, stronger and fiercer than yourself, and, therefore, the more likely to survive? I am in the minority now, and so has ever been the type of the new creature in the exercise of its nascent strength. What is there in me by virtue of which you can say, 'You are doing that which is unnatural and wrong?' You might as well blame the balance because it inclines to the heaviest weight, or the chain because it snaps at its weakest point?" That is the plea of the "natural man" who is obeying his nature. But, although that plea is scientifically unanswerable, there is that within him which is answering him all the while, fitfully and intermittently it may be, in proportion to the strength of the instincts and passions to which he naturally gives way, but never, perhaps, entirely silenced. There is that within which will tell him, weakly at some times, powerfully at others, that what he is doing is wrong, unnatural, deadly—that it is sin against God, which will sting him with the scorpions of remorse, and haunt him with the shame of memory—which will plead, and yet plead in vain, as some discrowned and dethroned monarch pleads in vain for his legitimate rule against his revolted subjects. And the man will

feel and know this, and all the more because it is of no use, as he cannot bring one part of his nature into subjection to that which claims to rule the rest. He will say:—"I am unhappy because of this very disturbance in my nature between the law which claims to be supreme, and which fails to prove its supremacy, and the appetites that are ever proving their right to rule by the fact that they dethrone my better nature, and actually *do* rule. 'O, wretched man that I am! Who will deliver me from the law in my members, that has subdued the better law in my mind, and is bringing me into captivity to what I know to be the law of sin and death?'"

Here, then, is the strange, exceptional misery of man; and with this fact we confront the teachers of the new Gospel for humanity, the Gospel of materialism—the Gospel which deals with, and weighs, and measures, and calculates the forces of matter, and which tells us that these are all. We say to them: "Explain, if you can, the strange difference between this human automatic animal and all other animal automata with which you are acquainted. Tell us what is wrong with this machine, which should be the most perfect of all machines. Tell us why its movements are so incalculable, so erratic, so violent at times, and so self-destructive. Can you put it to rights, if you cannot explain it? Can you make it keep temperate time and measure, and do that work in the world which you believe, but which you have no scientific reason for believing, it was meant to do? If you cannot do this—and you have never yet attempted to do it—then stand aside for a moment while we bring before you what we believe to be the truth. Hear what we have to say—we believers in the supernatural, we obsolete theologians; listen while we try to account for these facts, and while we tell you what we at least try to do with this machine."

The Bible theory of man is this—that he is not his true self; that he is not in his proper element; that he differs from all other creatures, not in fine and imperceptible degree, but in kind; that it is not an automatic difference of structure, but a difference in this, that the God who made him, whether by an instant act of creation or by an infinitely protracted creative act of evolution, made him in His own image, and gave him that mystery of mysteries—a spiritual nature with a free and self-determining will;—and that it is the nature of that spirit of man that only in communion with and obedience to the Spirit who made it can it find its true happiness—that the only

place where it can be happy is the Father's house. The Bible tells us more—viz., that it has been the curse and the disorganisation of the nature of man that, in the exercise of this power of free-will, he has wandered away from his Father's house, and claimed the selfish and solitary possession of the goods that the Father has lavished upon him. It tells us that the origin of all human sorrow is this—that he has said, "Give me the wealth of the imagination, the treasures of the affections, the strength of the intellect—all that makes me and glorifies me as a man—and let me carry them away into the far country of selfish possession and enjoyment without God"—that man's wretchedness is the sublime discontent of the soul that was made to rest in God, and cannot in anything less than God. This is the Bible explanation of man's satiety and remorse. It tells him that which no anatomical analysis, no psychology, can prove to him—that the voice within that claims the sovereignty is the voice of the rightful Sovereign; that the voice of Conscience is nothing less than the echo of the voice of God; and that it is because he is living in an element unsuited to his nature that he is unhappy. It tells him more—that which Revelation alone can tell him—viz., that there is a remedy for his unhappiness. "Rise up, and go to your Father. The far country in which you are dwelling must ever be swept again and again by periodic famine, as the immortal soul in you fails to find its sustenance there. The swine-husks of sensual pleasure were made for lower animals, not for your spirit. Come to thyself; rise up and go to thy Father, and there find the rest, the peace, the harmony of thy being; there become what thou wast made to be, the crown and perfection of the creation, because thou hast regained the lost image of the Perfect One."

Now, brethren, we are not afraid to contrast these two theories. We unhesitatingly say that our theory includes all the facts, and gives at least a consistent account and hypothesis for them; and that the other does not.

But is this only theory against theory—the dream of the scientist against the dream of the religionist? Not so. Our religion is an historical religion. It bases itself upon One Life in the past, and it is ever renewing and revealing itself in many lives ever since that One Life was lived on earth. That life was the life of One who, all through His existence, so far as we can know it—and the story of it, if we accept it as true, reveals its innermost thoughts and workings—

was perfect. It was a life unstained by impurity, unvexed and unharassed by sensual or evil impulses, because it was passed in entire obedience to the will of the Father. His was a soul that never knew the hunger of the exiled and rebellious son. And this is not all. That perfect life of obedience—all the sorrow of which came only from without—came only from the fact that all around Him were not equally obedient with himself—that *life He can supernaturally give to us*. He tells us so. "I am come that ye might have"—not knowledge of your condition, which any moralist may give you—not statements of your nature, which any philosopher may try to give you—but "life," new life, "and that ye might have it more abundantly." And what attestation does He give of His power to impart this supernaturally new life? He gives the miracles of His own love—not merely the miracle of His own existence, which might be a solitary and exceptional existence—but the miracles of healing and restoring in the domain of the natural. He says: "You who might otherwise believe that you are the slaves of material law, and vainly struggle to free yourselves from the over-mastering tyranny of your nature, see what I have done in the region of the natural, and learn to trust Me as, when men bring to Me those suffering from physical disease, I heal them with a touch. Look at Me, those of you who are vexed with storms in your souls, and see how with a word I have stilled the storms of nature. Look at Me, you who feel the utter helplessness of your resistance to evil, you who feel as if you were dead bodies, swathed in the terrible habits that bind you, the very swaddling-clothes of the grave, of corruption, of sin; look at Me, as you see that young man carried out to the grave amid the mournings of his mother—as mothers have mourned over young men dead in trespasses and sins—look at Me as I say: 'Young man, arise!' and as you listen to that voice, and know that it is the voice that has stilled the storm, and waked the dead, trust in Me as I tell you I have power to still the storm in your heart, and to heal the disease in your nature, and to wake you from the grave of sin and death."—And we have this additional fact to allege, that all along the history of the Divine society which He came to found we have instances of this restoring, healing power. It would be unjust to say that all Christians have been moral and able to subdue their nature, as it would be unjust to say that all materialists have been immoral and have yielded to their nature. But we do say that all along the ages there are instances of restoration

that are sudden and, to all appearance, supernatural. We find that men rise up suddenly, and go to the house of their Father, and declare that they have received a strength and a blessing that they never knew before. All down the ages—ringing clear and distinct, loud above all the cries of human strife and sin and misery—there come to us the litany of the penitent and the joyful hymns of the reconciled. We hear and see—thank God that we do hear and see!—even in the alleys and the garrets of our great cities, how drunkards suddenly become sober, outcasts chaste, profligates pure, and even churls bountiful, merciful, loving, and kind. And we see that this is attributed by each one and all to the fact that they have heard that Voice, have risen and gone to the Father, and have been restored.

Men may mock at all this; may tell us that “the Father’s house” is all a dream, and that “the Father” has no existence; but the “robe” and the “ring” with which the returning prodigals are clothed and adorned are facts which they cannot deny; and it is not scientific, it is not philosophic, to ignore such facts in the history of eighteen centuries of human experience.

We say, then, that the old Gospel theory of the fall, restoration, and deliverance of man is the theory that best accords with the facts. And if so, then for you, brethren, who are gathered here on this day in which we celebrate the first coming of Him who told this story to glad ears, and whose story has sounded again and again in the ears of sorrowful mankind ever since—especially for you, youth of this great University, who are gathered here in this home of science and of learning to receive the portion of goods that falleth to each one of you—your share in the great inheritance of the ages—the heirs of the past, the hopes of the future—for you this comes to-day as a true and Divine word: “Arise, and go to thy Father.” Are there here those who know the reality of that word?—here, where once and again in all its long history of successful effort and of crowned endeavour there must have been, ever following these as their shadows, the story of the wrecked and wasted life, of the sad remorse and despair over opportunities cast away, and over hopes that could never return? If there be here one young heart that has known what it is to say, “I will arise and go to my Father; the mere gratification of the intellect has not satisfied me; indulgence in sensual pleasure has degraded, and not elevated, my being; I am wearied with satiety and vexed with remorse”—if any such are here

they must have known this also, that in the hour when they went to the Father they regained strength; that it was an hour of reconciliation, an hour of glad and kindly reception. Who that has ever fought the battle, not merely with sin in the life, but with sin in the memory—who that has ever struggled against a depraved imagination—who that has ever fought a young man's battle with sin in the past or the present, and then said, "In spite of all that can be said against it, I will try that old remedy; I will arise and go to my Father; no specious pleadings of the sceptical intellect shall keep me back"—I ask, have you not gained strength—have you not faced old memory—and have you not struggled against the temptation to sin with a new life? If you have done so, you have had an experimental proof of the reality of the old faith, which is a more certain evidence than you can gain from books on theology. You have tried the remedy, and He has redeemed your soul. And if there be one here who knows, even in the opening of his manhood, something of the sadness and weariness that comes from indulged desires, or from penitent regret, and who is questioning in his own mind, "Is there any truth in what teachers tell us of the fall and the restoration, of the disease and the remedy?"—oh, young man, whose feet are passing along near the meeting-place of these two ways, the one leading to life and the other to death, try one step on the right way. Try now on this day, and let it be the very advent to your soul of your Lord and Saviour. Try to work His work; try to remember His teaching, and say, "I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven and before Thee."

*The Life of Dr. Bushnell.**



THE majority of English students made their first acquaintance with Dr. Bushnell on the publication of his "Sermons for the New Life," and they at once felt in the volume the presence of an unwonted charm. The author was evidently a man of independent and even original mind, endowed with the intuition of a seer and the heroism of an

* "Life and Letters of Horace Bushnell." London: R. D. Dickinson.

apostle. He proved himself familiar alike with the ways of God and the needs of men, and his words glowed with the fervour which can only be gained by long and solitary communings with the Father of our spirits. The freshness, the raciness, the profound spirituality of these "Sermons for the New Life" would alone have given their author a high place among our theological writers, and have stamped him as one of the most remarkable men of the age. Nor was there anything in them which contravened the ordinary beliefs of the Evangelical Churches. They moved, indeed, on new lines, and occupied ground over which no other teacher had conducted us, but there was little in them suggestive of the preacher's heterodoxy, or calculated in any way to awaken suspicion. We have subsequently received from Dr. Bushnell several volumes of considerable worth—not one of which we could well spare; but our early attachment remains unshaken, and we regard his volume on "The New Life" as his greatest and best work.

Long before its appearance, however, he had exposed himself to the mistrust of his more orthodox brethren, and had undergone a severe and protracted trial for heresy. The controversy which, in England as well as in America, was afterwards provoked by his treatise on "The Vicarious Sacrifice," was simply a renewal of the agitation which followed his University Discourses on the Atonement, the Divinity of Christ, and Dogma and Spirit. The germ of all his latest speculations on this momentous theme may be found in these—his earliest—publications. His theory of the Atonement was enlarged and completed. Bushnell's mind was continually meditating upon it and eager to receive fresh light; but, substantially, his views remained unchanged. The central element of his theory he never abandoned, though he subjected it to various modifications, and did something to bring it into more real and manifest harmony with the ordinary Evangelical faith. Whatever may be our opinion of the validity and worth of his theory, we cannot be insensible to the fact that he was in every way a remarkable man, a man of clear vigorous intellect, of transparent sincerity of purpose and inflexible integrity—pure, generous, and courageous. His very endeavour to effect a reconciliation between the Gospel and the strange complex forms of modern thought commands our respect; and now that we have before us these interesting "Memoirs," we see that the *man* was in every way better than his books. So beautiful a biography as

this we have not read for a long time. Apart from its peculiar Americanisms, for which of course we must be prepared, it is in almost every respect a model biography, and will take its place with the five or six best works of its class which this generation has produced. Its great merit is that it brings us into direct contact with the real life of the man. It is edited, and for the most part written, by his eldest daughter, who both understood and appreciated, revered and loved, her father. She is a woman of kindred soul with him, "without whose life she had not been"—as pure, as chivalrous, as devout; and while she has not lifted the veil from those sanctities of private and domestic life on which no stranger should look, she has enabled us clearly to see her father in the real greatness and simplicity of his character, as he appeared in his study, at his fireside, in the social circle, in the church, and among his townsmen. As the result of this biography, the memory of Horace Bushnell will be reverently and affectionately enshrined in the hearts of multitudes who never knew him.*

It is not our purpose to present anything like a full outline of Bushnell's career, still less to enter into a detailed criticism of his doctrines. We wish rather to mention a few points which will show the kind of man he was.

He was born in Litchfield, Connecticut, in 1802, and traced his descent through some of the earliest settlers of Saybrook and Guilford to the Huguenot refugees. His early home life was exceedingly beautiful, and he received through it that quiet and effective "Christian nurture" of which he subsequently wrote so eloquently. His parents were both endowed with more than ordinary mental power, and had an inborn gentleness and refinement which were of immeasurably greater value than the culture of the schools. In their home, religion was no occasional or unwelcome visitor, but a "constant atmosphere, a commanding but genial presence." To his mother—loving and unselfish, yet sagacious and prudent—he was especially indebted. Such a mother must have delighted in such a son. He has himself left us a picture of his early life, which we must do ourselves the pleasure of transcribing:—

"The religion of the house was composite—that of the husband, in his rather Arminian type, received from his mother; and that of the wife, in the Episcopal,

* We wish to express our obligations to Mr. Dickinson for his beautiful edition of this noble "Life." He has issued it at a price—five shillings—which brings it within the reach of all classes. It is a marvel of cheapness.

from here ; and that of the Calvinistic Congregational Church, in which they were now both members, having early removed to this second place of residence, where they drop their Episcopal connection, and take their opportunities as they find them under the venerable, just now departing father of President Day. In this way, their first child had it always for his satisfaction, as far as he properly could, that he was Episcopally regenerated. I remember how, returning home, after second service, to his rather late dinner, my father would sometimes let the irritation of his hunger loose in harsher words than were complimentary, on the tough predestinationism or the rather over-total depravity of the sermon ; whereupon he encountered always a begging-off look from the other end of the table, which, as I understood it, said, ' Not, for the sake of the children.' It was not the Calvinism that she cared for ; but she wanted the preacher himself kept in respect for the benefit of the family. In which, unquestionably, she had the right of it. More than this, it was her nature that, lively and sharp as her excitabilities were, she could never help acting in the line of discretion. She was, in fact, the only person I have known in the close intimacy of years who never did an inconsiderate, imprudent, or any way excessive thing that required to be afterwards mended. In this attribute of discretion she rose even to a kind of sublimity. I never knew her give advice that was not perfectly justified by results. Her religious duties and graces were also cast in this mood—not sinking their flavour in it, but having it raised to an element of superior, almost Divine, perception. Thus praying earnestly for and with her children, she was discreet enough never to make it unpleasant to them by too great frequency. She was a good talker, and was often spoken of as the best Bible teacher in the congregation ; but she never fell into the mistake of trying to talk her children into religion. She spoke to them at fit times, but not nearly as frequently as many mothers do that are far less qualified. Whether it was meant or not, there was no atmosphere of artificially pious consciousness in the house. And yet she was preaching all the time by her maternal sacrifices for us, scarcely to be noted without tears." (Pp. 28, 29.)

Equally delightful is Dr. Bushnell's picture of the training he received in the school and the church, taken from his address on " The Age of Homespun " (pp. 10—14).

At the age of twenty-one he entered Yale College, but he did not during his collegiate course think of devoting himself to the Christian ministry. The law was his intended goal. After his graduation, he was for a time the working editor of the *New York Journal of Commerce*, then he became a tutor in his *Alma Mater*, and it was during his tutorship that there occurred a great revival, which proved for him the turning-point of his life. He was intellectually far ahead of all his colleagues—brilliant, popular, and with prospects at the bar which must have fired his ambition. But he was all at sea in respect to his religious beliefs, passing through severe conflicts.

and agitated by mental unrest. His colleagues were anxious and wondering about him, but afraid to approach him, when he himself broke the ice, and told his friend Durant that he "must get out of this woe." His students, fondly attached to him, and hitherto unaffected by the revival, were invited to meet him, to talk over their position and his own. The intellectual athlete humbled himself in the dust before the majesty and power of Christ. The result was overwhelming; "the class-room was a Bochim—a place of weeping." On one occasion, we are told, he went into the daily meeting of the tutors, "and, throwing himself with an air of abandonment into a seat, and thrusting both hands through his black, bushy hair, cried out desperately, yet half-laughingly, 'O men, what shall I do with these arrant doubts I have been nursing for years? . . . I am glad I have a heart as well as a head . . . and I mean to hold by my heart. I am glad a man can do it, when there is no other mooring, and so I answer my own question, What shall I do? But that is all I can do yet.'" No wonder that his friends should feel that they had among them, in all the power of the new life, "Paul, who was also called Saul," and that there was no such little child as he. Truly, a grand and heroic soul!

Bushnell's first and only pastorate was at Hartford. The North Congregational Church was, at the time of his probation, divided into two parties—the Old and the New Schools of Theology. The young minister's position was truly a delicate one. As he himself afterwards humorously described it, he was "daintily inserted between an acid and an alkali, having it for his task to keep them both apart, and to save himself from being bitten of the one or devoured of the other." So far as his own congregation was concerned, he accomplished his task with wonderful ease. Men of both parties trusted and loved him, and he proved himself well worthy of their esteem. Shortly after his settlement at Hartford he married Miss Apthorp of New Haven—a woman who was in every sense a helpmeet for him, and who, by her sympathy with him in his studies, and the quiet ministries of home, made him a stronger and happier man. From almost the first years of his pastorate he was oppressed by ill-health. His life on this score was a more or less perpetual struggle, but few men have battled more bravely or won a grander conquest. His preaching soon became a recognised power in the neighbourhood. It had—we are told—"in those days a fiery quality, an urgency and

wilful force which, in his later style, is still felt in the more subdued glow of poetic imagery. There was a nervous insistence about his person, and a peculiar emphasising swing of his right arm from the shoulder, which no one who has ever heard him is likely to forget. It seemed as if with this gesture he flung himself into his subject and would fain carry others along with him." Mr. Charles L. Brace thus refers to this period :—

"Those were the eager and powerful days of the great preacher, when his language had a pure and Saxon ring which it somewhat lost in later years, when emotions from the depths of a passionate nature bore him sometimes to the highest flights of eloquence, and wit and sarcasm flashed from his talk and speeches, and he stood the most independent and muscular sermoniser in the American pulpit. He reached afterwards a higher plane of spiritual life and showed more balanced power and more consideration for the views of others, and was, no doubt, more humble-minded and yet more elevated above the world. Still those early fiery days of his left an indelible mark on all the youth who came under his influence. We felt the Divine beauty of Truth, and how sweet and easy it was to sacrifice all to her. We were withdrawn from the overpowering control of external formulæ and formal statements, and began to search for the realities as for hidden treasures. Our great teacher seemed to stand as a prophet, directing us to things seen and eternal ; and though, perhaps, he and his disciples at that time exaggerated the value of the intellect, it was a healthful movement and always inspired with devout reverence and a deep sense of the personality of Christ as the Son of God. Truth, independence, humanity, under an overpowering faith in God and Christ were the principles stamped there into youthful minds by the preaching and the life of Dr. Bushnell."

The delivery of the three University discourses, to which we have before alluded, and published under the title of "God in Christ," provoked a long and angry controversy, in which an effort was unsuccessfully made to censure and excommunicate Dr. Bushnell from the Association. That a controversy should arise was indeed inevitable. Bushnell's views certainly departed from the current beliefs of the Church. His modes of statement were novel, and by many deemed dangerous, and in various ways undermined their conceptions of the Gospel. We do not agree with the action taken by many of his opponents. The brethren of "Fairfield West" seem to have been unduly sensitive and pertinacious ; but in the main, their views of the Gospel being what they were, his opponents conducted themselves as honourable men. They and he were alike sincere in their beliefs, and faithful in upholding them ; and while on their side, even more than on his, some things were done which gave

cause for just regret, there was also displayed a good deal of nobleness and generosity. The subsequent reconciliation of Dr. Bushnell and Dr. Hawes (one of his chief opponents) reflects the greatest credit on both. Never did Bushnell's character appear in a finer light than when he voluntarily and persistently sought to be reconciled to one who, as he believed, had misunderstood and injured him. The correspondence on this point (pp. 326 *et seqq.*) is admirable, and might be read with profit by all theological disputants. As we do not propose to enter further into this question, let us remark how delightful it is to find that Bushnell was so quickly installed in the confidence of all parties alike. For years before his death he had gained universal esteem and love. He gathered around him a depth of personal affection such as it is given to few men to excite. An association of ministers, before which he read what he felt would be his last sermon, "Our Relations with Christ in the Future Life," listened to him with awe and tenderness. Criticism and comment were alike disarmed. One intimate friend being appealed to, shook his head, and then, in compliance with Bushnell's own request, attempted to speak. "The Doctor tells us that this—is—his—last—sermon!" He could, however, get no further, but gave way, and wept aloud. "And we all," adds Dr. E. P. Parker, "wept with him. It was like the parting of St. Paul with the Ephesian elders. Then we knew how we loved him, and what an unspeakable, irreparable loss his departure would be for us—that departure which was evidently nigh at hand."

The key to Bushnell's system is, according to his biographer, to be found in his views of language. He held that language is necessarily inadequate to express thought—that under its literal meaning it hides a mystical or symbolic, and hence will mean one thing to one man and another to another, according to his subjective state. There is both truth and error here, and such a view, held in too absolute and unrestricted a form, could not fail to result in at least approaches to heresy. We believe that Bushnell directed attention to aspects of the Atonement which orthodox teachers were, perhaps, prone to overlook. The moral influence of Christ's death has been too often lost sight of, and we have not always remembered or even realised the fact that there is that in the work of our Lord which cannot be methodised and expressed in logical or scholastic formularies. That work is too wonderful in itself, too far-reaching in

its results, too transcendent in its relations to the Infinite and Eternal, to be illustrated by any set of human analogies, or by all analogies combined. Bushnell insisted on this fact in one direction, and forgot it in another. We are thankful to turn with him from dogmas about Christ to the living Christ Himself, and to enforce the unique moral power of God in self-sacrifice; but even this power would for us be lost, apart from the actually vicarious character of Christ's sufferings, and the necessity for them created by our sins. We cannot discuss the matter, but any one who carefully reads the Doctor's elaborate treatise will see that he must have felt something of this himself, for, after insisting with much eloquence and force on the moral-power view of the Atonement, he admits that it is in itself inadequate to meet the necessities of the heart. When we try to approach God through the death of Christ, he says:—"Plainly there is a want here, and this want is met by giving a thought-form to the facts which is not in the facts themselves." "Without these forms of the altar, we should be utterly at a loss in making any use of the Christian facts that would set us in a condition of practical reconciliation with God. Christ is good, beautiful, wonderful; His disinterested love is a picture by itself; His forgiving patience melts into my feeling; His passion rends my heart. But what is He for? And how shall He be made to me the salvation I want? One word: He is my sacrifice—opens all to me; and, beholding Him with all my sin upon Him, I count Him my offering; I come to God by Him, and enter into the holiest by His blood."

Much more might be quoted to the same effect, but this must suffice. Here, in fact, is the weak point in Bushnell's theory, and, though he never accepted "the altar forms" of speech literally, he became increasingly aware, as his life advanced, that they were absolutely indispensable. On what ground they can be indispensable, *apart from their literal and objective truth*, we cannot imagine. They are, we may be sure, more than symbols.

No one can have carefully studied Bushnell's writings without seeing that there was in his nature a deep under-current of mysticism. His intuitive and imaginative powers were stronger than his ratiocinative. His highly poetic temperament rendered him unduly impatient of the processes of logic. His delight in pure creative thought led him somewhat to neglect the teachings of history. If he had come under the influence of a mind like Dörner's—if, in other words, he had been

more widely versed in the history of doctrines—he would certainly have been a sounder theologian and less widely separated from his brethren. But with all his limitations he was a man of heroic mould, and we are thankful for the work he so nobly accomplished. His influence has been a powerful factor in recent thought, and has told beneficially on the life of all our churches. Few men have in their humility, their sincerity and earnestness, their love to God and to man, displayed more of the mind of Christ. He was truly, as one of his friends described him, "a master in Israel," and the memorials of his life form a most precious legacy to the Christian Church.

"The Sacred Books of the East."



SOME years ago, when Babu Chunder Sen was in this country, we were present at a service held in the chapel in South Place, Finsbury. The discourse of this famed Indian reformer was in itself sufficiently remarkable, and was to so great a degree of a Christian character, that it was difficult to believe that the preacher was not a member of one or another of the orthodox faiths of Christendom. The introductory part of the service was conducted by the minister of the place, and was entirely devoid of any Christian sentiment whatever. We had hymns, anthems, and an invocation of the Deity; and for "Scripture" were read some selected verses from the Psalms of David, a parable from the German of Krummacher, and a hymn from the Hindu Vedas, the last portion being regarded as being as sacred and as Divine as the first.

This is but a single instance of a custom which has sprung up in certain quarters of treating the Christian Bible as having no specially sacred character, as a book of equal value with the sacred books of other religions, and as containing, it may be, some loftier discoveries of the Divine nature than can be found elsewhere, but as having no more Divine an origin than the Veda of the Hindu, the Avesta of the Parsi, or the Tripitaka of the Buddhist.

We have been told that these sacred books of Eastern lands are full of primæval wisdom; that their authors were men of devout spirit, who had penetrated the *arcana* of religious thought, and who taught the nations a pure and lofty Theism; that they were rich in beautiful poetry, and gemmed with maxims of the most exalted

morality. It was said to be evident that there was no need to believe that God had ever revealed Himself in any visible or direct form to man, for man by his own unaided thought had discovered His existence. All religions, therefore—the Christian religion among them—had only a human origin, and the early histories of Divine manifestation recorded in the Bible were worthy of no stronger belief than the myths and legends which form so great a part of the early faiths of mankind. So excellent, indeed, are these writings of the sages of India and of Persia said to be, that Christians have been reproved for speaking of their authors, and of those who practise the rites they taught, as heathens and pagans. Gross as may be the Polytheism of Eastern lands, and frightful as may be the orgies of idolatrous worship, these sacred Sources of the religions of Eastern nations are, nevertheless, worthy of profound respect, and "Christianity itself is but the perfect concentration and embodiment of eternal truth scattered in fragments through other systems—the perfect expression of all the religious cravings and aspirations of the human race since man was first created."

While these books remained in their original manuscripts, or hidden in languages some of which awaited the discoveries of modern philologists or decipherment by men skilled in Oriental learning, it was difficult to say how far these lofty claims were justified by the facts. It is true that in the early years of this century such eminent Orientalists as Sir William Jones, Professor Wilson, Mr. Hodgson, Mr. Colebroke, Anquetil Duperron, and others had given to the world translations of portions of these books which scarcely bore out the modern ideas respecting them. Indeed, in some instances, the researches of these scholars led them to an open expression of contempt for their assumed Divine origin, and to the rejection of some of them as monstrous forgeries or incredible tales.

Since, however, the revival of Oriental learning in the last fifty years, and the growth of a materialistic philosophy which denies all revelation, these "sacred writings" have been again brought forward as demonstrating that all the religions of the world, past and present, stand on a common platform, and are alike penetrated with the same Divine ideas. And it is intimated, if not clearly said, that the religion of Moses and Christ is indebted to these ancient faiths for everything pure, elevated, and spiritual that it may contain.

It was, therefore, with great interest and raised expectations that

we received the announcement that Professor Max Müller was about to publish the most important of the "Sacred Books of the East," translated by various Oriental scholars. The progress of scholarship and discovery has not only rendered such a task possible, but it may confidently be affirmed that an English reader will receive from the learned men engaged a true transcript of these ancient documents, such as the most thoroughly accomplished scholars can give. Nine volumes have already appeared, embracing books concerning the Hindu system, the religions of Buddha and Zoroaster, and the sacred works of China.

It is not our intention in this brief paper to enter into any detail respecting these works, or to compare them with the documents of the Christian faith. We shall content ourselves with calling attention to the somewhat remarkable Preface contributed to the series by Professor Max Müller.

The Professor, in his opening sentences, at once warns his readers that, if they have cherished such ideas of the value of these writings as those indicated above, they will be disappointed. It is, he says, "high time to dispel such illusions"—for such they are. The bright sides of these religious systems have naturally attracted attention; but they have their dark sides, too, and these have scarcely received any notice at all. He feels it, therefore, to be his duty to caution the readers of these works against any high-raised expectations. Here and there, it may be, solitary fragments of pure gold will be disinterred from a "heap of rubbish," but a sober estimate of the value of these writings forbids much fruit of any value being gathered from these decayed and dying or dead trees. "It is but natural," he says, "that scholars, in their joy at finding one or two fragrant fruits and flowers, should gladly forget the brambles and thorns that had to be thrown aside in the course of their search." Expectations have been raised which cannot be fulfilled, and injury is done to the interests of truth and sound learning by attempting to hide the puerilities and follies which are the main characteristics of by far the larger part of the writings in question.

It is interesting and curious to note the modest claim put forth by the Professor on behalf of the study of these so-called "sacred books." The religions of antiquity, he tells us, must be studied in a loving spirit. "True love does not ignore all faults and failings; on the contrary, it scans them keenly, though only in order to be able

to understand, to explain, and thus to excuse them." In other words, we must be a *little* blind to their "faults and failings." It is true, men do severely criticise the sacred writings of Christianity, and microscopically examine every "jot and tittle" of ancient manuscripts, to discover some flaw in their genuineness, or to destroy the teaching of an obnoxious text. But when we venture on the vast and thorny wildernesses of Vedas, Tripitakas, and Zend-Avestas, we must "tread softly, 'tis holy ground." Our eyes must open lovingly to "the first rays of human faith and human thought." We are unfit for the study of these systems of religion if our hearts are not ready to "quiver" with the first impulse of the light which here and there gleams from their pages. It is, it must be admitted, very trying and disappointing to be informed that, "if the whole truth must be told, however radiant the dawn of religious thought, it is not without its dark clouds, its chilling colds, its noxious vapours." The facts being so, it is no wonder that the Professor should confess that for many years the problem has been insoluble to him how, by the side of so much in these books that is "fresh, natural, simple, beautiful and true," they should contain "so much that is not only unmeaning, artificial, and silly, but even hideous and repellent. This is a fact, and must be accounted for in some way."

We cannot at the present moment follow the Professor in his attempt to solve this problem. He admits it to be a perplexing one, and he has failed to find a solution "entirely to his own satisfaction." We would, however, venture to suggest that the Professor has not sought for it in the right direction. His philosophy is at fault. The Book which he and other learned men would treat as having little more, if any more, value than the "Sacred Books of the East," says somewhere that, when God had revealed Himself unto men, "they did not like to retain Him in their knowledge." Hence their departure from His ways, and the unrighteousness, the vices, the follies, the frauds, and falsehoods which these so-called "sacred books" contain. If here and there we can discover in them traces of a primitive faith that was holy, pure, and Divine in its origin and character, no less surely do they show us how human fraud and ignorance rejected the truth, and how men fell into degrading follies and vile idolatries. The "science of religion" wanders among the thickets and thorny mazes of false religions in the vain hope of finding a religion without a revelation, and a worship which shall be devoid of any direct contact with the Eternal One.

Valuable, then, as these volumes may be as historical records of the faiths to which they refer, the Christian may hail their publication as a conclusive argument against their religious utility. It is now certain that they do not possess any value in leading mankind to the true knowledge of their Maker. The best that can be said of them is well expressed in the following extract from an article on Zoroaster in the January number of the *Nineteenth Century*, by Professor Monier Williams, and which is equally applicable to all the other religious writings of the East:—

“The fact is that the Zoroastrian Bible is a simple reflection of the natural workings, counter-workings, and inter-workings of the human mind in its earnest strivings after truth, in its eager gropings after more light, in its strange hallucinations, childish vagaries, foolish conceits, and unaccountable inconsistencies. Here and there lofty conceptions of the Deity, deep philosophical thoughts, and a pure morality, are discoverable in the Avesta, like green spots in a desert; but they are more than neutralised by the silly puerilities and degrading, superstitious ideas which crop up as plentifully in its pages as thorns and thistles in a wilderness of sand. Even the most tolerant and impartial student of Zoroastrianism must admit that the religious cravings of humanity can be no more satisfied with such food than a starving man can be kept alive by a few grains of good wheat in a cart-load of husks.”

But “WE KNOW that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, in His Son Jesus Christ. This is THE TRUE GOD AND ETERNAL LIFE.”

E. B. UNDERHILL, LL.D.

*Devotional Reflections.**

BY THE LATE REV. CLEMENT BAILHACHE.

Genesis iv. 7.—How merciful this teaching thus early in the world's night of sin! And how powerful now! To “do well” is to master sin; to “do ill” is to be mastered by sin. And so we choose our master.

Genesis xxiii. 4.—A grave! The first possession of Abraham in the land of promise! And is it not so that to the Christian death is the token of larger hope?

* The reader is referred to the volume of Sermons by Mr. Bailhache, entitled, “Work too Fair to Die.”—Introduction, p. xiii. Elliot Stock.

Genesis xxiv. 50.—Trust in Providence *beforehand* does not always carry the recognition of Providence *after the event*. This is inconsistency and sin.

Genesis xxviii. 17.—Surely every place is the house of God and the gate of heaven. Where He is felt, trusted, and loved is heaven. "Dreadful," indeed, yet immensely consoling and helpful.

Genesis xxix. 20.—Blessed prerogative of love, both human and Divine ! It takes away all drudgery from toil, and sanctifies and ennobles patient labour.

Genesis xli. 52.—And is not "the land of our affliction" a fruitful land for us all ? I think I can bear my testimony to that.

Genesis xlv. 28.—The Lord's people suffer long for their sins ; but forgiveness comes in the end with touching emphasis.

Genesis xlvii. 9.—Life a pilgrimage. Hence its discomfort and sorrow. Journeying yields not the comforts of home ; but the pilgrimage *leads* home.

Genesis xlvii. 29.—How ancient and how universal is this instinct ! It is a last sign of love for those who have gone before ; but is it not even more than this—an instinct of re-union by-and-by ?

Exodus i. 12.—No affliction inflicted by man can really hurt those whom God determines to bless.

Exodus ii. 24.—And surely, with all God's blessings, this is a groaning world ; but how sad would be the groaning if He did not hear !

Exodus iii. 2.—This is the gospel of the suffering soul and the suffering Church. Affliction burns but does not destroy.

Exodus viii. 8.—Oh, how much obedience, even in Christians, springs from trouble rather than from loyalty and love.

Exodus xiv. 15.—Prayer should lead to confidence, and confidence to bold and trustful action. Prayer that does not result in spiritual strength has missed its mark.

Exodus xix. 12.—Sinai the Mount of Law. No one can touch that and live. Calvary, the Mount of Grace, with hope for the worst.

Exodus xx. 3.—This is the initial lesson, not only of religion, but of all true life. God supreme ; then all falls into true order.

Exodus xxiii. 3.—There must be impartiality in dealing with all classes of men. It is as wrong to shelter the poor in their misdeeds as to toady to the rich in their pride.

Exodus xxiii. 19.—How strangely even Christians reverse this order ! First for themselves, and how much ! Then for God, and how little !

Exodus xxiv. 18.—Whatever may be the true interpretation of this grand incident, at least the moral lesson is clear. Communion with God

—private, intimate, and not hurried—is the true preparation for all godly service.

Exodus xxviii. 36.—"Holiness to the Lord"—absolute ministerial consecration. Without this, the ministry can be nothing but a burden and a temptation to selfishness.

Exodus xxxiii. 14.—The presence of God is rest. To know that He loves me, and is constantly near me—what other idea of rest can I need?

Exodus xxxiv. 30.—A conspicuous holiness is a terror to unspiritual men.

Exodus xxxiii. 23.—Thank God for the vision of Himself in Jesus Christ! *He* becomes more glorious to our accustomed eyes with every hour's experience of Him.

Leviticus x. 9.—All holy work demands the fullest self-possession. No excitement can be allowed but that of a devout enthusiasm.

Leviticus xix. 16.—Tale-bearing—what a common sin!—very attractive, but very mischievous. The best are liable to it, and to be hurt by it. The Lord help me to keep this law!

Numbers ix. 17.—Does not this cloud remind us of circumstances in life (I have known such and know them *now*) when all we can do is quietly to wait for the manifestation of the Lord's will? Such are times, not for anxiety, but for trust.

Numbers ix. 22.—The times of quiet waiting are sometimes long; but even so they are calculated to strengthen faith, the best thing after all.

Numbers x. 36.—How blessed a token is this resting cloud, even of the presence of God—the secret place of the Most High!

Numbers xi. 2.—Two lessons here. Sin must have its consequences; prayer will have its answer. It cannot be true that *effect* is inevitable to *cause*—so, at least, as to prevent the interposition of a gracious God. Even in human law mercy has its prerogative.

Numbers xi. 15.—We cannot but sympathise with the mighty sorrow of Moses. Yet there is something better than his despair, the courage that will face the worst, and not hide its head from calamity.

Numbers xi. 29.—A true godliness receives its own gifts with humility, for they are God's, and envies not the gifts of others, since God's glory is the only gain.

Numbers xx. 12.—The glory of the Lord is often a glory of judgment, always a glory of righteousness. No one will now complain of Divine injustice in keeping these people out of Canaan. Hardly the people to transplant into a new and difficult soil.

(To be continued.)

Reviews.

THE COLLAPSE OF SCIENTIFIC ATHEISM.

By J. M. Winn, M.D., M.R.C.S.
London: David Bogus. Pp. 36.
1880.

THIS interesting pamphlet, one of several by the same author, on the doctrines propounded by Professors Huxley and Tyndall, and by Mr. Darwin and others, is a very able reply to some of the principal arguments and theories of scientific sceptics. Dr. Winn is no tyro in this matter. He has given prolonged and anxious consideration to it; and his professional *status* and acknowledged ability, especially in relation to mind, its functions and disorders, entitle his statements to respectful consideration. We could have wished that he had allowed himself ampler space for the discussion of the *facts* which he adduces (for he is thoroughly well-informed on the subject of which he treats), since the general reader, whose information is necessarily limited, would be greatly assisted by an extended illustration of the arguments to a clearer apprehension of their validity and force. Dr. Winn, moreover, is a firm and devout believer in Divine revelation.

There are certain axioms about which reasonable people have no doubt—as, for example, that there can be no laws without a law-giver, and no effect without a cause. Now, all scientific atheists admit that the universe is regulated by laws, but, by a strange perversion of reasoning, they ignore a Law-giver. They also deny a superintending Providence. In maintaining this latter opinion they are perfectly consistent, since, as they would have it, laws once

put in force can go on doing their work by themselves. But what becomes of the power which first called them forth? Does that cease to act at the moment they begin to operate? Self-originated and self-acting law appears to us both an absurdity and a contradiction.

The universe is often spoken of as a vast machine whose wheels revolve with the utmost precision. Is it incredible that, if any engine of human construction requires constant and careful supervision, this world and all other worlds, whose movements are so vast and yet so regular, are governed “by a Being of infinite intelligence and power”? “We would be the last,” says Dr. Winn, “to limit the power of the Creator; and it is quite conceivable, as has been often suggested, that the machinery of the universe was created in such a manner that it could go on without further help. It is an authenticated fact* that there is a constant dissipation of energy from the sun; that its heat is constantly passing away into space, and no compensation has yet been discovered. Who can restore this lost energy save He who first called it forth? But the Positivists believe the so-called physical energies now in operation on the earth are all-sufficient, and do not need a constant renewal, and that there is no Almighty Force above them all. But surely faith in an eternal omnipotent power is more consonant with the common-sense of mankind than the atheistical

* See Mr. Justice Grove's address before the meeting of the British Association in 1866.

doctrine that the laws and physical forces of the universe are eternal and unalterable" (p. 7).

The very limited space at our command precludes more than an enumeration of the topics discussed by Dr. Winn—such as the Omnipotence of Atoms and Physical Forces, Bathybius, Spontaneous Generation, Evolution, Antiquity of Man, Physiological Psychology, which last topic especially is handled in a masterly manner, being one which has largely engaged his attention through his professional life. The following extract will show how he deals with this matter:—

"The phenomena of insanity have been referred to on insufficient grounds by materialistic physiologists in proof of their theory. . . . That bodily disorders will affect the mind is unquestioned, but the converse is equally true that mental causes will produce derangement of the bodily organs; and the physiological psychologists are asked to explain how it happens that in many cases of acute mania, ending rapidly in death, a *post-mortem* examination cannot detect any change in the substance of the brain" (p. 32).

Many instances have been known of persons suffering from incurable brain disease exhibiting singular intelligence and accomplishments notwithstanding, and becoming perfectly rational during the last moments of their life. Dr. Winn cites a case in confirmation of this fact, which came under his own notice, of an old lady who had passed the greater part of her life in an asylum, and who had never been one moment coherent, speaking, just before her death, most sensibly. The brain is one of the most fragile portions of the body, and one of the first to decom-

pose after death. It is subject to the same law of renewal which generally obtains in the soft tissues of the body. If this be so, how is it possible, as Materialists maintain, "that the images or ideas impressed by any merely physical process on the cells of the brain could be vividly recalled after a long period of time, when the matter of the very cells which are supposed to have received them had been replaced by new matter"?

The strange phraseology adopted by these Materialistic writers is justly ridiculed by our author. Thus he asks whether the title of "the Apostle of the Understanding," given by Professor Tyndall to Mr. Herbert Spencer, is justified because he defines life "as a continuous adjustment of internal relations to external relations," or when he informs us that "evolution is a change from indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations." The great masters of science have been distinguished for simplicity of style and clearness of expression. But the sentence just quoted is, to our apprehension, utter nonsense. In fact these gentlemen are fast corrupting the English language in their efforts to make their theories intelligible. "They call poetic emotion the thrill of a ganglion; thought, cerebration; life, molecular force; creation, evolution; crime, a cerebral disease; the Deity, a primordial germ!" We shall soon need a glossary of these new terms which are so rapidly accumulating.

Amidst all the confusion, doubt, and irreligion produced by the daring speculations which are so constantly and unblushingly paraded before the public, it is a comfort to see men of

the greatest eminence in the varied walks of science, and particularly some of the highest repute in the medical profession, calmly and patiently examining them; testing them in a philosophic spirit, and showing how untruthful they are in the face of the grand array of indisputable facts which they have, from time to time, brought forth. These facts clearly prove that physical force cannot account for life; that spontaneous generation cannot explain the origin of bioplasm; that evolution is not the First Cause; that physiological psychology has not solved the mystery of Mind; and that our first parents were not ignoble savages. We think Dr. Winn has taken up a position from which he will not be soon dislodged—"that, when tested by the inexorable logic of facts, the pseudo-philosophy of scientific atheism ignominiously collapses."

We would, therefore, earnestly advise our readers, who feel interested in these questions, and especially our thoughtful young people who may have been disturbed by them, to obtain—which they can do at a very small cost—this able pamphlet, and when they have got it to study it thoroughly. Its wide circulation would be an incalculable benefit to the cause of Truth and Righteousness.

THE CAMBRIDGE BIBLE FOR SCHOOLS:
THE FIRST BOOK OF SAMUEL, with
Maps, Notes, and Introduction. By
the Rev. A. F. Kirkpatrick, M.A.
London: Cambridge Warehouse, 17,
Paternoster Row. 1880.

THE previously published volumes of the Cambridge Bible for Schools have been mainly on the New Testament. Now we may look for a series on the Old. Mr. Kirkpatrick has edited the

first book of Samuel in a thoroughly efficient manner. He has a competent acquaintance with the Hebrew language, and with the researches of Hebrew scholars. His "Introduction" discusses in a terse, succinct style, all questions relating to the authorship and canonicity of the book, the state of the text, the chronology, the mission of Samuel, and the prophetic order. The notes compress into brief space the results of lengthened investigations. The divergencies between the Hebrew text and the Septuagint are carefully marked; the criticism is sound and judicious; the doctrinal explanations are thoroughly evangelical; while the purely historical sections are illustrated with graphic picturesqueness. Advantage has been taken of the labours of Ewald, Stanley, and Kitto; and in relation to geographical details the invaluable work of Lieutenant Conder, of the Palestine Exploration Fund, has been constantly consulted. Mr. Kirkpatrick has also enriched his notes with illustrations from our great secular writers, and thus added to their value. We have received his small volume with sincere thankfulness.

THE NEW TESTAMENT COMMENTARY
FOR ENGLISH READERS. Edited by
C. J. Ellicott, D.D. Part IX. THE
LIFE OF CHRIST. By Frederic W.
Farrar, D.D. Part XI. London:
Cassell, Petter, & Galpin.

It is needless to do more than note the progress of these important re-issues. "The New Testament Commentary" has advanced as far as the first chapter of Luke. At this stage it will be specially welcome to many of our readers, as the afternoon subjects in the "International Lessons" for Sunday-schools, from January to June, are taken from the third

gospel. The aid of an expositor so scholarly, candid, and judicious as Professor Plumptre will be invaluable. He is subtle and ingenious without being fanciful, original but never capricious, ready to face every difficulty and to attempt its solution. A wiser, more helpful interpreter of Scripture we do not know.

Canon Farrar's "Life of Christ" more than maintains its popularity.

CRITICAL AND EXEGETICAL HANDBOOK TO THE EPISTLES TO THE EPHESIANS AND PHILEMON. By Heinrich W. Meyer, Th.D., &c. Translated by Rev. Maurice J. Evans, B.A.

CRITICAL AND EXEGETICAL HANDBOOK TO THE EPISTLES OF ST. PAUL TO THE THESSALONIANS. By Dr. Gottlieb Lünemann. Translated by Rev. Paton J. Gloag, D.D. Edinburgh: T. & T. Clark, 38, George Street. 1880.

THE "Handbook to the Epistles to the Ephesians and Philemon" is the last of Meyer's own contributions to the *magnum opus* of his life. His Commentary is—within its prescribed limits—unrivalled. No Biblical scholar has done so much as he to set before us the exact meaning of the sacred text apart from all critical and dogmatical prepossessions. His philological accuracy, his exegetical tact, his profound intuition, allied as they are with stern loyalty to the truth, have placed his volumes in the very foremost rank, and it will be long before they are equalled by the productions of a later day. They form "a monument of gigantic industry and immense erudition," and that one man should have been able to accomplish so much, and to accomplish it so well, is, to our thinking, marvellous.

On purely doctrinal points, we often

differ from Meyer, but even in this respect he affords us more help than the majority of more orthodox commentators. Nowhere does he allow his interpretation to be biassed by preconceived views. He is too thoroughly and too soundly in earnest to be swayed by prejudice. Here he vindicates the Pauline authorship of the Epistle to the Ephesians in the face of all objections based upon such grounds as that it abounds in passages which are simply repetitions or expansions of passages in other epistles; that it is not in Paul's literary style; that it contains no such personal allusions as we might expect, &c. He further vindicates the genuineness of the words *ἐν Ἐφῆσῳ* against those who contend that the epistle was an encyclical or circular-letter addressed to all the churches of the district. Meyer's dissertation on this point is masterly and complete, although on a related matter he is, we think, less successful. He has, in our opinion, failed to prove that the epistle was written from Cæsarea. Meyer's sympathies must have led him to look favourably on the doctrine of universal restoration. But he shows plainly that it finds no support in Eph. i. 10, and is, in his view, opposed to the general type of Scripture doctrine. Meyer never accepts a view because it is fashionable or congenial. His one aim is to know the mind of the Spirit, and, though he is not uniformly successful, there is no other critic who has laid us under weightier obligations.

Dr. Lünemann, who writes on the Thessalonians, was regarded by Meyer himself as an able and worthy coadjutor. His notes are of great value. Dean Alford followed largely in his track, and Bishop Ellicott, while feeling

his inferiority to Meyer, speaks of him as a commentator of a very high order, whose exegesis is sound and convincing. English students can require no other commendation.

As the remaining volumes in the Meyer series are not the work of the great exegete himself, Dr. Dickson will no longer continue his editorial supervision. We cannot allow him to retire from his task without expressing our high appreciation of the manner in which that task has been fulfilled. He has been assisted by an able body of translators, but his revision of the whole work has been minute and painstaking, and has secured a uniformity of rendering and a degree of technical accuracy which would otherwise have been impossible. He has corrected many printer's errors which Meyer himself did not discover, and has, in fact, made the English translation fully as valuable in every sense as the German original. Work such as his cannot be popularly appreciated, but no Biblical scholar can be insensible to its worth.

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A HISTORY OF CHRISTIAN DOCTRINES.

By the late Dr. K. R. Hagenbach.
Vol. II.

A SYSTEM OF CHRISTIAN DOCTRINE.

By Dr. J. A. Dorner. Vol. I. Translated by Alfred Carr, B.A. Edinburgh: T. & T. Clark, 38, George Street.

THESE two volumes form the second issue of "The Foreign Theological Library" for 1880. Hagenbach's work we have previously characterised, and must here be content simply to remark that it takes us over ground of great moment (from A.D. 254—1720), and discusses each separate point with accuracy and candour. Hagenbach's outline is somewhat sketchy, but his informa-

tion and illustrative quotations are particularly full. The work is intended as a text-book, or a book of reference for scholars, and cannot, from its very nature, become so popular as the author's "History of the Church;" but we should have been glad if something more could have been done to popularise it. Could not the Greek and Latin quotations have had appended to them a translation for the benefit of English readers? The influence of the book might in this way have been greatly increased.

Dorner's "System of Christian Doctrine" is likely to prove, when completed, his most masterly and profound work. It is at once a *history* and a *system* of theology. Dorner writes as one of a long line of thinkers on the greatest problems which can claim our attention. He is minutely conversant with the labours of all his predecessors, and presents in new forms all in them that he deems of worth. The germs of truth contained in the conflicting theories of ancient and modern times are carefully preserved, and light is eagerly welcomed from whatever quarter it may come. The work will, of course, cover the whole ground of theology. In this first volume we have at the outset an elaborate dissertation on "Pistology," or a doctrine of faith—faith being that by means of which a Christian experience is gained, and which must precede scientific apprehension and verification. Dorner is a disciple of Schleiermacher, and seeks to rear his whole superstructure—grand, massive, and commanding—on the basis of Christian consciousness. We are not sure that the foundation will bear all that is built upon it, or that theologians of this school do not attempt to prove too much by "the necessities of

thought," &c. Here, for instance, Dorner endeavours by a sheer process of reasoning to prove the existence of just such a Deity as the Christian worships. "From the nature of thought in itself, the existence of an Absolute Being is first deduced, and at the same time of an Absolute Being that is one, sole, simple, and infinite. By means of the category of causation this Absolute Being is then shown to be at once Originator and Originated, the Origin of its own Being and the Being Originated—or, in other words, Absolute Life." This Absolute Being displays design, harmony, and beauty, and is thus the absolutely *harmonious* Life, from whence it is afterwards inferred that this Absolute Being is absolute Justice and absolute Good; is a Spirit, a Person; and, finally, absolute Intelligence and Wisdom. That Dorner's argumentation will be universally convincing it would be too much to affirm; but it is the most important contribution to the theistic controversy we have met with for a long time, and to the theologians of every class will be a mine of precious treasures.

Mr. Cave must have had a task of enormous difficulty in translating an author whose style is so involved, so uncouth, and so baffling as Dorner's. What can be said of a writer who frames such a word as *der-aussen-sich-oder-in-einem-andern-sein*, and who pens a sentence which, if literally translated, would be "By means of His Inseity the Extraseity of God coalesces with His Aseity"? We have not seen the German edition of the work; but we are quite sure that the English translation has not only faithfully reproduced the author's thought, but has presented it, as a competent translator would be

bound to do, in a more intelligible and attractive form. Great thanks are due to Mr. Cave for the pains and the skill he has so conscientiously expended on this magnificent work.

THE CHURCH. Elliot Stock.

WE heartily welcome this first number of a new series of our good contemporary, now thirty-seven years old. It is again enlarged, and is improved in its appearance. It contains several specially excellent papers, among which we may note the first of a series of "Pictures from the Church of the Apocalypse," bearing the title "Foundation Stones" (Rev. xxi. 19), by the Rev. J. G. Greenhough, M.A., and the first of another series on "Our Mission Field," by the Rev. J. B. Myers. We have also the first chapter of what we suppose is intended to be a story of ministerial home life, beautifully and tenderly written by Miss M. A. Paull. The Rev. W. Burton contributes an able and telling discourse on "What might have been—a few words about the past in beginning a New Year," founded on Psalm cxxiv. 1. "Sanding the Axles" administers a well-merited rebuke to those in our churches (and there are not a few of them) who "show no great ability to plan or execute anything of importance," but who "get in the way of others," and "hinder, find fault, prevent, and sow jealousy, dissension, and suspicion as invisibly and as effectually as a boy can sand the journals of a machine." The story of "Carl Springel" is that of "a poor, lame German boy," who, "to save many human beings from an awful death, walked straight into the face of certain death himself, and met it like a hero." The programme of "The Church" for the year is a very promising one.

THE SWORD AND TROWEL, December. WITH this number ends the editorial work of our indefatigable and devoted brother Mr. Spurgeon for another year. Whether the end is better than the beginning we will not say; it is enough to say that the part before us contains the usual quantity of racy writing, every line of which is saturated with the spirit of Christian faith and activity, for which our brother, notwithstanding his severe physical afflictions, is so justly remarkable. The contents are very varied, and the information respecting the Tabernacle and college work is as copious as usual. Mr. Spurgeon supplies a characteristic preface to the now completed volume of 1880.

THE GENERAL BAPTIST MAGAZINE.
January, 1881.

THIS Magazine, under the able editorship of Mr. Clifford, has a place of its own, and has for a good many years displayed a remarkable vigour which shows no sign, at present, of being on the wane. Professor Goadby has lucidly expounded "General Baptist Principles." The Rev. W. H. Tetley writes well on "Ministerial Friendships," whilst the Rev. J. Maden, president of the "Association," contributes a brief, but thoughtful and stimulating "New Year's Pastoral." Dr. Henry Morley on "The Literature of To-day, with a Guess at that of To-morrow," will also be read with interest and profit.

THE BAPTIST VISITOR. Baptist Tract Society, Castle Street.

THIS is a new venture, and we hope it will be a successful one. It is intended to answer several objects. It is a denominational periodical, and may be expected to do good denominational

service. It is so arranged as to be capable of easy appropriation by local Baptist churches and congregations—space being allowed for a local title and local information. Moreover, it is every way fitted for gratuitous distribution in the several localities amongst persons who do not attend a place of worship. Such a "visitor" is wanted. Church folk have their *Parish Magazine*, and by means of it disseminate a great deal of false and pernicious teaching. The poison should not be allowed to work without its antidote. The editor of this new publication has secured a capital staff of contributors, and the first number is every way satisfactory.

THE NATIONAL TEMPERANCE MIRROR.
No. 1. January, 1881. One Penny.
National Temperance Publication
Depot, 337, Strand.

A NEW Temperance Magazine, and likely to be popular, and to do good work in its own line. It has a capital wood-cut of "Maples in the Alps," two or three stories, one of them being by Mrs. Reaney, entitled "Repenting at Leisure," written in the simple, but telling, style for which she is well known; an article by Sir Henry Thompson on "Food and Feeding," and an address by Dr. Richardson on "Rowing and Resting." The number closes with a hearty song by Dr. R. Maguire, "The Boys and Girls of England," set to what we do not hesitate to call glorious music by Dr. Stainer.

THE CHILD'S LIFE OF CHRIST. With Original Illustrations. Part III.
Cassell, Petter, Galpin, & Co.
WE have not seen the second part of this admirable publication, but the third, now before us, merits the high

commendation we gave to the first. We must, however, take exception to the teaching conveyed in the following extract :—

"This ceremony of circumcision was supposed to signify the renouncing or giving up of the flesh and of the world, and the child at the same time received his name.

"When we are baptized and receive our names, we also renounce or give up the flesh and the world.

"The question is asked of our godfathers and godmothers whether they, in the name of the baby who is about to be baptized, renounce 'all covetous desires of the world, and the carnal desires of the flesh,' and the answer that our godfathers and godmothers make is, 'I renounce them all.'

"And besides this meaning, the ceremony of circumcision was like our ceremony of baptism in two other things. The first of these was, that it was the symbol, or sign, of the child being formally admitted into the congregation of Israel, as baptism is the symbol, or sign, of admission into the Christian Church. And the second, that the child, at the same time that it was admitted into the congregation of Israel, received his name, just as children receive their Christian names when they are baptized."

As Baptists we utterly reject this teaching, and greatly regret that it should be instilled, through the medium of so excellent a publication, into the minds of the children of our land.

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THE CHRISTIAN : a Weekly Record of Christian Life, Christian Testimony, and Christian Work. Morgan & Scott, 12, Paternoster Buildings.

THE part of this popular periodical which is before us is the one which comprises the weekly issues for the month of December last. It is voluminous

and varied in its contents. Specification is here impossible ; but we may observe that this "Weekly Record" maintains the character for which it has long been known. We cannot say that the type of piety which pervades it, and which it is specially adapted to create and to foster, is entirely to our taste. It seems to us to be too effeminate and merely emotional. Nor do we regard the teaching on some of its pages as sound and Scriptural. There are, however, many useful pieces in it, amongst which we would specially note the addresses of Mr. Aitken to City men, and those by Joseph Cook in Scotland. Information as to evangelistic work of various kinds is copiously supplied.

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SCHOOL ANNIVERSARY MUSIC. Composed for Girls and Boys, with (ad lib.) Tenor and Bass Parts for Family Use. By Henry Dennis. Price Two Shillings. London : Novello, Ewer, & Co. Leicester : Winks & Son.

THESE Songs for Sunday-school Anniversaries are in a style different from that which has been fashionable for some years, and, in our judgment, a considerable improvement upon it. They are as simple in their structure as they need be, and most of them eminently tuneful ; but they do not run in those particular grooves which are sufficiently described by the term "American," and of which we confess ourselves to be heartily tired. Mr. Dennis has been well known and highly esteemed for many years in the Midland Counties as a composer of the kind of music of which the pieces before us are favourable specimens, and we shall be glad to learn that his compositions gain access to a much wider circle by means of the neatly printed publication to which we here gladly call attention.

THE HOMILETIC QUARTERLY. January, 1881. London : C. Kegan Paul & Co., 1, Paternoster Row.

OUR ministerial friends will do well to consult the Expository Section of this number of a publication which has deservedly secured for itself a high place in the literature of the modern pulpit, and which, in its own line, is without an equal—almost, indeed, without a rival. These expositions are very numerous, and, being supplied by a large proportion of our most learned and devout expository writers, will be rightly regarded as invaluable. "The Design of the Lord's Supper, and the Benefit it conveys to the Individual and the Church," are ably discussed in what is now fashionably termed "a clerical symposium" by Drs. Luthardt, E. de Pressensé, R. F. Littledale, and the Rev. J. Page Hopps. The subject is a timely one, and these four writers have not exhausted it. The Homiletical Section contains sixteen sermon-sketches, some of which are admirably arranged and richly suggestive. "Saul and the Witch of Endor" is treated with considerable practical power by Dr. R. Bickersteth, and we have a capital sermon to children by Dr. Edmond on "The Vision of Obadiah."

WARD & LOCK'S UNIVERSAL INSTRUCTOR; OR, SELF-CULTURE FOR ALL. Fully Illustrated. London : Ward & Lock.

THE popularised instruction in all the various departments of study, which we cordially commended in our last number, is continued in this third part

with equal fulness and skill, and the part is enriched by a most elaborate chart, setting forth "the intellectual and material progress of the world." The value of this chart for reference in matters of material progress, manners and customs, voyages and discoveries, the leading religions, literature, philosophy, and music, painting, sculpture, and engraving, architecture, &c., cannot be over-stated. The parts are only sixpence each.

FRIENDLY GREETINGS. Illustrated Readings for the People. London : Religious Tract Society.

EVERY fresh venture of the Religious Tract Society seems more admirable and more successful than its predecessor, and this volume of "Friendly Greetings" is no exception to the rule. The readings are brief, lively, and varied—thoroughly saturated by the spirit of the Gospel, and well adapted for all classes of the people. The serial ought to secure an extensive circulation and to be scattered broadcast over the land.

CHILDREN'S DAILY BREAD : a Picture, Text, and Verse for Every Day in the Year. London : Religious Tract Society.

ANOTHER capital idea, for the most part well worked out. The texts and verses are judiciously selected, and the illustrations are, as a rule, such as throw light upon them. The book can scarcely fail to win the attention, to gratify the taste, and impress the heart of our children, and so to furnish them with true bread from heaven.

. The Editor regrets that Reviews of many important and valuable works are unavoidably postponed till March for want of space.

On Raphael's Picture of Ezekiel's Vision, in the
Pitti Gallery, Florence.

BY Chebar's stately stream Ezekiel dwelt,
And made the river-side a house of prayer.
By day, by night, in humble faith he knelt,
And found his God, and found his comfort there.

Removed far distant from the noisy throng,
From court and camp and busy-thriving mart,
He heard in silence the eternal song,
And gained the blessing of the pure in heart.

Once, when the whirlwind swept the desert sand,
As Moses in the bush by lightning fired,
He marked the workings of the Almighty hand,
And saw the vision which his soul desired.

Out from the secret North Jehovah came,
As when Auroras flush the midnight sky,
His chariot shone with amber-coloured flame,
And cherubim, for coursers, fled by.

The lion bounded forth, the eagle flew,
The stalwart ox, the nimble-footed man,
The wondrous four the fiery chariot drew,
And round the Zodiac in their circuit ran.

Wheels within wheels drew on a crystal floor,
The crystal floor upheld a sapphire throne,
A human form the King of Glory bore,
And wreaths of rainbows round his temples shone.

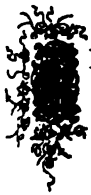
Not in the whirlwind or the desert flame,
But in the whisper of the still small voice,
To thee, my soul, thy God reveals His name ;
Learn thou the inmost secret, and rejoice.

H. C. LEONARD.

THE
BAPTIST MAGAZINE.

MARCH, 1881.

Uprising Plants and Polished Corner-stones.



ING DAVID loved his nation as a good father loves his children. His piety intensified and sanctified his patriotism. Mingled with the utterances of his gratitude for success in battle and his prayers for continued victory, we find him pouring out his vehement desire that his people may be delivered from crime, from violence, from want—in one word, from all causes of discontent; and, remembering that the possession of such blessings greatly depends upon excellence of national character, and that national character is greatly determined by the kind of education given to the young, he prays: "Rid me, and deliver me, from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth, and that our daughters may be as corner-stones polished after the similitude of a palace." *

Every true patriot wishes the boys of his nation to develop into good embodiments of manly strength, and its girls into equally good embodiments of womanly beauty.

What are the elements of this manly strength which it is so desirable that the sons of the nation should exhibit? It must undoubtedly be partly physical. How important it is that our sons be free from bodily infirmity. In the degree in which it is

* Psalm cxliv. 11-13.

not so, life must be a shaded and saddened thing. The body has capacities and functions of its own, and these should be preserved as fully as possible in a healthy state, and applied evermore to their right uses. The mere animal life, when sound and true, has its own blessedness, and it is lamentable when disease invades and depresses it. The body is meant to be the instrument of the mind, and it is needful that the instrument be kept in good working order. So that our youth should be taught to cultivate regularity of life, reverence for physical laws, an abhorrence of every indulgence which savours of intemperance or sensuality, cleanliness of person, of clothing, and of home, preference for plain, wholesome food, together with a fondness for generous exercise among the free, fresh winds of heaven. One likes to see a race of stalwart men—men of large, full build—men of stout heart, tough lungs, and sturdy brain—men of untrembling hand and firm foot—men who are nursed into robustness by the grand severities of nature. Alas! that our nineteenth-century life, with its driving business, its sensational pleasures, and its relentless strain on brain and heart, should be so seriously inimical to this solid soundness of nerve and muscle! What this nation, physically considered, wants to-day is to recede from the artificial modes of life into which it is so rapidly drifting, and which have ruined some other great nations before now, and to return to those which are more primitive and natural. And as prevention is always better than cure—as it is always easier to avoid a bad habit altogether than to break it when once it has been formed—so it is wise, in this reformation, to pay special attention to the young. Half the physical infirmities from which men suffer are due to their violations of the simplest laws of health in the earlier years of life.

Health of intellect, however, is as essential as health of body to the full development of manly strength. The intellect, like all other parts of our nature, has a distinctive life, and its life, like all other life, reaches its maturity by successive stages, by the steady observance of intellectual laws, by the due reception of intellectual food, and by the due maintenance of appropriate intellectual exercise. Ignorance is to the mind what starvation is to the body. Error is poison. Over-feeding is as sure to impair the health of the intellect as the bodily health. All these evils should be sedulously avoided from the beginning. If the body be a noble structure in itself, how much more noble does it become when animated, directed, and trans-

figured by a living, thriving, well-developed, imperial mind. How exhilarating it would be to cast one's eye over the land, and, remembering that "knowledge is power," to see that knowledge is spreading—to see that the young intellect of the nation is alive, growing, feeling out on every side after truth as the flower opens itself to the light, learning to think, to combine ideas organically together, to reason, to detect facts and to arrange them, to discriminate, to sift evidence, to "prove all things, holding fast that which is good"—and all this with a view to bring up the life of the intellect to the high development of which the Creator has made it capable, and to apply it to the uses of civilisation for which He has designed it.

But health of character is the main element in this manly strength which we are considering—the one thing for which the energies of body and of mind have been given to us, and without which those energies would, in comparison, be but little better than so much wasted substance. Imagine a nation the sons of which are living in the sunshine of Truth and Righteousness—penetrated with conscience—wise, honest, generous in that which is little as also in that which is great, in the quietudes of home, in the pleasures of the social circle, in the temptations and harassments of business, and in the varying interests and thrilling excitements of public life—evermore scorning falsehood, trickery, and meanness—slow to give offence, and equally slow to take it—frank, candid, open, self-reliant and free—faithful to conviction, yet tolerant of the convictions of those who dissent—closely observing from day to day the beneficent maxim of the Saviour, "Whatsoever ye would that others should do to you, do ye even so to them"; cheerful and genial withal—patient in pain, heroic in misfortune, resigned in trouble—bent on overcoming all evil with good—pitiful to the poor, with an arm of support for the sinking and of restoration for the fallen—always blithe, kindly, and helpful—together with what is immeasurably better still, viz., all these noble qualities impregnated with vital godliness, based on the solid rock of Christian faith, receiving their sustenance from the good hand of the infinite Father, through the agency of holy meditation and prayer, and taking their form from daily fellowship with Him who is "God manifest in the flesh," and who assumed our nature that we might be "filled with all the fulness of God." A nation composed of sons such as these is glorious, whether it be numerically great or small, and whatever may be its material characteristics or

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surroundings. But it should not be forgotten that the moral habits of childhood and of youth are those which are most likely to be perpetuated through manhood into old age, and that, to a large extent, we may judge what will be the character of the men of the future by the character which is in process of formation among the youth of to-day.

But whilst the true patriot desires that the sons of the nation may develop into good embodiments of manly strength, he also desires that its daughters may develop into equally good embodiments of womanly beauty. This beauty is threefold—beauty of form, beauty of mind, and beauty of character. The beauty of form is a form of beauty which the Creator has given us the instinctive disposition to admire, and within proper limits it ought to be cultivated. God Himself is “the Infinite Beauty,” and He arrays Himself, for the delight of His children, in the splendours of Nature. Angels and saints in heaven are enrobed in beauty. Why should beauty be accounted a vain thing on the earth, as it is by some who mistake puritanicalness for piety and an ugly asceticism for spirituality? It may be ungracious, and to some it may seem impertinent, for me to offer any remark upon those peculiarities of dress which are chosen by certain orders of persons as carrying with them some symbolical or spiritual significance; but for the life of me I have never been able to see why our “Sisters of mercy” should veil their faces and drape themselves in black, as though they were engaged in a mission “full of lamentation and mourning and woe.” Surely they would perform their work in a more suitable and wholesome manner if they presented in it a comelier and more cheerful aspect. With regard to the general question of female attire, I will only say that no woman honours her Maker by allowing her bodily frame to be subjected to any unnecessary deformity or to any habit of slovenliness. No doubt there is danger in the opposite direction. This physical beauty may become an idol. When it does so, it is beauty no longer, and “we associate it with mirrors and lavenders and effeminacy and self-worship, and should prefer the plainest countenance which has ‘the ornament of a meek and quiet spirit.’”

This reminds us of the fact that there is a far deeper and diviner beauty within the reach of the daughters of our land than that which consists in mere external comeliness. Beauty of form has a charm of its own; but if there be no other beauty beneath it, and of which it is

the true expression, its charm soon subsides. Stand before an exquisitely designed and superbly executed statue; the longer you gaze the more completely you will be entranced. Why? Because the beauty of its form suggests to your imagination a corresponding inner beauty of which the outer beauty is but the embodiment. That is, the statue is beautiful in proportion as, to the imagination, it ceases to be a statue, and becomes a living thing. Many a woman possesses in a high degree the external graces of form and manner who is lamentably destitute of beauty of character. Such a woman is not truly beautiful. On the contrary, many a woman, possessing few, if any, external charms, is yet felt to be eminently beautiful because she has an inner beauty which shines steadily through all external deficiencies. The true womanly beauty is beauty of soul; and it is seen in her modesty—in her gentleness—in the purity and simplicity of her thoughts—in the contentment with which she fills the less public situations in life which her Creator has assigned to her—in her much-enduring love—in the silent, un murmuring meekness with which she accepts such sorrow as may fall to her lot—in the ready and intuitive tact with which she meets trying emergencies—in her unselfish and unostentatious charities—in the quickness and tenderness of her sympathy—in the serenity with which she reposes in the love of God—in the peaceful delight with which, like Mary, she sits at the feet of Jesus—in the alacrity with which, like Martha, she will arise and serve—always a frank and unsuspecting recipient, always a loving and gentle helper. Such, as regards the main features of character, is what every woman should be, and what, by a wise education, every girl in the land should as fully as possible become.

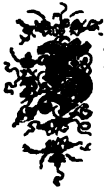
It is meet that this manly strength and womanly beauty should be combined together. The spacious, well-cultivated, luxurious garden is incomplete without the mansion; the spacious, well-arranged, well-furnished mansion is incomplete without the garden. To all true Christians an apostle might say: "Ye are God's husbandry; ye are God's building;" not the one alone, nor the other alone, but both together in one. A plant grown large in its youth is not only a symbol of strength, but also a symbol of beauty. A corner-stone polished after the similitude of a palace is not only a symbol of beauty, but also a symbol of strength. Strength is the main characteristic of the ideal man—but his strength is all the nobler for being in a measure attempered by those gentler and more

unselfish qualities which make woman beautiful. Beauty is the main characteristic of the ideal woman; but her beauty is all the more attractive for being in a measure invigorated by those bolder qualities which give to man his strength.

So, then, the great want everywhere is a truly Christian education, and the persons who before all others should set themselves to the supply of this want are Christian parents. If all these, being duly alive to their responsibility, were careful, under God, to bring up their children to habits of intelligent and fervent piety, not one would be found in a hundred of such children upon whom such an education would be thrown away. "Train up a child in the way he should go, and when he is old he will not depart from it." An exception to the rule may be observed here and there; but the validity of the rule would not be affected by an occasional exception. Christian parents ought generally to be the parents of Christian families, and if they were so to any large degree the kingdom of the Wicked One would soon perish, as the empire of Turkey was once said by Lamartine to be "dying for want of Turks." Combine with this power an aggressive agency with special adaptations to the millions of the young who have godless parents and corrupt surroundings, and not many years would elapse before every Christian patriot on the face of the earth would survey his nation with a jubilant heart, saying: "Thank God our sons *are* as plants grown up in their youth, and our daughters *are* as corner-stones polished after the similitude of a palace."

EDITOR.

A Gleaner's Handful.



MR J. F. DAVIES, in his General Description of China, gives us some interesting specimens of Chinese proverbs, many of which suggest profitable reflections. For instance, a warning is conveyed when we read, "You cannot walk on snow without leaving tracks." Now, in a moral sense, the "snow" is everywhere. Longfellow says:—

"No action, whether foul or fair,
Is ever done but it leaves somewhere
A record written by fingers ghostly,
As a blessing or a curse."

And science confirms the truth. Professor Hitchcock, in a chapter entitled "The Telegraphic System of the Universe," gives some striking proofs to show that the past history of the world, and of individuals, may exist, written upon rays of light, and impressed upon objects in a cypher we may some day better understand.

Walk nowhere, is the lesson, where you would be ashamed of the proofs of your going to be found. Walk onward, where the evidences of your consistency and progress may be manifest. Walk so that your own eye may satisfactorily glance backward and review the path you have trodden.

"He who pursues the stag regards not hares." A passion for the greater object makes a man indifferent to the lesser. Not, however, what sometimes we *think* to be the greater, but what is really so should be the aim of our ambition.

The "stags" of some men are the "hares" of others, and *vice versa*. The highest application would be to reflect that "the things which are seen are temporal, the things unseen eternal."

"Dig a well before you are thirsty." Too often action is deferred till necessity compels; but the nwhat distress, and sometimes ruin, is occasioned. A work that might well claim earnest attention for months ought surely not to be deferred for hurried accomplishment in a few moments. Hagar's eyes were opened that she saw, in her extremity, a well of water; but her experience is no rule for us. Some eyes at such a time might be never opened to see anything but what the Arabs call "desert water"—the mirage. A Rabbi once told his disciples, "Be sure you repent the day before you die." "But how," they asked, "can we know which is that day?" "Repent," he replied, "every day, and then you will have fulfilled my command."

"In a field of melons do not pull up your shoe; under a plum-tree do not adjust your hat." Your conduct, that is, may appear suspicious and be mistaken by observers, while, after all, you are only doing right or indifferent things. "Abstain from all appearance of evil," writes the apostle. A Christian minister, at the house of a friend on the Lord's-day, took a newspaper from a what-not to verify some casual statement or passing event. The supper was being laid, and the servant was passing in and out. With a gentle hand the good wife of the friend took the paper and replaced it with the suggestive words, "Let not your good be evil spoken of."

Perhaps there is nothing more striking in regard to the exaction of penalty for wrong-doing than the accounts some writers have given of the "Vendetta," or blood for blood. This practice prevails in Corsica, Sardinia, Albania, Montenegro, and other places. Woe to him who has insulted or injured the blood relation of another. The offender flies to the mountains, hides among the forests, lurks in caverns, climbs to the regions of perpetual snow, but the avenger is on his track. Or he shuts himself up in his house, barricades its doors and windows, and even for ten or fifteen years will not leave his dwelling. But revenge never sleeps nor forgets. A man in Ajaccio had lived ten years in his room. At last he ventured into the open street. He fell dead on the threshold of his house as he re-entered. The ball of the avenger had pierced his heart. "Twelve lives," is their fierce expression, "would not suffice to avenge a fallen man's boots!" It is a true carrying out of the words of the old Greek tragedian—

"On, on, there are his footsteps plainly,
Trust the dumb lead of the betraying trail;
For as the bloodhounds trace the wounded deer,
So we by his scent and blood do search him out."

Is it not a picture of the Nemesis that dogs the heels of sin? Does it not furnish illustration of the perpetual fulfilment of the words, "Be sure your sin will find you out?" You think you may escape its penalty, and that events may crowd out the remembrance. But in due time a shadowy hand is placed on the shoulder, and a spectral voice seems to say, "Have you forgotten me?" "Evil pursueth sinners." Better, however, know and prove this in life, where sin can be repented of, than meet the avengers after life, when penalty cannot be escaped, but must be exacted to the full.

What power has conscience? In the *Times* some months ago we noted an advertisement: "Should this meet the eye of two sisters at school many years ago at Peckham Rye, the advertiser acknowledges, with deep regret, the doing of certain acts attributed to them." Ah! within those years how many sharp compunctions had been felt; what fierce self-upbraidings had been experienced. The restless and unappeased avenger within had followed in her wrath. Mr. Vince related that a man once came to him, his cheeks wet with tears, disturbed and haunted by the memory of unkindness to his father, who had been dead forty years. We are reminded, too, of Dr. Johnson, at Litchfield, standing bareheaded in the market-

place for two hours as a kind of penance, in regretful recollection that once, years before, his father had desired him to attend his bookstall there, and he had refused. Thus self-accused were the brethren of Joseph when they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us." So smitten was Herod when he said, "This is John the Baptist: he is risen from the dead!" The most terribly haunted house is the heart with an uneasy conscience.

Unfounded fears, however, are sometimes unworthy causes for alarm. Their frequent unnecessariness may be fitly symbolised by the experience of a missionary traveller who went to investigate the facts concerning the death of Messrs. Stoddart and Connolly at the Court of Bokhara. As he was about to pursue his course from Karakol to the town, they said to him, "Thee the King will kill. The moment that you see horsemen come out from Bokhara you will observe that some come with baskets; those baskets will contain bandages with which you will be blindfolded, and chains with which you will be chained, and knives with which you will be slaughtered." He had to drag his mule after him, forsaken as he was by all his servants. The inhabitants said as he passed, "There shall be again another victim of a guest at Bokhara." Suddenly three horsemen were observed galloping towards him. One after the other reached him, and, calling him by name, asked if he were the man. He replied, "Yea." At last the Grand Chamberlain reached him, with two men having baskets in their hands. His servant, Hussein, peeped from behind a tree, and the Turcomans were at a distance following, as though they had no connection with him. But the Grand Chamberlain saluted the traveller by drawing his hands through his, and then, stroking his beard, said, "The prince of believers, Naser Oolah Behadur, feels great kindness towards you;" then, opening the baskets, instead of bandages and chains, most delicious pomegranates, apples, pears, melons, cherries, tea, milk, and sugar were produced out of them.

Fear would sometimes prompt us to be cowards. Many scenes and events in life may have a menacing aspect. We have to go alone, for others are daunted. But, instead of dark predictions being fulfilled, lo! what refreshing contrasts await us—instead of repulsion, welcome; instead of frowns, smiles; instead of injuries,

blessings. Come, timid penitent, prove it in highest experience in regard to God. Come, timorous confessor, verify it by witnessing a good profession of your faith and hope. Come, follower of Christ, to every duty bring the spirit of determination and zeal; difficulties shall melt away, and the sun of hope and joy shall shine.

Little worries sometimes become great evils, and miserable fancies tend to become exacting tyrants. In the Talmud, Titus is described as the most wicked man in existence; and it is related of him that he died from the tortures produced by a little fly of copper, which entered his brain during the siege of Jerusalem, and increased in size until it became as large as a dove, and tormented him to death. The Mohammedans also say of Nimrod that he suffered from an insect which preyed upon his brain, and never allowed him a moment's repose. Have we not met in life with some who have been terribly harried by persistent little vexations? Have they not been wretched victims to some phantom of the mind that has loomed larger and larger to their vision? Have we not ourselves sometimes felt the too great influence of trivial things? But great is the pity and great the fault in our case when such evils are allowed.

It is a fine art to be a peacemaker. It takes much skill to settle differences and readjust relations that have become complicated. Some, however, seem to have very happy ability in this, and both families and churches have witnessed with admiration their method, and rejoiced in the result. When Dr. Joseph Wolff was in Cashmere he witnessed, so he relates, a troop of dancing girls perform their graceful and clever feats. Rose leaves were strewed upon the ground, and they danced so as to form the petals again into roses. Wonderful, we say; yes, but when, in the higher art of social reharmonisation, wounded feelings and severed friendships are composed and brought together afresh, still more attractive and pleasing is the result. But the greatest skill can hardly bring about in many cases the happier state that existed before.

There is a difficult passage in Ecclesiastes. The writer says:—"He [*i.e.*, God] has set the world in their heart [*i.e.*, the hearts of men], so that no man can find out the work that God maketh from the beginning to the end!" Many have tried to solve this riddle, and put in words the idea intended; but this has often appeared too insubstantial to be caught by a definition. We think we are indebted to Lord Bacon for the best explanation we have ever seen. In his

"*Advancement of Learning*" he says :—"God has framed the mind like a glass capable of the image of the universe, and desirous to receive it as the eye to receive the light; and thus it is not only pleased with the variety and vicissitudes of things, but also endeavours to find out the laws they observe in their changes and alternations."

We may compare with this what Hume believed, viz., "that all the secrets of the external world are wrapped up in the human mind." Of the passage we have quoted, as of many others in the inspired volume, it may be said what the Abbé Winkelman affirmed of the Apollo Belvedere: "Go," said he, "and, if you see no beauty, go again and again, for be sure it is there."

It used to be stated of some eminent men of the time of Queen Elizabeth that Earl Leicester seemed wiser than he was, Sir Nicholas Bacon was wiser than he seemed to be, but Lord Hudson neither seemed nor was wise. Varieties of these leading types still exist among us. There are a good many of the first class, and also of the last. But who does not wish to quicken and arouse those of the intermediate kind, of which also there are not a few? Do not the world and the Church lose much on their account?

"If our virtues

Do not go forth of us 'twere all alike,

As if we had them not."

Mr. Jesse relates that certain fish give preference to bait that has been perfumed. When the Prince of Evil goes forth in quest of victims, there does not need much allurements added to the common temptations of life to make them effective. Fishers of men, however, do well to employ all the skill they can to suit the minds and tastes of those whom they seek to gain. Truth is at a disadvantage in a sinful world. Let all the just attractions that culture, knowledge, and study of adaptation can supply be brought into requisition. Who knoweth but that the appeal may be mighty and the result blessed? But ever it must be remembered, the prevailing grace cometh from above.

A political prisoner in Naples, arrested for expressing his sympathy with the misery of those with whom he mingled, related afterwards to a lady the experience of his distress in the dungeon into which he was thrown. Through a bitter life of three long years he pined for release, but wept to think how little hope there was. He conceived he was going mad, and was ready to give himself up to despair.

One day, however, he caught sight of a small piece of smooth wood on the ground. He had heard of people writing with their blood in prison. Oh, if he could only find a pin! How he searched the crevices between the bricks as long as there remained light enough. And what a wild joy when he discovered what he had been so earnestly seeking. With the point of the instrument he pricked his finger and with its head wrote on the soft wood a message to his national representative, the Swiss Consul. After this he flung it out of a grating where a small open space had been left for ventilation. It was picked up by someone, and in due time he was released. Here was prayer to man with unwonted ardour and success.

The Apostle tells the Hebrews they had not yet resisted unto blood striving against sin. In the sense of earnestness, suggested by this incident, may we not ask if we have pleaded unto blood in prayer to God? Some know very little of ardour in this exercise, but let them take a lesson from this political prisoner. If he sought thus for temporal blessings, surely we ought not to be behindhand in longing for spiritual ones, nor void of the hope of obtaining them in the use of right means.

St. Jerome, towards the close of his life, planned an ecclesiastical history in which he intended to record, not the triumph, but the decline of the Church, and the influence of truth. So men sometimes lose heart and hope, and yet the power of the truth grows, and greatens, in the world. President Lincoln, one autumn night, was urged to get up; the stars were falling, the world was coming to an end. He got up and was startled at first, but looking more steadily he saw behind these strange phenomena the fine old constellations as fixed in the heavens as ever—Orion with his sword and belt, Ursa Major, Arcturus, the Pleiades, all calmly shining on. "Ah!" said he. "I think I'll go to bed again." Fear not for truth. The meteors of the moment shall pass away, but the lights of eternity will still shine on.

We are told that the Spaniards, under Cortez, fighting in Mexico, believed they saw St. James career on his milk-white steed at the head of the Christian squadrons, with his sword flashing lightning. A greater presence in a nobler cause is ours; and His word, like a sword going forth from His mouth, shall vanquish all His foes and execute His will.

Quietly hope and patiently wait.

...

Dr. Joseph Wolff relates the following in his travels:—Having spent many months among wild Turcomans, having been delivered from slavery, escaped death at Doab, and passed through the wild mountains of the Kharibee, how delightful was it to find himself agreeably surrounded by kind people as he entered the Punjaub. At the Court of Runjud Singh, where he was hospitably received, all were dressed in white garments, with hands folded before them, as if in prayer, or waiting an order from a superior. The Grandees were adorned with golden ornaments, and everything wore an air of sumptuousness and repose. The King and all his rich officials presented to him valuable gifts of shawls, jewels, fine linen, and money—in short, all that the country produced of value—and vied with each other in showing kindness to the destitute wanderer. How agreeably, he adds, will the believer in Christ be surprised when, having faithfully fought on earth the good fight of faith, and under many trials and afflictions finished the work given him to do, his soul shall disentangle itself from the burden of the body, and upon the pinions of angels flee to that land where a crown of glory, which fadeth not away, is prepared for him; and where the family of heaven, clothed in whiter garments than those of the Sikhs, shall meet him, and, while all the radiant host shall rejoice, he shall hear the welcome, not of a heathen king, but of the King of kings, exclaiming, “Well done, good and faithful servant; enter into the joy of thy Lord!” G. MCM.

*Humility of Mind in the Study of Divine Truth.**

“I do not exercise myself in great matters, which are too high for me: But I refrain my soul, and keep it low.”—PSALM cxxxi. 2-3.



THE text carries us into the region of thought. It recognises the responsibility of thinking. It presupposes the possibility of choosing and refusing in the entertainment of subjects. It implies that there are wholesome topics of thought and unwholesome; and that a man is just as much bound to discriminate in the things he thinks of, as in the

* From a Sermon preached before the University of Oxford on Sunday, June 16th, 1878, by Dean Vaughan.

employment of his hours, the formation of his habits, or the selection of his friends.

Most men know perfectly well that they can control thought—that they can make “the porter watch” the comings in as well as the goings out—the entrances of thought as well as the exits of action.

But the remarkable thing in the text is the enlargement of the responsibility of this self-control from the nature and quality to the scale and size of the thoughts.

We can well believe that the holy and devout Psalmist did not suffer his heart to entertain licentious and lascivious thoughts—that he did not compose these sweet songs, or wend his way towards Zion, with the love of sin allowed in him, or with the power of sin reigning.

He speaks not of low, but of high thoughts—not of grovelling, but of soaring imaginations—as the disallowed and discountenanced inmates.

And there can be no doubt that there is a danger in this direction. There are not only evil desires, sinful lustings, to make frightful havoc of the life and of the soul; there are also speculations and roving of thought, which give no other warning of their nature than this, that they belong to districts and regions beyond and above us—that they are fatal to the quietness and silence of the spirit—that they cannot be entertained without re-awakening those restless and unsatisfied yearnings which were just beginning to still themselves on the bosom of infinite love.

Of this sort, sometimes, are the ambitions of this life. Ambition has a use as well as an abuse. St. Paul himself, who had counted all things loss, yet, thrice in his epistles, speaks of ambition as his life. We use ambition in our education. We count anything better than that stagnation of the being which begins in idleness and ends in sensuality. We waken up the drowsy energies by proposing to them prizes of effort. We bid them even “strive for masteries.” Competition itself, though it be the near kinsman of that “emulation” which St. Paul puts among the works of the flesh, is yet enlisted among the soldiers of Jesus Christ, if so be it may sublime itself at last into an effort which desires no man’s crown.

Nevertheless, we all feel that there is an ambition “which o’erleaps itself,” not more in the arrogance of its successes than in the extravagance of its expectations. There are men who would have been not only happier, but greater, if they had been less ambitious. There are

men whose humbler efforts would at least have been respected, but whose more adventurous soarings have ended only in ridicule.

Especially is this true in the province of the intellect. We have known little men living with great men till nothing could content them but being great themselves. They have breathed an intellectual atmosphere, till they have imagined an inspiration. There was no man to say to them, or they heeded not the warning, "Learn of the wise, but be not many masters." They began by reproducing—they ended in imitating. The very words of the wise came not "mended," but damaged, "from that tongue." They stood on tiptoe, but they were dwarfs still. The same men, contented with reality—which, in their case, was mediocrity—might have done a useful, if not an illustrious, work in the generation in which they were set, not to illuminate, but to serve. As men of industry, men of information, men of sense, they might have been eyes to the blind and feet to the lame. They might have been teachers in schools of which they could not be founders—handlers-on of the torch of truth, which it was not given them to kindle. After all, the debt of the passing generation must be more to toil than to genius: this was their measure, this ought to have been their goal. They ought to have said—and they would have been gainers by saying it—"I will not exercise myself in great matters—they are too high for me. I will calm and hush my soul."

That which is true in the ambitions of this life, whether professional or intellectual, is not less true in religion. It might seem that the Psalmist wrote of this—it is for the sake of this, certainly, that we make his words our text to-day.

They are exemplified within the Church and without. They are exemplified in the treatment of Revelation—by believers, by doubters, by foes. The doctrine of the Trinity has been turned oftentimes from a "mystery" in the Divine sense into a "mystery" in the human. The soul should have calmed and hushed itself in that presence, as before the revelation of a Father, a Saviour, and a Comforter, not three Gods but one God—each person necessary to the repose and to the activity, to the comfort and to the life, of every one of us, as we struggle along the path of difficulty into the clear light and into the perfect peace of a world in which God shall be "all in all." Instead of this, speculation has been busy, and controversy has been busy, and logic has been busy, and rhetoric has been busy, and

the whole matter has been referred and relegated from the tribunal of the soul to the tribunal of the intellect—theologians have exercised themselves in matters too wonderful for them—prayer has been intermitted for wrangling, and every nutritious particle has been extracted and exterminated out of the bread of life.

There has been something wrong, we all say, in a process of which the result is thus disastrous. And we cannot think that the fault lay in the thoroughness or in the manifoldness of the investigation. It was not meant, we are quite sure, that any part of the man should be idle in the dealing with Revelation. Reason cannot be hostile, save by scandalous mismanagement, to that which the God of reason has spoken; indeed, we demur altogether to the introduction into this subject of those metaphysical partitions of the unit humanity which alone make it possible to set truth and truth at variance, by speaking of understanding and conscience, of judgment and will, almost as of separate personalities, and drawing sharp lines between their several jurisdictions in the decision and action of the man. The man is one, and but one; he moves altogether if he moves at all; and the fault lies, not in using this part of himself when he ought to have used that, but rather in the spirit in which he used either—in the forgetfulness, perhaps, of the necessary limitations of knowing, but still more in the posture and attitude in which he set himself to know. "My heart is not haughty, nor mine eyes lofty—I have calmed and hushed my soul."

It may be that theologians have something to answer for in the sadder example to which we pass onward.

The life must have been secluded from common experiences—the heart must be steeled against human compassions—if the one has not known, if the other has not wept over, some shipwreck of faith, of which we have here perhaps the explanation. The soul that should have "behaved and quieted itself" has been "exercised in great matters, in things too high for it," and the result is that utter sweeping away of the faith and of the hope which we can speak of, in this house of God, with full assurance of sympathy, as a calamity than which there can be none greater.

There are minds unqualified or disqualified for speculation. There are minds quick and shallow—capable of doubt, incapable of decision. There are minds undisciplined and uneducated—because they have not had the chance, or because they have flung the chance away.

There are minds ignorant of the "great gulf, fixed" in reason, fixed in the nature of things, between doubting and disbelieving—minds for which the entrance of one doubt is the banishment of a million of certainties—minds destitute alike of the power to weigh and the power to number, insomuch that a sneer is as potent with them as a martyrdom, and one sentence of an infidel magazine is answer enough and to spare to the argument of eighteen centuries of Christian lives and deaths.

To minds such as these is it not unfortunate that the accident of the day and of the hour should have brought the suggestion of scepticism? Those of us who have seen the thing will say so—those of us who have seen the faith or ministry of Jesus Christ abandoned and flung away because the insolence of a "Gnosis falsely so called" came across the path of a young man and told him that there can be no proof of that which you can neither touch, nor taste, nor smell. Would it not have been better for that intellect (so called) if it had never dabbled in speculation? Was it fit for it? Ought it not to have been differently trained—I had almost said, differently constituted—if it was ever to embark in it with advantage—by which I mean, with any prospect of finding the truth?

But these are our times, and as they *are* we must deal with them. It is idle to fold the hands in mournful regrettings. God has "set the bounds of the habitation." "Sparta is our lot, and we must adorn it." We shall enter into no comparisons, save such as breathe thankfulness, between the days that are and the days that have been. The present is a disturbing force in such calculations; we cannot stand far enough off, even in imagination, to do justice to the picture. If we were not able to counsel, neither would we complain. But the subject which we have suggested is full of admonition—for each one of us, and for all.

It is impossible to live the life of this age and not to inquire. Close ear and eye—scepticism is in the air. It was always in books, now it is in society. A whole table was challenged lately by the question, "Is there any one so old-fashioned as to believe the Bible?" This was an insolence, this was an outrage. But it only exaggerated, it only distorted, a fact. On that occasion there was one man brave enough to answer, "*I do*," and the courage told. But how shall a young man in such times, educated or uneducated, exercise that calming and hushing, that behaving and quieting, which the text speaks of?

Who shall prescribe the right to speculate and the no right? Who shall lay down the conditions, present or retrospective, under which a rational being, ordained or unordained, shall be at liberty to exercise himself in great matters too high for him or for any man? It cannot be done. And if you attempt it, you are met instantly by the cavil, "Then you would leave every man in 'the tongue wherein he was born.'" Mussulman, Brahmin, Buddhist, every man has his religion; if the Christian is to be kept perforce within the confines of his tradition, he must allow to others the "protection" which is the necessity of his own.

Brethren! I speak in this place—for this once more—to a powerful phalanx of young men. You have to go forth into this out-spoken, this insubordinate, this freethinking age. If you would, you cannot alter it. You must hear its wild talk, you must move with it in its bold swing. I can desire few things better for you than that you should dread it. It is a terrible world into which you are going, terrible in its strength, terrible in its daring. This age fears nothing—neither heaven above nor hell beneath. It has settled for itself that the latter is not—save as an embellishment of positiveness, save as an expletive of passion. It doubts much about the former. It is more than half inclined to think that nothing is but the material. It is encouraged in these ideas by men of science, who ought to know that they themselves are moved and swayed by other forces besides the tangible. Theologians are not always consistent in their maintenance of the principle that Jesus Christ "speaks that He doth know and testifies that He hath seen." They also coquet with the sceptic—offer to meet him half-way, and find, when they have done so, that he is in his cave still!

What I would presume to urge upon you, in these days of your youth, is this—

First, that you feel the responsibility of those decisions which will soon be forced upon you. Our age has one mark, I think, of a late place in the world's history—that there is a more resolute taking of sides for the great struggle; that there is less of that unmarked colourless Christianity which called Christ Lord—which counted infidelity a discourtesy and atheism an insult—yet had no word to say when the nominal Master was either dishonoured by immorality or trodden under foot in His brethren. This is a gain more than a loss. It makes the Gospel more real. The troops are drawing off, this way

and that way, towards their positions—we are on the eve of the great battle.

We never felt, as now, the importance of education. You have heard to-day of minds unqualified or disqualified for great matters. There is no excuse for those who, having what you have here, go forth in this state to life's battle. Oh, if you would learn now to thank God for your reason, to thank God for your leisure, to thank God for your books, for your lectures, for your chapels, for your sacraments! These are, for you, like those "days of the Son of Man," one of which, afterwards, you would give life to "see" again. How fearful, fearful for both worlds, if you should, any of you, go forth hence, unskilled in judging between the true and the false, unable to separate between the precious and the vile, when the two present themselves, in the next stage of your being, and you must choose between them for life and death, for the life and death (perhaps) of more than your own soul! An educated man might also be defined as a man who is "not soon shaken in mind," whether "by word, or spirit, or letter"—because he has been taught by long discipline both to "prove all things" and to "hold fast that which is good." The herd of sceptics may be led by an intellect—they have no intellect, generally speaking, of their own. They are at the mercy of loud talk and confident statement, which flatters while it undermines, which treats its hearers as simple, but compliments them as wise.

Not, then, to foreclose thinking, but to prepare for it, is the work of all education that is worth the name. And such preparation will, above all things, enforce that preliminary "calming and hushing," which the text tells of. It will remind the young man that this is not the first year of the century, and not the first year of the race. It will bid him remember that he himself has a past as well as a present, and that he cannot, if he would, cut himself off from it. On any supposition it must be necessary to take into account the circumstances, over which he had no control, of his birth, of his parentage, of his nationality, of his religion. We would say it to a Mohammedan; we would say it to a Hindoo. There is a presumption in favour of the thing that is. There is an antecedent probability on the side of the polity, on the side of the society, on the side of the opinion, in which you were born. To change a faith is a tremendous step; not without a moral compulsion ought it to be taken. To change from faith to no faith is a more fearful stride still; look around, above,

within you—it is common prudence—ere you adventure it. These considerations are not decisive. If changes of faith were wrong, we should have no Gospel; if to leave the religion of a man's fathers were wicked, we should have no day in our calendar for the conversion of St. Paul. But seriousness, awe, reverence, humility—these qualities are above all graces, when the question is at issue, “Must I relay my very foundations?”

We will not say that there is always a want of seriousness in the scepticism of to-day. Amongst much playing at doubting, there is also a struggle and a death-grapple which is worthy of the crisis. There are men living anxious lives, there are men “standing in jeopardy every hour,” there are men dying many deaths daily, in the controversy, which they suffer no eye to watch over, between the spirit of faith and the spirit of doubting. We feel that, in the sight of Infinite Love, such men may be worthier, nobler, holier far than the easy, complacent, conventional worshipper whose faith stands really in the tradition of his elders, and has never been made his own by the travail of fear and grief.

None the less may there be many a grievous error, many a deep-lying fallacy, in the process of that search. I will name two.

There are those who, as soon as a doubt enters, cease instantly to pray. They count it an insincerity to call upon Him in whom they are not certain that they shall always continue to believe. The memorable words, “When they saw Him they worshipped Him, but some doubted,” are misread by them or disregarded. They do not see that to cease to worship is not to doubt, but to cease to doubt. It is to have settled the very question which they profess to be pondering. If there be a word of truth in the Gospel, the way of faith is the way of prayer, and the man who has ceased to call upon the God of his life is no longer so much as an inquirer whether that God has spoken to us in His Son.

There are some questions—let who will mock the saying—which it is treason to humanity to open. Of such sort is the question of worship. The question, in other words, whether I am to myself sufficient or insufficient—whether I am to my own being the head and front, the source and spring, or certainly, and at all costs, an inferior, a dependant, a subject thing—impotent over the beginning, impotent over the continuance, impotent over the ending of this unknown something which I call the life. If I knew not one word of

the nature, or the character, or the will of the Power above me, the recognition of dependence, which is the essence of worship, would equally be my necessity, equally my duty. Better kneel to an unknown God than kneel to nothing and to no one!

To kneel is the beauty and glory, to kneel is the truth and the hope, of the humanity that knows itself. Let the cry go forth even into the darkness—it shall “calm and hush,” it shall “behave and quiet,” the soul that would inquire, the soul that would know. “They worshipped” although—yea, “they worshipped” because—“they doubted!”

Yet one other thing. Many, when the faith is shaken, count it an insincerity to listen to any evidence but what they call the logical. They resent it as almost a fraud put upon them if any one offers the moral beauty of the Gospel, or the spiritual satisfaction to be found in it, or the cumulative force of recorded effects and consequences of believing, as furnishing, alone or altogether, any argument at all in behalf of the Revelation of Jesus Christ. Intellect alone, cold, hard, dry intellect, must be the tribunal of truth. If mathematical demonstration is impossible, then, for them, it shall be impossible to believe. That conviction which the first Christian doubter made to hang upon the sight and upon the touch they suspend upon the cogency of the Christian syllogism as it stands for the nineteenth age.

We have entered our protest against this splitting and parcelling of the being. The man is one, and but one. These separate personalities of mind and heart, of intellect and affection—who gave them their authority and their superscription? If God speaks, He will speak—be sure—to the whole man. God is one, and the man is one;—as such will he be dealt with, as such he must make reply. Intellect, and heart, and conscience; the power to judge, the power to admire, the power to adore; the instinct of truth, the instinct of good, and the instinct of beauty—all these things must march as one towards the investigation of the Divine; the thing which we believe must be the satisfaction of them all, and each one must contribute its quota to the evidence and its voice to the verdict.

The counsel of the text is the counsel of wisdom when it makes reverence, humility, the condition of all knowledge that is worth the name. It is quite possible, by a little mismanagement, by a little spoiling of the soul, to make the spiritual life intolerable. We may so educate and so discipline our own soul as that health shall be the

reward. We may do the contrary. We may make ourselves fools, idiots, sceptics, Atheists, if we will, to do so, and if we take the way.

Plain words are the most suitable to solemn subjects. This humble, this reverent estimate of our position and relationships, will show itself first of all in a willingness to attend to small duties—to overlook nothing as beneath notice—to adapt ourselves to circumstances, mental as well as providential—to condescend (as Scripture says) to things that are lowly—to expect happiness in duty rather than in acquisition—to live the life set us rather than to spread and stretch ourselves into an imagined life beyond. This principle does not forbid effort—does not discourage progress, does not depress the endeavour to make the very most of every talent, and to rise to any height of honest usefulness to which the powers given may be prospered by the blessing sought. All these are, indeed, but the natural exercises of the composed and tranquillised spirit.

Nor is the "refraining and quieting" spoken of inconsistent with the utmost stretch of inquiry into the mysteries of nature, of humanity, of God. This, too, is fostered and strengthened by it. The difference is here—that, while the man who "exercises himself in great matters" is apt first to isolate, and then to idolise, intellect—to imagine that mental processes alone can carry him into the deep things (if there be such) of God Himself, and that whatsoever cannot be logically demonstrated cannot be certainly true—the other, not because he is afraid to seek, not because he dreads the break-down of faith under the strain of reason, but because he remembers that the being which he possesses is a complex thing, and must not be disjointed and taken to pieces in the very use of it for the highest of all conceivable purposes, the study of truth and of God, summons all and each part of himself to accompany the march, and refuses to regard that as proved, or that as disproved, which (at most) is so by one piece or one bit of him. Reason, and conscience, and heart, and soul too, shall all enter into the search, and that which satisfies not each and all of these shall not be, for him, either truth, or religion, or heaven, or God. "Knowledge puffeth up—it is love which edifieth." "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same knoweth," or (let me rather say)—for after all, Divine knowledge, to be real, must be rather receptive than originative—"the same is known of God."

"I have calmed and hushed my soul, as a child weaned of his mother." Try this self-discipline, doubters in this congregation. Set yourselves humble duties. Live much in acts of charity—domestic, social, philanthropic. Enter into lives pinched by poverty. Help boys and young men to grapple with the stern realities of want, of neglect, of solitude, of temptation. Intellectual difficulties must take rank after these! Go back to *their* pondering a more sympathetic, and therefore a wiser, man. See whether some of them have not been solved by the mere contact! Is not this Gospel which looked so superfluous in the theatre and the ball-room—so assailable by sap or storm, in the study or the lecture-room—is it not indeed the exact appliance, the very panacea, when it is brought face to face with sorrow, with bereavement, with pain, with death? Then ask yourself—ask the whole of yourself—understanding, heart, conscience, soul—whether the thing so appropriate, so strong, so beautiful, so satisfying may not, were it but for that reason, be true.

The Tears of Jesus over the Impenitent.

AN ARGUMENT AND AN APPEAL.

"And when He was come near, He beheld the city, and wept over it, saying: 'If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace!—But now are they hid from thine eyes.'"—LUKE xix. 41, 42.



EVERENT criticism of the statements of the New Testament record is not a characteristic of this age. With the fearless, searching spirit of inquiry, so estimable and so useful, there is not too much of that devout feeling which becomes us when we treat of sacred matters, nor of that solemnity which should be manifest when we speak of Him whose life and death have become the greatest events of history. This remark is not the expression of any fear that the faith reposed in the record, or in the validity of the Saviour's claims, will be weakened by the rough treatment of adverse critics. But it is made in some degree

apologetically, and in order to remind you that we feel the importance of reverently considering such a subject as the one before us, even though our first remarks upon it may be misjudged. So much do we value the results of bold, out-spoken comment, that we should prize it even at the cost of much proper veneration. Happily, however, it is possible to combine the two; and we are anxious not to lay ourselves open to a suspicion of irreverence, as we ask the questions which have probably arisen in the minds of sceptical thinkers; as, for example, whether this readiness to weep does not reveal an absence of manly character—whether, at such an important moment, when surrounded by an excited and admiring crowd, these tears were not “sensational”—and whether, in view of the suffering and death which He knew awaited Him in Jerusalem, the weeping was not a selfish one. If these questions be answered negatively, it may be further asked why He should weep over the rejection of Himself, which was, after all, an important element in the fulfilment of His mission—and, further, why He should weep over a reprobate people.

Let us consider these questions in the order in which we have stated them.

There is only one previous mention of our Lord having wept. That was at the grave of Lazarus—a weeping which reveals the sympathy of His human nature with the sorrow of the mourners, even when He knew that by His own word the cause of their grief would be removed, as the restored friend and brother came forth alive again. He wept compassionately with those that wept, and perhaps with a profounder thought of death as the penalty of sin, the enemy whose power He had come to break. At that natural emotion few objectors make demur; for in the presence of Death, and amid those who sorrow over bereavement, even the stoutest hearts yield, and the love and sympathy displayed in such tears are not beneath the wisest, the noblest, and the sternest manhood. Yet such an opinion, as related to Jesus, has not always been admitted in the reverent thought of Him which men have desired to hold. In the early church there were those who wished to omit these two passages from the record, under the supposition that it was inglorious in Christ to weep, so little insight had they into the quality of truest worth His tears displayed. Some of the bravest and greatest men mentioned in sacred and profane history have thus yielded to their

emotion on occasions of deep and moving interest. Abraham, Joseph, David, Nehemiah, Peter, and others are spoken of in the Bible as having wept. History speaks of Julius Cæsar, Brutus, Marcellus, and Wellington as having been moved to tears. As we reflect upon the circumstances of many of these displays of tenderness, we are constrained to acknowledge that they were proofs of truest greatness. These were not men who wept on any and every occasion, but men of strong character. We do not share the wish of the ancient Christians above referred to—that these traits of the human nature in our Lord had been hidden. We love Him for the sympathetic sorrow He showed. We feel that He was touched with feelings like our own, and was, therefore, the more fitted to be our Great High Priest.

The occasion of His approach to the city does not, at first, appear so natural for such a display of feeling. It looks more like mere sensationalism. We say this reverently in order to bring out our point. Men have often sought effect by the indulgence of emotion which might have been restrained. That it was with no such intent that Christ now wept the sequel will show. His tears were wholly out of keeping with the occasion, viewed in the light of its external appearances. Those who surrounded Him with their festive greetings and glad hosannas must have been at a loss to account for this sudden display of feeling. Its effect upon them must have been strange, though no record is left of the way in which they regarded it. A sudden turn in the road which leads over the Mount of Olives brings the city full in view, and so impressive is the sight, even now, that travellers testify to its power upon them. We are all to some degree conscious of the imposing majesty and beauty of a large city when, from some neighbouring height, a sudden bend in the road reveals it to us. Let it be remembered that, as Jesus then beheld it, Jerusalem was in its glory. It was not a dingy, smoke-begrimed city like those we see; but large, beautiful for situation, built in a style of the greatest magnificence—pinnacle and tower, gold and white, catching the gorgeous hues of the eastern sun—standing majestically upon the hills, which were environed by the rich luxurious valley through which Kedron flowed. For splendour and beauty it must have been no ordinary sight. Moreover, to Him it could not have been unfamiliar. Doubtless He had gazed upon it many times, from the same spot, as it lay in outstretched magnificence below. But now He looked upon it for the last time. There

are times in our history when long familiar scenes become strikingly impressive, and when they suddenly wake emotions which we wonder that we have never felt before. He was not so elated with the transient greetings and praises of the crowd as to be carried away by them. His own deeper thoughts weighed with saddening influence upon His mind. Too fully was He occupied with the mission of His life to suffer the joy of the throng to lift Him up even with a momentary pride. And when the procession came to a halt in full view of the city—with no regard for their thoughts, but in the spontaneous expression of His own—He gave utterance to the words before us. It was the outpouring of a long pent-up sorrow over the persistent rebellion of Israel against God. It was too deep, too peculiar an emotion for the bystanders to appreciate—an emotion wholly foreign to their minds. It was neither sentimental nor sensational, but was the outburst of the profound spiritual sorrow of the Man of Sorrows—irresistible—mighty in the compassion it showed—yet lost upon them, because at the time they were incapable of understanding it.

Nor was it a selfish grief. These were not the tears of a timid apprehension of the suffering that He knew lay before Him. He wept, not because He beheld the scene of His approaching trial and death—not because He foresaw that the hosanna of this band of friends would soon be exchanged for the shout of derision, and the cry of "Crucify Him!" which his enemies would raise—but because He sadly deplored the wickedness of the people, and their opposition to the Kingdom of God, and because He foresaw what they little dreamed—how this glorious city, so majestic in its splendour, would become the scene of the most terrible devastations and sufferings, and how, in less than fifty years, its glory would have passed away, so that, of the mighty edifices which were then the national pride, not one stone would be left upon another. It was the grief of generosity, not that of selfishness. The shame and suffering, the bitterness of His "hour," which was at hand—these were crowded out of His thoughts as matters which concerned Himself, by the compassionate sorrow with which He looked for the last time upon that "city of ten thousand memories"—that city of a proud, historic past—and felt that the turning-point in its prosperity had come, by reason of its persistent rejection of the love of God, and that ere long the eagles would be gathered together and Jerusalem would become a prey.

But why should Jesus weep over a reprobate people, especially when their conduct formed an important and, in one sense, necessary condition for the fulfilment of His own mission? *It shows us how reluctantly He gives the wicked over to their fate*—how, in Him, vengeance for the insults He bore gave place to merciful regrets that they “would have none of Him”—regrets at their loss of the “peace” He proffered—and not regrets at the denial of His own honour and glory. Not Himself, but the people—not His shame, but their loss—awoke His pity and drew forth His tears. Though He knew from the beginning how cruelly they would reject Him, and though He came as the Sacrifice for sin, He could not contemplate their wilful hardness of heart, and the dreadful use of their free agency in all this, without sorrowing over the loss which they as yet knew not, and the troubles which were soon to overtake them. Though they hated Him, He loved them still, and the prospect of their sufferings and of their humiliation, even at the moment of His immediate anticipation of His own, caused Him, “when He was come near and beheld the city, to weep over it, saying, ‘If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace!—But now are they hid from thine eyes!’”

It is a remarkable utterance, which, whilst it leaves no ground for reasonable doubt with regard to the feelings which caused Jesus to weep, presents some thoughts which are usefully susceptible of a modern application. Are not those to whom Christ is now preached, but who, whilst they hear, take no practical heed, partakers of that rejection of Him of which these Jews were guilty? What are the things which make for their peace? Repentance and faith. Repentance is not, in itself, a state of peace; it is the trouble of the heart over the sins that are past. But there is no peace without it. It does not remove condemnation; it is no expiation of guilt. Though in all the bitterness of contrition we mourn for sin, we have not peace by contrition alone. Faith in Christ as our Saviour must be added to it. The lack of these two things—repentance and faith—makes the condition of many who hear the Gospel to-day worse than that of the Jews of old. Familiarity with the truth does not ensure the reception of it. To-day there are thousands who have knowledge enough, but whose knowledge is merely educational or contemplative. They can discuss intricate questions concerning Christ and His work, but they have not that experimental knowledge of Him which constitutes the peace of the children of God.

If Jerusalem had known the things which belonged to its peace—and it might have known them—what a different history it would have had! Jesus wept as, with prophetic vision, He saw the calamities which were to befall it. His pity was uttered upon the outermost bounds of mercy. Whilst opportunity lingered, and the chances of amendment remained, the appeals of the Divine love did not sink into silence. But wilful ignorance knew not the awful destiny to which it hastened. Even in the destruction of His enemies our Lord manifests no anticipatory pleasure. Regretfully He sees the day of mercy close upon those who will not avail themselves of it. “If thou hadst known in this thy day ——!” The sentence is incomplete. It stands as a mournful, broken ejaculation, showing that even then the lingering desire for postponement dwelt in His loving heart, and that at that last moment outraged goodness was loth to see the wicked seal their doom. So now, in this season of grace, as the messages of the Gospel are spurned, and as sinners harden their hearts in sin, He looks tearfully upon them, and wishes that He might gather them to Himself.

After a pause, in which He struggled with His emotion, He said: “But now are they hid from thine eyes.” What were hidden? Not only the salvation they might have found, but also the doom that was impending. The spiritual blindness of the impenitent hides alike the way of escape and the approach of destruction.

To-day Christ looks upon us. Unseen, He is in our midst. We do not doubt this, though we are slow to realise it. He knows whether we reciprocate or reject His love. And whilst we linger, unwilling to decide—toying with the world—setting our heart on the pleasures of life—He looks pityingly upon us, and seeks, by the constant proclamation of His grace, to woo us to Himself. Through all our years He has watched us, and borne patiently with our ingratitude and our sin. Does He not speak to us of long-neglected privileges and of oft-spurned overtures of mercy? Still He waits to be gracious. By the pity that wept over the impenitent—by the cross which wrought salvation—He pleads with us now. Let us turn to Him. God forbid that the day of grace should be wasted, and that the *fiat* should have to be pronounced: “Now are these things hid from your eyes!”

GEORGE BARKER.

In Old Letter from the Sick-room of Stokes Croft
College, Bristol.



Bristol, April 4th, 18—.

Y DEAR FRIEND,—I was pleased to receive your letter this morning, and am also pleased to find myself able to frame some sort of a reply. I am decidedly better, and seem, by God's blessing, to be on the way to recovery. I am, however, still very feeble.

You will perceive from my writing how violently my hand trembles; and my mind is almost as agitated as my body. Any thought, even the most trivial, is a burden which it is equally difficult to throw off and to bear. Nevertheless, I feel so tired of this physical and mental inactivity, that I will struggle to triumph over my weakness.

My solitude became tiresome after a few days. I found myself totally banished from the world—an exile, with many near whose sympathy was, I doubt not, very strong, but the expression of which I was not allowed to hear. Many a time I sighed for liberty. I felt especially dull on the Sabbath. It was the second Lord's-day on which I was confined to the house, and, moreover, was the day set apart for the commemoration of the Saviour's love. Mr. — had baptized ten persons on the previous Thursday evening, who were then to be received into the church. What made me feel my absence the more keenly was that on two previous communion-days I had been engaged in preaching. Still the day did not pass without some spiritual improvement. During the morning and afternoon I occupied myself in reading the Gospel of Mark, and was so struck with the allusions to the multitude following Jesus and listening with delight to His instructions that in the evening I tried to frame a sermon on the text: "The common people heard Him gladly"; and I hope some day to be able to finish and preach it.

I feel deeply indebted to you, dear friend, for the sympathy and counsel your letter contains. I am afraid I have not profited as I might have done by this affliction. I have found a difficulty, as I do generally, in fixing my mind upon *myself*. I feel and I reflect, sometimes deeply; but it is upon the state of the church and the world, rather than upon my own condition, failings, and wants. Religion is the theme of my thoughts; but it is not my religion, or my want of it, that engages my strictest attention. I get absorbed in the present aspect of things in general. I lament the sad want of vitality in the church. I deplore the deficiency of power and success in the ministry of the Gospel. I aspire to some participation in the great movements of the day. I determine to set my face in stern antagonism to the formalism and bigotry by which, I fear, professing

Christians are too generally characterised. But I do not watch for the manifestations of this formalism, bigotry, and spiritual sluggishness which I have no doubt my own life affords. I fancy that I act, not as an individual conscious of his own personal responsibility to God, but as a member of some society, or as a friend to some reformer, whose character, talents, and aims I admire. I am seldom prompted, or inclined, to examine myself. This, I suspect, is my great failing—I struggle against it; but in a few minutes I have roved from my own heart to human nature or to the revolutions on the continent. Yet I hope my affliction has been somewhat beneficial to me in this respect. I have occasionally caught glimpses of my own soul—have been amazed at its deformities, and have fancied that I could nevertheless discern here and there the impress of Divine grace. I have wanted to become *conscious* that I was *immortal*—have felt that my views were too commonly bounded by time, and that even my brightest and most confident hopes were greatly too contracted. My faith has struggled to free itself from the fetters with which flesh and sense were encumbering it. For a short season, I revelled in the glories of eternity. The world had receded. I was worshipping in the sanctuary of my own soul. My immortality became a real, conscious possession. Heaven had descended to earth. God graciously smiled upon me, and that smile derived its sweetness from the promise it seemed designed to illustrate, and was the more precious because its delicate reflections lingered after the full beatitude of its pleasure had departed. Yet, alas! even the memory of it wasted away, and I soon found myself again to be an inhabitant of this fallen world! Oh, that I could dwell with God while mingling with men! But the human is so depraved that it is indifferent to the proffered friendship of the Divine, and we are, by our own folly, doomed to a dull and wearisome existence, whilst, were we wise, we might enjoy delights in comparison with which all mere earthly joy is bitter. Yes, indeed, it *must* be “far better” to “depart and be with Christ.” Surely religion is a noble and Divine thing in this, that it enables one not only to die without fear, but to live with resignation. I often feel that one of its highest blessings is found in the fact that it reconciles one to this life, whilst it holds out such high promises of a better. May I drink more largely of its spirit, yield myself more fully to its control, aspire more ardently to its sanctity!

But I have wandered far and wide. You will conclude that I am better. I had hoped to get out a little to-day; but as the weather is not very warm, I do not think I shall attempt to do so. My head warns me to close. Write soon to yours affectionately,

* * *

"Thy Will be Done."

WITH much ado we sigh, "Thy will be done
On earth, even as in heaven," and think
How well it is for man to acquiesce
So meekly in the Unseen Father's will.

Oh, faithless and unthinking heart ! Far back,
In the beginning, ere the birth of Time,
Infinite love and wisdom planned for thee,
The brightest, noblest, best existence-scheme ;
With sorrow as its conservative salt
And conflict as its tonic stimulant.

A half-reluctant "Amen !" sayest thou ?
No ! No ! with all thy being's every force,
Pray ardently in bold exultant strain—
"On earth, even as in heaven, Thy will be done !"

L. M. D.

The Election of Ministers.*



THE Churches of the Congregational Order appear in this matter as might a traveller who, with able guidance, though not without much labour and suffering, has pursued a long, wild road through swampy land, and now watches the wanderings of others. The history of that long march from the days of the apostles is not to be recounted here, even in slightest sketch.

Rather mixed feelings possess our traveller as he looks around—thankfulness for quagmires escaped, and for the freedom he enjoys, though not of his own earning ; pitying wonder as he sees the wrong turnings which others take, with consequent sore struggles for foothold ; and some self-righteousness. So our people see the struggle of

* The Editor willingly inserts this communication from a gentleman who is well known and highly esteemed in our denomination, and who has given much thought to the subject. The article will serve to introduce the question to our readers, and a friendly, temperate discussion of it is invited.

“High” and “Low” and “Broad” church; the gyrations of Wesleyans in circuit; the Scotch endeavour to make the Kirk both “Free” and “Established” in one; and many other swayings of the Christian brigades, with a less friendly view of that priestly class—happily, by their own rule, not hereditary—who, with catlike tread, carry out unfairly our Lord’s injunction, and double the serpent’s quality at the expense of the dove.

We are glad to feel the rock under our feet, the principle that each church is entirely independent and self-governed, and has the right to appoint its own pastor and teacher—a grand, noble, and righteous position never to be yielded.

But with the right comes the responsibility, and also the difficulty. The position of the minister is most solemn; for this world, hard work and heavy burdens to be borne, and, in relation to eternity, a burden altogether unbearable in mortal strength. He has to be the personal friend of every one in the congregation—a man abreast of the times with men, full of genial sympathy with the young, the resolver of doubts, the consoler in sorrow, the treasury of the sublimest confidences, the originator of all good things to be done, the real leader and guide, the former of character, the man on whose teaching and conduct hangs the weal or woe of souls for ever.

The mode of electing a man for this momentous post is, according to Charles Williams, of Accrington, this:—“A church, the pastoral office in which is vacant, invites a student from one of the colleges, or any minister it may please, to preach for two or more Sabbaths; and if his ministrations are approved by the members, and they believe him to be, in character, capacity, and culture, suitable for the office, they elect him to be their pastor.”

The question of election to a pastoral charge concerns not only actual vacancies, but all the movements needful, or to be desired, for the welfare of both pastor and people. It appears from the *Baptist Handbook* that there are reported in the United Kingdom in round numbers about a thousand more chapels in our denomination than there are churches to inhabit them, and an average of about seven hundred and fifty churches without pastors. This shows a very large and constant movement, which must increase with the growth of the churches. If it be asked what means of communication on this subject exists between the two thousand six hundred churches and the two thousand three hundred settled and unsettled pastors, the

answer must be that, of a general and acknowledged kind, there is absolutely none.

How can a vacant church learn who is at liberty as pastor? Or how can a pastor who feels that a change would be good for his church and himself find what churches are open? Or, if the church or the man be heard of, how are the "character and capacity" of either to be discovered?

At a recent meeting of the Congregational Union the Rev. Alex. Hannay, the secretary, spoke of this matter as being a heavy pressure and burden, the responsibility of which he could not, and would not, take, and he urgently prayed the Union to take action upon it. Our own secretary, Mr. Sampson, feels it almost as strongly. The subject is brooding in men's minds, and, in the interest of the Lord's work, and of both pastors and churches, calls for treatment.

Whatever plan be proposed, certain conditions must be observed.

There must not be even the smallest or mildest dictation, or pressure, or interference with the complete liberty and independence of the churches and of the pastors.

The negotiating body must be representative of the whole denomination both pastors and people; must be above the suspicion of unfair influence, lay or cleric, and also of local or personal bias; must possess the confidence of all, not as to honesty of purpose alone, but as to knowledge and wisdom.

The body must be in communication with all colleges, unions, and associations; must have the courage to speak the truth, and such a solemn sense of duty towards God and man as shall enforce right-doing.

The mature experience of such a council would afford help and advice of the utmost value, not only as to pastoral election, but also as to the guidance of the churches through perilous circumstances and, in times of well-doing, to more efficient service. Not only would good work be thus done by means of such a council, but hundreds of pastors, now condemned to labour in churches where their efforts appear to be useless and their hopes are blighted, would find a way of escape, and churches deeming their pastors unsuitable might gain relief, without the distress and heart-soreness now so constantly attending upon, or preventing, removal.

To young men of high character, earnestness, and ability the fear of being buried in a dead church is one of the most powerful reasons

for avoiding the ministry. This fear would be groundless with such a council to consult.

Can such a council be found? The conditions are severe and the men scarce. If the Baptist Union be really representative of the whole denomination, or as nearly so as possible, it would seem to be reasonable to elect the council from that assembly, and by the full meeting of members and delegates.

Thirteen members would be sufficient; for, if the council were too large, its confidential character would be lost, and if too small there might be fear of personal influence.

It would be the duty of the council to form a register, in which should be found the name of every pastor, with a record of his progress from the time of his leaving college; also a record of every church, with its financial power and membership. All public events affecting either would be entered, together with as much private information as might be necessary and could be obtained.

A vacant church would apply to the council for the names of a few suitable pastors. The register would contain particulars of that church, and of pastors at liberty. No pastor would be named for a church for which he was known to be unsuitable, and no church not honestly carrying out its financial arrangements could expect any pastor to be named without warning. Thus no interference with liberty of choice would be attempted. The moveable pastor would be brought into communication with the vacant church, and all subsequent progress would be independent of the council. Further detail, and arrangements as to finances, might be left to the council when elected.

T. RADFORD HOPE.

Devotional Reflections.

BY THE LATE REV. CLEMENT BAILHACHE.

(Continued from page 86.)

Numbers xvi. 48.—Thank God for holy bravery! How it has happened that the presence of a servant of God has saved numbers from destruction! This is the philosophy of the atonement of our blessed Lord.

Numbers xvii. 8.—God can, and does, clothe dead things in matter with life; and He can, and He does, fill dead hearts with love. Oh, that I might know more and more of His quickening power!

Numbers xix. 11.—Death is an anomaly in God's universe. Life is the Divine purpose and work. I find annihilation sanctioned nowhere.

Numbers xx. 28.—The priest dies, but the priesthood remains. God is independent of us all. The soul that simply aims at God's glory may surely find some consolation in this even in disappointment, and under the discipline of the Father's hand—as Aaron was.

John x. 27.—Happily, it is possible to know the Master's leading; but it must be by prayerful thought, in singleness of motive, and purity of life.

Psalms xxvii. 8.—This is the Divine order. God says, "Seek ye my face," and then we seek. All true prayer is the response of the spirit to His appeal. Hence the certainty of the blessing that attends prayer.

Matthew xxiv. 42.—God give me grace to see the harmony between unflinching trust and unflinching watchfulness.

Hebrews iv. 1.—Unbelief forfeits the rest of heaven by-and-by, and it makes rest to be impossible here. Faith is rest.

Hosea xiv. 1.—All ruin is of man; all restoration is of God. We are, in a sense, proprietors of our faults only—a bad inheritance, from which the Lord deliver me!

Jude 24.—In Christ's keeping till the end, and for the blessed issues of eternity! All praise, then, to Him, and all consecration too!

2 Corinthians v. 1.—Joy and peace in life; hope sure and certain in death. This is the inheritance of the saints.

2 Corinthians vii. 10.—May I ever know, when I know sorrow, that which strengthens holiness and works repentance—*works*, in actual and manifest effects.

2 Timothy ii. 3.—Nothing of weakness in the ideal Christian life and character. Christianity essentially the training for men.

Romans v. 21.—Sin and death; righteousness and life. Not simply law and consequence, but cause and effect. I have no greater conception of life than holiness.

Ephesians ii. 12.—Nearness to God as a personal friend! The thought is wonderful, and the experience a perfect rest.

Hebrews vi. 12.—The tendency to slothfulness often springs from disappointment; but faith and patience win the promises.

Romans xii. 1.—Surely a reasonable sacrifice, and a great blessing when realised. God's condescension in accepting it wonderful.

1 Corinthians ix. 24, &c.—Running, fighting, striving; *these* are the figures of the spiritual life. And how true!

Jeremiah x. 23.—A blessed truth that God directs our steps. But then our confidence must be holy and obedient.

2 Corinthians v. 7.—"Walking by sight" would be despair. But, oh the resources of faith!

Ephesians v. 15, 16.—How the value of time increases as I get older ! I cannot begin life again ; but the Lord give me grace day by day to use better what He gives !

Psalms xxv. 2.—The man is happy who has no enemies ; but he is happier whom God defends.

Psalms xxvii. 11.—“A plain path,” yet bitter—so it seems to me oft-times—but for the Lord’s leading—anyhow, and anywhere.

Romans vi. 18.—I must be a servant somehow ; but oh ! the difference between the masters—sin and holiness. The one is shame and sorrow ; the other honour and happiness.

Isaiah lxy. 24.—Prayer is never chance-work. God not only hears, but even anticipates, and this is true though He sometimes tries our faith.

Hebrews vi. 11.—“The full assurance of hope.” How seldom enjoyed ! Many keep their hope like an unfledged bird in a cage ; it can only timidly peep, and can neither sing nor fly ! He who uses his hope well is as a man who carries a light in the dark, so that it may be helpful, not to himself only, but also to others. May God give to me the true spirit of hope ! The prospect is boundless. Every earthly hope is held under the limitation of death, and is therefore contingent, but death fulfils the hope of the Christian.

Hebrews iv. 9.—How soothingly this word “rest” falls upon one’s spirit, touching it as with an infinite calm ! Few ideas in this busy, sinful, tearful world are so cherished as this sweet idea of rest. How little is it realised ! Often the external appearance of repose covers hidden convulsions of feeling. The grandest offer of Christianity is the offer of rest—rest here and rest hereafter. Faith is the acceptance of the offer, so “we who have believed do enter into rest.”

1 *Peter* i. 14.—“Obedient children.” We ought always to be in a condition to obey the Divine will lovingly and cheerfully ; but alas ! we are not ! What shall we do ? Remain inactive ? No. We must obey, humbly and without enthusiasm perhaps, but still obey. Obedience may be real even when it is weak ; and if real, God will accept it. And the effort is good. How often have we begun to pray when we felt that our hearts were harder than a rock ; yet God has touched them, and living waters of joy have refreshed us. How often have we preached, or visited, or done some Christian work with the feeling of utter unfitness, and yet the blessing has come. “Wist ye not that I must be about my Father’s business ?” This was the Master’s watchword. May it be mine !

Matthew xv. 27.—What was the secret of this woman’s invincible yet humble courage ? What was the principle which helped her to bear her conflict, and to win her victory ? It was just that which inspired all the heroic deeds of which the Bible gives us the record. *It was Faith.* A higher

blessing than she sought is before us ; not the saving of a mere physical existence, but the salvation of the soul. *Do we want it ?* If we do, let us cherish this woman's ardour, humility, and trustfulness. Happily, they live who only eat, as it were, of the crumbs which fall from the Master's table ; but we may partake of the full feast if we will.

Matthew xi. 28.—"Weary and heavy laden." Such is the aspect in which the meek and lowly One viewed the world, and which led Him to offer to it His own Divine Rest. "Weary and heavy laden." *It was not always so.* There is a bright, though brief, page in God's history of the world in which it is shown to us as peaceful and glad. He Himself had pronounced it "good," and that one word declared its happiness to be great beyond all our dreams of the golden age. There was no sin on the earth then, and man could commune with God in all the holy confidence of a kindred spirit. God did not *intend* the sad change. It may be thankfully added that as it was not always so in the past, neither will it be always so in the future. The Gospel is the word of Christ, and His word is the word of rest for the weary. Let the "weary and heavy laden" world "come" to Him, and its burden shall be rolled away, and it shall be weary no longer ; for "He is able to save even to the uttermost."

Psalms cxlvii. 3.—A sad, and alas ! not false, aspect of human life, but happily associated with a cheering announcement of Divine help. How many broken hearts and wounded spirits there are in the world ! These were real sorrows in the Psalmist's days, and they are real sorrows now. But God works to remove all this misery, works to heal and to bless. How ! And why ! Is not the world's sorrow the outgrowth of its sin ? Truly. And so all God's favour is the gift of His sovereign love, a love made available to us in harmony with His righteousness. And so it is in Him who bore our sins and carried our sorrows that the Psalmist's beautiful words are fulfilled.

Acts i. 11.—Ah ! it is possible to look heavenward wrongly ! We do so, if we crave back the blessings which God has withdrawn thither ; for He knows why they have been taken away, and we must wait patiently until we are permitted to follow them. We do so when we too eagerly pry into celestial mysteries ; for what God has not revealed we should be content to leave unknown, and when we get to heaven we shall have the revelation we long for. We do so if we give way to any impatience to be there ; for, though to be with Christ is far better, yet the spirit that best fits us for His presence and companionship is a cheerful acquiescence in His will. We do so when, in the indulgence of our dreams of heaven and our longings for it, we neglect the work which God has given us to do on earth, and the opportunities for which are so fast fleeing away.

Revisions.

STUDIES IN THE LIFE OF CHRIST. By the Rev. A. M. Fairbairn, D.D., Principal of Airedale College, Bradford. Hodder & Stoughton.

THE CHRIST. Seven Lectures by Ernest Naville. Translated from the French, by the Rev. T. J. Després. T. & T. Clark.

THE INCARNATE SAVIOUR. A Life of Jesus Christ. By the Rev. W. R. Nicoll, M.A., Kelso. T. & T. Clark.

WE are fast discovering the necessity of approaching the great question of the truth of our religion in a manner very different from that which formerly prevailed. The controversy now turns mainly on the Person, Character, Teaching, and Work of Christ. Systems of theology, received or rejected, do not now constitute the starting-points of argument. The special object at present is to search out and to verify *facts*, as they inhere in, and gather around, Him to whom our faith is historically traced. Christ's own question, "What think ye of Christ?" is more than ever felt to be primary and fundamental; and it comes before us to-day with so augmented an emphasis as to show that everything of most importance to man is felt to depend upon the answer. The old metaphysical method of dealing with this crucial question is rapidly dropping out of view, and it becomes more and more every year a question of fact, to be solved only by a painstaking and reverent appeal to history. This involves, of course, an inquiry into the historical value of the sacred records, and especially into that of the four gospels. Criticism is still busy with these; but we are happy to note that the more advanced, minute, and conscientious the scholarship which is applied to

them, the more firmly is their essential integrity established. The Rationalists of various schools have used their ingenuity to the utmost to point out fatal flaws in them; but they have failed, and their failure becomes more apparent with every new investigation. They cannot afford to treat these records as they treat all other history; their *a priori* denial of all supernaturalism precludes that possibility. Happily there are many scholars in every respect as accomplished as themselves to whom the supernaturalism of the gospels is no bugbear, and who are, therefore, free to test their historic credibility without prejudice. Researches of this higher order invariably register their results on the side of faith.

Dr. Fairbairn gives evidence in every part of his invaluable work, "Studies in the Life of Christ," of a mind which nothing but truth can satisfy, and which possesses the native qualifications and the educational acquirements best fitted for ascertaining it with all the intellectual certainty possible to man. He is no merely conventional or uncultured thinker. "Orthodoxy" and "heterodoxy" are words which wield no warping influence over his investigations. There is quite enough in the past history of Christianity, and in the hold it has at the present time upon the strongest and most enlightened races of mankind, to secure for it that devout respect from him which is its due; but his mind is still open to facts with all their intrinsic and relative significance, whatever the form they may assume, or the source from which they may come. Thus he takes the four gospels as, in all the main

points, trustworthy histories, because he knows that the best modern criticism is obliged to accredit them as having that character; and this being so, his object is to ascertain what those histories teach, as sheer matter of fact, concerning the Divine Founder of our faith. Let it not be supposed, however, that he advances to this great investigation as a mere hard analyst or dissector. We are not invited to watch a set of cruel experiments in vivisection. Our author has not left his moral sense, his imagination, and his heart behind him. While his critical faculty never slumbers, the whole volume glows with religious fervour, and the reader instinctively feels that he is following a thinker who is eminently capable of leading him.

Dr. Fairbairn starts his inquiry with a statement of the main facts relating to the land and the age in which, and the people amongst whom, Christ so wondrously figured, and conclusively shows that these are totally inadequate to account for the peculiar position He assumed and the peculiar influence He has wielded upon the religious thought and life of the world. The solution is to be found only in that uniqueness of personality, and character, and experience which the gospels, with such artless and beautiful simplicity, ascribe to Him. The deeper elements of His life are then traced, with conscientious care and clear discernment, from His birth in Bethlehem, through His childhood and youth, to manhood; in His relation to John the Baptist, in His temptation, in His first teaching concerning "the Kingdom of heaven," in His relation to the first disciples, in His earlier miracles, in the attitude towards Him of the Jewish people, in the steadily intensifying

hostility of the Scribes and Pharisees, in the deepening shadow of the tragic end which was inevitable, in the policy which enabled the chief priests to compass His death, in the motives which prompted Judas to lend himself to their nefarious purpose, in the sagacious unscrupulousness with which they conquered the reluctance of Pilate to hand Him over to the executioners, in His manner (as indicated by His utterances) on the Cross, and in His unostentatious, but unquestionable and triumphant, resurrection from the dead. These subjects are all treated with remarkable insight and power in eighteen chapters, which may fairly rank with the best religious literature of our times. The style has some peculiarities, and is certainly sometimes deficient in the elegance and ease which most parts of the book display. But the language is generally eloquent without redundancy; and there is the presence, in every page, of a keen, steady, clear-sighted intellect working in harmony with a great, strong, ardent, but well-disciplined, Christian soul. The work is not formally apologetic, but it constitutes, in its own way, one of the most efficient arguments for Christianity ever issued. We regret that our space will not allow us to quote. We may, perhaps, have that pleasure shortly. The author tells us that these "Studies" "were originally prepared as a series of Sunday-evening discourses while he was a minister in Aberdeen." Happy the people who have such a teacher, and who are able to appreciate him. He promises, if spared, to produce another work on the same great history which shall deal with it in "a more critical and comprehensive spirit, especially in its relation to contemporary history, and in its action, through the apostles

and the Church, on the creation of Christianity." That work will be welcome, and the sooner we are favoured with it the more gratified we shall be.

The second of the three works before us is similar in its aim to that of Dr. Fairbairn, but entirely different in its method. The author truly observes: "The question proposed eighteen years ago, first in Palestine, then in the Roman empire: 'What must be thought of Christ?'—this question is now asked all over the world. It is eagerly discussed in the various countries of Europe; it is presented to the Brahmins of India, on the banks of the Ganges, and on the slopes of the Himalayas; it reaches the ears of those who inhabit the tropics, as also of the dwellers by the Northern seas, and it is a subject of much thought in the most distant isles of the ocean. It is no longer in the narrow circle of Palestine only, or in the vaster circle of the Roman empire, but in the whole world, that Christ might ask to-day: 'Whom say the people that I am?'" Christendom answers this question for itself. It asserts the Divine mission of Jesus. "However opposed the various churches may be to each other, they are agreed on this." They are "placed on divers points of a circumference. But these points, even the most opposite, are the extremities of rays which all terminate at the same centre; that centre is Christ, the work of God in Christ." The question is then "disengaged from every confessional element," "from all special dogmatics," and from "all scientific researches relative to textual criticism." Moreover, the "study will not be limited to facts contained in the books of the New Testament; far from that, I intend to use facts which have occurred in the

course of eighteen centuries, and contemporary facts which every one can test without the aid of the researches of *savants*." Facts are recorded in the New Testament "which cannot be denied without denying all history." Deny "the special presence of God in Christ, and then every supernatural element must be removed from the text." Admit that presence of God in Him, and "then the supernatural elements contained in the text will occasion no difficulty." Historically, Christ comes before us as a Saviour, in the large sense of that term. "Salvation is deliverance from evil under all its forms. Without separating what should remain united, one may yet distinguish divers elements in the general idea of a deliverance. We shall study the work of Christ in its relations with the researches of reason (Christ the Teacher), with the sufferings of the heart (Christ the Comforter), with the troubles of the conscience (Christ the Redeemer), with the course of society (Christ the Legislator). After that, we shall fix our attention on the power which He has manifested in all respects (Christ the Lord). After having collected all the *data*, we shall seek the best explanation of them—or, to speak more correctly, I shall submit to your notice the solution which I am here to defend, that of Christendom—that is to say, that in Jesus of Nazareth, become the Christ, a work of God has been accomplished for the salvation of the world."

Such is the author's plan; and he has executed it with a discrimination and a skill, with a comprehensiveness and an accuracy, which give to his argument very much of the cogency of a demonstration. As we read on, we become more and more impressed with the conviction that for a man, with the

facts before him, to deny the Divine authority of Christianity is for him to inflict an outrage upon his common sense. Very impressive is the closing appeal :—

"In our completely Christian civilisation the faithful disciples of Christ who practise the faith they profess will always be conspicuous. Will you make the attempt? Be true Christians; endeavour to be complete Christians. Do not interfere in the strifes of passion, in the conflicts of interest and of parties, save to represent, as far as in you lies, the right, the just, the true. You will be thought an inconvenient innovator, perhaps a fool. But this will only be because many men who talk of progress and of novelty do not desire a novelty which humbles them and a progress which condemns them. March on, however, with firm step! In the measure in which you will realise the love of Christ you will be one of the grains of the salt of the earth, though it be the least; one of the rays, be it the faintest, of the eternal light. You will encounter great obstacles from without, greater still in the miseries of your own nature, but be not discouraged. Do not forget that the moral life is a combat, and that one of the great laws of the spiritual order is that we must reach success through defeat, and pass through humiliation to glory. Under the government of Providence, the world ends by following that which it begins by rejecting. The Greeks put Socrates to death, then raised statues to his glory. By the hands of the Jews, humanity nailed Jesus to the tree; then, at the call of a few fishermen and of a tent-maker, it relents and follows Him."

Mr. Nicol's work is "an attempt to narrate in a popular form the chief events in the life of our Lord, and to show how these bear on the doctrines of the Incarnation and the Atonement. The truth of the history as contained

in the four gospels is assumed, and critical questions are avoided, or but lightly touched." These words from the preface describe the character of the volume with sufficient correctness. It comprises twenty-three pulpit discourses, in which the life of the Saviour is rapidly sketched, and its doctrinal and practical teaching developed. Evangelical in tone, compact in thought, clear in style, and devout in spirit, with no special originality of conception, it will, no doubt, be read both with interest and with profit. Many, we imagine, will welcome it for quiet perusal on the Lord's-day.

SERMONS. By Eugene Bersier, of Paris. Translated from the French. Dickenson, 89, Farringdon Street.

THE fame of this great preacher is not new, neither is it confined to Paris or to France. He has been recognised throughout Christendom for several years past as one of the leading pulpit orators of his day, able to grapple manfully with unbelief on the one hand and with superstition on the other, thoroughly penetrated and possessed by the true spirit of Evangelical Protestantism. This account of him will not be supposed to imply that he is a man whose views are contracted and whose theology is cramped. We find in him no sign of unfairness or of a want of charity towards those from whom he is compelled to differ. He can speak of them, and can address himself to them, with all proper respect and honour. But he has his own message to deliver, and he delivers it faithfully because he believes it to be a message from God. His fearlessness, however, never forgets to clothe itself in winning forms, and we judge that it must be a luxury of no ordinary kind to sit beneath the

spell of his eloquence, which has a brightness that does not dazzle, an ornateness which does not divert attention from the main subject in hand, a seriousness which is always impressive, and an aim which points steadily and straight to its mark. Of course, the cast of thought, of sentiment, and of expression is French; but this is to us an additional attraction. We commend to our readers the excellent translation of twenty-three of M. Bersier's sermons supplied by Mr. Dickenson, with the assurance that they will be read with avidity, and that the perusal of them will be attended with much spiritual blessing.

THE TEACHER'S STOREHOUSE. A Magazine for Sunday-School Teachers.
Vol V. 1880. Elliot Stock.

THIS volume is rightly named, and we hope that it has enjoyed already a wide popularity amongst the class of Christian workers for whom it has been provided, and that its popularity will continue to increase. All Sunday-school teachers in the kingdom would do wisely to make themselves master of its contents. It would supply them with useful information and with healthy encouragement.

MEMORIALS OF A CONSECRATED LIFE.

A Biographical Sketch of John Landels, Missionary in Genoa. By his Father, William Landels, D.D. Nisbet & Co.

OUR brother, Dr. Landels, and his family had the affectionate sympathy of our entire denomination, and of thousands of Christian people outside of it, when, now nearly a year and a half ago, they were deprived by death of him to whom this beautiful tribute of parental love is dedicated. Death

sometimes seems to do his appointed work prematurely, and often those of whom we think that they can least be spared are soonest taken. John Landels was notable for his goodness even from earliest childhood. And no wonder, since his father can say of him: "From his earliest years he was trained to believe in the love of God in Christ. To him, from his infancy, the Saviour was always 'Gentle Jesus,' and God, 'Our Father in Heaven.' And we are not aware that he could ever look back to a time in his life in which he did not truly love the Lord." He who began thus was sure to develop well. He could make sermons at nine years of age which had all the proper simplicity of childhood, and something more—deep religious feeling, and clear spiritual insight, as we judge from the sample which his father has published. He became an industrious student, with a special fondness for natural history, and ready to consecrate all the knowledge he could acquire to the service of the Saviour. Delicacy of health did not prevent his gravitating towards the ministry. After a quiet, but happy, college course at Regent's Park, he settled at Kirkcaldy, where formidable difficulties awaited him which brought some heavy troubles upon his heart, but where, under God, he was enabled, by a high Christian prudence combined with heroic Christian manliness, to achieve many triumphs which will make his name to be admiringly and affectionately remembered for years to come. His heart, however, was in foreign mission work. He would have gladly gone to India, but the state of his health forbade the entertainment of that project; and he resolved to associate himself with his brother in the work in Italy. His application to the

secretaries of the Baptist Missionary Society is a model of simplicity, frankness, and zeal. He was readily accepted by the committee, and left England in the middle of 1877. Ultimately Genoa was chosen as the centre of his operations, and he set himself to his great enterprise with all his native and sanctified ardour. Alas! his opportunity was a very brief one; but he made the most of it. Over-work enfeebled him, but he refused to yield. Gastric fever supervened, and still he held on his way. "His desire for work rendered him unwilling to recognise the serious nature of the attack." We can but honour his heroic devotedness, though who does not wish that caution had restrained him? He was soon prostrated, and we all remember the grief with which we heard of his death. The story of his life from his father's pen has a peculiar charm. It is written with a tender hand, and is crowded with lessons which the young men in our churches would do well to ponder.

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CONSECRATED WOMEN. By Claudia.

London: Hodder & Stoughton.

We regret that we cannot find space for an extended notice of this deeply interesting and instructive volume. We hope to enrich our pages by some occasional extracts. The idea of the work was a happy one, and it has been admirably executed. The extent to which the leavening influence of Christianity in the world is indebted, under God, to women who have yielded themselves to its quickening and guiding power with all the passion of a living and loving faith, can never be known. Some of these holy women have their high place in history; but how many more have lived their life of quiet, but penetrative and diffusive,

blessing, and then passed away to their heavenly reward without having secured for themselves the pen of the biographer and the eulogist! None of them sought fame; they were all too pure, too spiritual, and too self-forgetful to trouble themselves about what posterity might think of them. They were content just to fulfil the mission of Christ-like love to which they were called, and for which they were prepared. But some of them were so gifted in mind and character as to inherit "a life beyond life" in the record of their beautiful deeds, by which many others might be inspired to a like devotedness. Among these the fifteen women portrayed in this volume hold a conspicuous place. The names of some of them are familiar; those of others are less known; all of them are eminently worthy of admiring and thankful recognition. The life story of each has its own individuality, and is charmingly told. Let our Christian young women look attentively at these examples of consecration to high and holy service. The study will help them, if they read discriminatively and prayerfully, to discover what their Lord would have them to do, and will prompt them to arise and do it.

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HEROINES OF THE MISSION FIELD.

Biographical Sketches of Female Missionaries who have laboured in Various Lands among the Heathen.

By Mrs. Emma Raymond Pitman.
 Cassell, Petter, Galpin, & Co.

THIS work should be read along with the one noticed above. Both are pervaded by the same tone, and have the same aim. Woman's work in the mission field, and especially in the Zenanas of India, is elaborately described, and the description illustrates

the many high qualities which an effective female missionary must possess. We are glad to read again of Harriet Newell and the two Judsons, and to trace the path of such women as the illustrious wives of Moffat, and Williams, and Ellis, and Mullens. This volume affords an opportunity of doing so, whilst it puts within our reach the same privilege in relation to twenty-one other missionary heroines who faithfully served their Divine Lord, and greatly blessed the ignorant and the degraded in various spheres. Margaret Wilson, of Bombay, beautifully figures in both of the volumes before us. We wish that books of this kind could be read and pondered by all the members of our Evangelical Churches, for the sake of the impetus they would give to the missionary spirit, and the enlarged support they would ensure to the missionary cause.

FRANK POWDERHORN : a Story of Adventure in the Pampas of Buenos Ayres and in the Wilds of Patagonia. A Book for Boys. By J. Sands. With Twenty-Four Illustrations from Drawings by the Author, and by F. A. F. Nelson & Sons.

Boys are fond of stories of adventure, and they are sure to read the present one with avidity, should it come into their hands, as, for the sake of the pleasure it may give them, we hope it may. It is graphically written, and contains a considerable number of exciting incidents. It is satisfactory to be informed that the account given by the author of Buenos Ayres "is founded on his personal experience, and that his remarks on the curious animals that inhabit that country are the result of careful observation." The book is well fitted to develop heroic qualities in

boys, and we have discovered nothing that is objectionable in its moral tone. The illustrations are effective in their way, but we should have liked them better if they had been less stiff and hard. However, they are in a style which is popular, and so, perhaps, the less that is said against them the better.

IN THE WILDS OF FLORIDA : a Tale of Warfare and Hunting. By W. H. G. Kingston. With Thirty-Seven Engravings. Nelson & Sons.

ALAS ! this charming and instructive writer of books for boys has finished his course. Many an English boy must have felt very sad at heart on the announcement of his death a short time ago. He knew how to write so as not only to captivate the attention, but also to elevate the taste and to improve the character of the special class of readers to whom it was his delight to address himself. They will greatly miss him. We hope that a large number of them will contrive to secure some opportunity of reading this admirably arranged and powerfully written story from his talented and useful pen. Its pages abound with adventure, combined with much information respecting the Flora and Fauna of Florida presented in a readable and rememberable form. The book is beautifully printed and bound, and the illustrations are not only vivid, but are introduced at points of the narrative where they can be of most service.

THE EASTERN ARCHIPELAGO, described and illustrated. By the Author of "The Arctic World," "Recent Polar Voyages," "The Bird World," &c. Nelson & Sons.

ANOTHER most useful book from these enterprising and popular publishers,

and one of the best of its kind. The information it supplies was not too widely diffused previously to its appearance. It relates to a part of the globe which comparatively few English people have visited, but which is obviously well worth exploring. The author describes his work as "an unpretending sketch," and yet he is justified in thinking that it is "more comprehensive and compact than any similar description which has been put before the public." We thank him for his lucid account of "the glowing tropical scenery, the vast natural resources, the curiosities of the vegetable and animal worlds, the mountains and forests and rivers, the native populations" of the islands of the Southern Sea. He helps his readers to "feel the charm of the virgin forests of Borneo, of the rich vegetation of the "Land of Fire," of the valley and woods of Sumatra, of the beautiful landscapes of Celebes and Gilolo, of the island haunts of the birds of paradise, and of the romantic coast of New Guinea," and we do not "turn from his pages dissatisfied."

JENNY AND THE INSECTS; or, Little Toilers and their Industries. With Twenty-six Illustrations by Giacomelli. Nelson & Sons.

WE do not know who is the author of this delightful book, but we hope it will find its way into all our families, and that our children will read it. We are sure they will read it with pleasure, and they can hardly fail to read it with profit. It will not only furnish them with much information about the insect world, but will also help them to cherish right feelings towards the "little toilers," the beauty and the utility of

which are not always appreciated so fully as they might be.

GEMS OF GREAT AUTHORS; OR, THE PHILOSOPHY OF READING AND THINKING. Selected by John Tillotson. Gall & Inglis, 25, Paternoster Square, London; Bernard Terrace, Edinburgh.

WE do not see the appositeness of the second title of this volume. The first is sufficiently indicative of its character, and no other was needed. Most of the excerpts are worthy of being styled "gems," and many persons who have some fondness for literature will be glad to have them collected together in this very comely form. Some two hundred authors of different ages and nations have been drawn upon, and the compiler modestly says of his work, "If any excuse be necessary for thus collecting and re-setting the scattered gems of genius, it is supplied by Dr. Johnson, who tells us that 'he who collects these is very laudably employed, as he facilitates the progress of others, and, by making that easy of attainment which is already written, may give leisure for new thoughts and original designs.'" Perhaps the utility of the book would have been increased if the passages had been classified; but the want of this is compensated for by an excellent Index.

THE TABERNACLE OF ISRAEL, AND ITS PRIESTS AND SACRIFICES. By William Brown. Fifth Edition. With Numerous Illustrations. Edinburgh: Oliphant, Anderson, & Ferrier.

A BOOK which has reached its fifth edition stands in no need of further commendation. Mr. Brown's description of the structure and services of the Jewish Tabernacle is the most complete for popular purposes in our

literature. He is well skilled in the researches of Biblical scholars, and combats very successfully the views of some of them, *e.g.*, Kalisch and Fergusson. In pointing out the typical relations of the Tabernacle and its rites, he is always reverent and discriminating. The pictorial illustrations are a great help to the understanding of the text. Now that the book is issued at eightpence its sale will be greatly increased.

WIDOW CLARKE'S HOME, AND WHAT CHANGED IT.

PENFOLD: a Story of the Flower Mission. By Ruth Lynn.

A LOWLY LIFE WITH A LOFTY AIM.
By Louisa Emily Debrée. London: Religious Tract Society.

"WIDOW CLARKE'S HOME" forcibly depicts the evils which follow in the train of intemperance, and shows the power of the Gospel to renew even the worst of men, and to strengthen us in the endurance of the severest trials. It is a well-told tale.

"Penfold" describes the wanderings and the restoration of a frivolous, self-willed daughter, and shows the vast amount of good which is being done by a very simple agency.

"A Lowly Life" insists on the need of doing all for Christ, and shows in a very interesting manner how that aim will ennoble the meanest life.

JENNY'S JOURNAL. Leaves from the Diary of a Young Servant. By Frances M. Savile. London: John Snow & Co., 2, Ivy Lane, Paternoster Row.

EVERY girl who is thinking of "going out to service" should read "Jenny's Journal." It can be bought for two-

pence, and will teach her some capital lessons, the three chief ones being carefulness in handling things, the value of neatness and order, and the necessity of religion. Jenny had to learn these lessons through a troubled experience; but she did learn them, though not fully, whilst she was in service—not until after she became a wife and a mother. Then, after much sorrow to herself and her husband—mostly of her own making—she "got into better ways of doing things," and always knew where to go for unfailing help. "Trust in God and do your duty, and don't forget 'Jenny's Journal.'"

HALF-HOUR TEMPERANCE READINGS.
Series I. By Rev. C. Courtenay.

THE MASON'S HOME; THE CABMAN'S WIFE; THE MOTHER'S PRAYER.
By Mary Beighton. Jarrold & Sons, 3, Paternoster Buildings.

IN the first of these publications we have "John Snow's Wife," and other Temperance stories, a dozen in all, well told, and at once amusing and instructive. Mrs. Beighton's Tracts consist of stories in verse, founded on fact. The language is simple and full of life, the verses flow along with ease, the rhyming is good, and the incidents are graphically presented.

A WORD ABOUT WORK. By Mrs. W. P. Lockhart, Liverpool.

WHEAT-MEAL BREAD. By M. Yates (of the Ladies' Sanitary Association). Jarrold & Sons, 3, Paternoster Buildings.

Two admirably written tracts for popular perusal, the wide circulation of which must prove useful in many ways.

HEART LESSONS. Addresses for Mothers' Meetings, &c. By Louisa Clayton. Religious Tract Society.

MANY Christian women, older and younger, are zealously occupied in the benevolent work the efficiency of which this admirable volume is designed to promote. Some of these may not possess the fertility of mind which would qualify them for delivering an original address at every meeting, and would be glad to have at hand some printed addresses fitted to interest the poor women whom they collect together, and to do them good. No better help of such a kind could they

obtain than that which is here offered. The Introduction explains the origin of the work, and the methods in which it may be put to the best use. With such an auxiliary, under God's blessing, many a woman who longs to be useful, but who is kept back by diffidence, might be encouraged to give some portion of her time and strength to the poor of her sex, and might be instrumental in putting into their hearts the light and comfort of that "godliness" which is "profitable unto all things, having the promise of the life that now is and of that which is to come."

*On Correggio's Picture of the Madonna Adoring the Child,
in the Tribuna, Florence.*

(IN THE DOUBLE "TERZA RIMA" OF DANTE.)



BABE ! Oft in my inmost heart I ponder
The ancient promise of Divine salvation,
And call to memory, with awe and wonder,
The signs that told the long-expectant nation
That now at length the joyful hour was nearing
Of Israel's hope and Israel's consolation.
How first the heavenly messenger, appearing
In dreams of midnight slumber, stood before me,
And bade me, without doubt or faithless fearing,
Trust in the favour that Jehovah bore me,
And gave me joy all other joys transcending ;
For soon almighty power should shadow o'er me,
And thou, my babe, a Kingdom never ending
Shouldst come to make thine own, by love achieved.
Then, to the uplands of Judea wending,
Elizabeth I sought, who me received
With greeting strange—another heavenly token—
And called me blessed, in that I believed
The gracious tidings that the Lord had spoken,
To me, and all the world, salvation bringing,
Whose word of promise never could be broken.

At length, O babe ! thou cam'st, the angels singing
 Sweet songs of praise on high and peace descending,
 The starlit vault of heaven with echo ringing,
 Shepherds and sages on thy birth attending
 With looks and words of wondrous salutation,
 With gifts and homage round thy cradle bending.
 Then, at the instant of thy presentation,
 Simeon and Anna, in the temple staying,
 Who long had waited Israel's consolation,
 By day and night in faith expectant praying,
 Received fulfilment of the promise sealed,
 For he they sought, no more his course delaying,
 Suddenly in his temple was revealed.
 Then, in his arms the aged prophet taking
 Thy baby form, he to the Lord appealed,
 Now that salvation's glorious dawn was breaking,
 To take him to his rest, in thee discerning
 The light of Israel for the world's awaking.
 Then, to thy father and thy mother turning,
 With raptured look, he gave his fervent blessing,
 And, all his heart with fire celestial burning,
 Spoke of the future day, and, me addressing,
 Told of the Sign in thee to be erected—
 A sign whereat, its inmost heart expressing,
 The world should gaze, by diverse thoughts affected,
 Should stumbling fall, or rise to life unending,
 A sign received by some, by some rejected.
 Next, with a tender sorrow o'er me bending,
 Of a sharp sword he told, to be unsheathed,
 My pierced soul with cruel anguish rending.
 While thus he spake, the aged Anna breathed
 Her joyful praise, and spake of thine arising
 To all that in redeeming grace believed.
 O babe ! I fathom not the dark surmising :
 This only know I—fain from harm I'd ward thee,
 Within these arms, secure from foes' surprising.
 No ill shall come that can by love be spared thee,
 No sword shall strike thee that shall fail to sever
 Thy mother's heart ! The hosts of God shall guard thee.
 In Him I trust whose mercy faileth never.
 Sleep, sleep, my babe ! thou'rt mine ! He gave thee to me !
 Sleep, sleep, my babe, thou'rt God's, and God's for ever !

H. C. LEONARD.

THE
BAPTIST MAGAZINE.

APRIL, 1881.

Our Annual Meetings.



WE are looking forward with the usual eagerness to the denominational meetings which are to be held in London during the latter part of the present month. May God graciously prepare us for them, and may they be marked by a definiteness of purpose, by a unanimity of tone, and by a holy enthusiasm of spirit which shall secure to them a mighty power of blessing! We have various agencies at work in all parts of the land which find their centre in, and which derive no little stimulus from, the gatherings which annually take place in the metropolis; and it is impossible to over-estimate the importance of the spirit by which they are animated. If they are to be truly healthy in their influence, they must be under the guidance and inspiration of the Great Lord of the Church. Mere human wisdom will be unable to avoid mistakes; mere human feeling is sure to spring from polluted sources and to flow in perverted channels; mere human energy in the diffusion of the Gospel must inevitably break down before the forces which are arrayed against it. Are we, as a denomination, sufficiently alive to these momentous facts? Do we so vividly perceive their reality, and so intensely feel their solemnity, as to be constantly seeking a fuller and more fruitful spiritual life in prayerful fellowship with Him whose we are and whom we profess to

serve? Are we not too prone to trust to the mere machinery by which our work is to be done? Is there no false fire in our zeal? "Without Me," says the Saviour, "ye can do nothing." Dependence upon His power, and sympathy with His will, will open our minds to the reception of His Spirit; and the possession of His Spirit will be the guarantee of the richest blessing for ourselves and for the world for which we can pray.

The meetings will be divided into two groups, which, as usual, will intermingle—those which concern the Mission and those under the auspices of the Union. The arrangements for the former, so far as they are at present completed, will be as follows:—There will be a preliminary prayer-meeting on the morning of the 21st, at which Dr. Culross is to preside. On the following Sunday missionary sermons are to be preached in the many pulpits of the metropolis and its suburbs. On Tuesday morning the annual meeting of the members will be held, under the presidency of Edward Rawlings, Esq.; and in the evening of the same day the mission *soirée* will take place at Cannon Street Hotel, with Lord Justice Lush for chairman, and Mr. Lockhart, of Liverpool, and the Revs. G. H. Rouse, M.A., Dr. Stanford, and J. B. Myers for speakers. The Annual Missionary Sermon will be preached on Wednesday morning by Mr. Spurgeon. We rejoice in this appointment, and trust that our beloved brother may be favoured with the requisite health and strength. But where will this service be held? Bloomsbury Chapel is spacious, but Mr. Spurgeon's popularity is unique. We have sometimes said that if he were to be advertised to preach in the middle of an American prairie, ten thousand people would flock to hear him. Why should not the Tabernacle be secured? There Mr. Spurgeon would be at home, and an audience would gather worthy of his fame, from which the exchequer of the Society would profit, as, we are sorry to learn, it sorely needs to do. The Annual Public Meeting will be held in Exeter Hall, the chair to be occupied by Mr. Herbert Tritton, and the addresses to be delivered by the Revs. W. Anderson, J. P. Chown, and —. Hallam. We regret to learn that, whilst, up to the end of January, there has been an increase of £3,909 in the expenditure, as compared with the same period of last year, there has also

been, on the same comparison, a decrease in the income of £511. The former is explained by the extension of the work in China and in India; but it is obvious that, unless the resources of the Society have been assisted greatly beyond the usual figure during the latter months of the financial year, another heavy debt must weigh upon its energies. We shall be unspeakably thankful if the Treasurer should be able to present to the subscribers a satisfactory balance-sheet. We are gratified to note that five new brethren have been recently accepted for foreign service—two for India, two for China, and one for Africa. We hear, moreover, that other candidates are before the Sub-Committee appointed to judge of their eligibility. It has often been said, "Let us have the men, and the money will not fail to come." Now is the time, then, for the friends of the Mission to set themselves with fresh zeal and self-denial to their beloved work.

The arrangements for the Union meetings, so far as they relate to the Home and Irish Mission, were fully announced in the CHRONICLE of last month; and it is only necessary on this page to emphasise the impassioned appeal which the Secretary, Mr. Sampson, appended to the announcement. We are fully alive to the difficulties with which the Mission has to contend; but its object is on all hands admitted to be a noble one, and ought to command a more liberal support. We think it might do so in many quarters without interfering with the local missions, which are doing excellent service. Our readers are aware that the Rev. Henry Dowson is to be the new President of the Union. He is entitled to the honour by his high standing in the denomination, and by the fidelity with which he has served its interests through many years. The Augmentation and Annuity Funds will, no doubt, engage much attention, and we trust that some plans may be devised by which they may be greatly strengthened. Trade has not as yet revived to any very appreciable extent, nor is it likely to do so whilst the nations remain, politically considered, in so unsettled a state. But the interests of religion must not be lost sight of, and all needful provision should be made for the men who are set apart for their promotion, and who are heroically true to the work they have taken in hand.

We thought it probable that the questions raised, and the suggestions offered, by Mr. Radford Hope in the last number of this Magazine on "the choice of ministers" might elicit some expressions of opinion for our present issue. None, however, have come to hand. The subject is a perplexing one; but we fear it will have to be dealt with. Probably it would be unwise for the Union to attempt any definite action in regard to it at present; but, if there be an hour to spare, a friendly talk might not be without some useful result.

"God be merciful unto us, and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations."

The Late Rev. James Webb.



WHEN my father entered on his ministry at Blaby, at the commencement of 1840, Mr. Webb was at Arnesby, only six miles distant. He and my father frequently visited each other, and I had many opportunities of seeing him, listening to his conversation, and hearing him preach. He had regular ministerial engagements at Countesthorpe, two miles from Blaby; and I well remember how great a treat it was to sit beneath his teaching from the pulpit of the Baptist chapel in that village. I was then a mere youth, but I felt his power, admired his eloquence, was assisted in forming my conceptions of Divine truth by the clearness of his expositions, and often responded to the force and urgency of his appeals. He was then approaching the prime of life, and was regarded throughout the county, and especially amongst the churches of the Association, as a preacher of marked ability, second amongst the Baptists only to Mr. Mursell. I used to hear him spoken of as an industrious reader, as a diligent student, and as a scholar of more than ordinary acquirements. He had his own way of saying quaint things and of relating amusing anecdotes;

but his conversation never showed the least sign of flippancy or frivolity. Diminutive in physical stature, he was, nevertheless, a man of intellectual and moral weight. Without being stern or morose, he was habitually serious. He could indulge a hearty laugh when the occasion was worthy of the indulgence; but he had no tolerance for the trifling or the silly. He was powerful in fireside debate, and used frequently to put his opponents to trouble, and sometimes even to inflict upon them some annoyance, by the persistency with which he insisted upon their keeping to the point at issue. One of the common topics of discussion was the Communion question, on which, in the ministerial circle of those days, he stood alone; but, though his brethren thought that on that question his judgment was narrow and misdirected, they did not regard his feeling as that of a bigot. His society was prized, and his co-operation was sought, by Baptists and Pædo-baptists equally. Our intercourse with him did not last long. In the early part of 1843 he removed to Ipswich, and I well remember the regret with which we at Blaby, and all his numerous Leicestershire friends, parted with him.

The space at my command does not admit of more than a brief statement of the leading facts in the life of our departed friend; and these I must gather from the two singularly interesting accounts of him furnished by Mr. Aldis—the first in the *Freeman* of February 11, and the second in the *MISSIONARY HERALD* for March. He was born on January 21, 1803, and was the son of the Rev. Samuel Webb, of Wattisham, Suffolk, who, as I recollect, was afterwards for some years pastor of the Baptist church at Oadby, near Leicester and after that for a short time at Appleby, near Ashby-de-la Zouch, the scene of my father's ministry on joining the Baptist denomination. The subject of this sketch was baptized at seventeen years of age at Stoke Green Chapel, Ipswich, by the then pastor of the church, the Rev. James Payne. Nine years later he entered Horton College, taking with him the advantages of a superior education. His first ministerial charge was at Stonehouse, Devon, where he enjoyed the friendship of two of the most estimable ministers our denomination has ever had, Samuel Nicholson and Thomas Horton, and where his labours were highly appreciated. Mr. Aldis informs us that, "while he was at Stonehouse, the ministers of different denominations felt constrained to send a protest to the local papers against the doings and influence of the Plymouth theatre.

Mr. Webb drew up this, and wrote the letters that followed. The celebrated Sheridan Knowles conducted the defence, and with his usual ability. Yet, in the opinion of the ministers and the Christian public, Mr. Webb conducted the controversy with singular success. The research which this involved made him better acquainted with modern plays and actors than he desired, but it gave him a deeper insight into the moral condition and temptations of the world than otherwise he could have attained."

It appears that, highly esteemed as his ministry was at Stonehouse, he was not satisfied with what he could see of the measure of his usefulness there, and in 1837 he removed to Arnesby, "to live in the house where Robert Hall was born, and in which the 'Help to Zion's Travellers' was written." The village is but a small one, and the situation was one of perfect retirement. To many it would seem lonely and dull; to Mr. Webb it gave coveted opportunities for intellectual and spiritual culture. His chief pastoral work, however, was done at Stoke Green, Ipswich, where he settled in 1843, and where he remained till the autumn of 1866. His life at Ipswich was a busy one, and, in the best sense of the word, successful. His next appointment was to the classical tutorship of the Baptist College, now of Brighton Grove, Manchester, with which he combined for two years the pastorate of the church at Bury, where the college was then situated. After eleven years of tutorial work he retired, and settled in London—preaching occasionally, and devoting himself with great earnestness (as, indeed, he had done for many years previously) to the interests of the Foreign Mission. His health was usually good, and he lived to a good old age. The stormy and severely cold weather of January last brought on the affliction (congestion of the lungs) which terminated his life. He died in perfect peace, just before the Sabbath dawn of the 23rd of that month.

It is impossible to present a better portrait of him as a Christian and as a minister than the one which Mr. Aldis has drawn, and with which these lines of affectionate remembrance shall close:—

"Mr. Webb was eminently a theologian. His constitution and habits favoured this result. His learning was valued only as it ministered to it. Though few men took a more lively interest in passing events, yet his true life was in the unchanging truths of religion. His theology would be regarded by many as old-fashioned, and was certainly seasoned with Calvinism, but it was drawn by him direct from the Bible. It did not flatter his vanity as an advanced thinker, but

it nourished his obedience as a servant of Christ. It rested not on an inquiry but on a revelation, and issued not in speculation but experience. 'I know whom I have believed' was the force of his life. 'I believed, therefore have I spoken,' was the reason of his work. He was a decided and persistent Strict Communionist, and felt bound to this by his reason and conscience, yet, like many who hold these views, he was eminently large-hearted. He cherished warm sympathies, and held hearty co-operation with all good men. To say "Grace be with all them that love our Lord Jesus Christ" never was with him, as it seems to many, a high attainment, but one of the most elementary acts of charity.

"His ethics were not those of Aristotle or Thackeray. They referred very little to the opinions of men, but all to the judgment of God. The supreme thing was not advantage, but conscience. In his view crime was not worse than sin. He could not waste his indignation on oddities and follies when there were so many vices to be condemned and deplored. He did not care to be hot against meanness, unless there was in it some element of badness. He had much of the old Hebrew feeling, that nothing is very foolish but that which is ungodly and wicked. On the other hand, drapery and perfume had but small charms for him; posture and glitter never inspired him with love or awe. Corruption bedizened was only the more loathsome; and cunning when cleverest was regarded only as most Satanic. For hypocrisy and falsehood he had scant compassion, but for weakness and sorrow none had a gentler hand or a softer heart. As a man he was inflexibly honest and true; as a co-worker he was prompt, constant, and thoughtful; as a friend, frank, genial, and generous; but as a Christian he was absorbed in consecration. His piety was eminently devout, and his devotion supremely reverent. Happy in Jesus, he enjoyed the spirit of adoption; but his filial heart always bowed before the 'Holy Lord God.' It has been well said, 'He was greatest in prayer, especially family prayer.' In his later years his character beautifully mellowed. His energy of will, often urgent, and sometimes a little peremptory, ripened into a patient and gentle waiting for Christ. His tenderness towards his grandchildren was something touching to witness. As his day declined the golden glories gathered round, and as he drew near to the better land he caught more of its spirit and tone."

EDITOR.

The Religious Influence of Carlyle.



HE famous "writer of books" who so recently passed from us has impressed a mark upon the age far deeper than that left by the mere essayist or historian. Carlyle is a religious teacher and preacher, though by no means of the common kind. He is styled by his disciples "the Seer," or "the Prophet." His books are full of God and the Soul, Duty and

Sin, Heaven and Hell. And since they are likely now to be more widely read than ever, it may be worth while to venture a few plain considerations on the character and value of their religious influence.

Let it be said, at the outset, that no one who has entered into the spirit of Carlyle's writings can fail to realise that he is in the presence of a true God-fearing man, earnestly faithful to his own sense of religious duty, and strongly bent on making others faithful too. His personal friends describe him as not only most sincere and noble-minded, but humble, guileless, and devout, with a fatherly "God bless you" for little children, and a generous heart toward the struggling and unfortunate. His "Reminiscences" reveal a tenderness of religious emotion, a strength of pious impulse, which might otherwise have been unsuspected. His "Letters," when more fully published, will no doubt show us still more of that gentle and gracious aspect of the man. We have at present, however, to do with his books. And in these Carlyle comes before us as a veritable iconoclast—stern and unsparing. He tears down the false stucco with so rough a hand that the honest brickwork behind is also threatened with demolition. Herein, indeed, as a religious teacher lies alike his weakness and his strength. "He cries out against cant, but never even hints a remedy," was the criticism made by Robertson of Brighton. He cuts our moorings and sends us far out to sea; but he tells us little of the land of rest. He wounds, but he scarcely tries to heal. He can sympathise deeply and warmly, but he fails to satisfy; he fails even to direct. On the other hand, this very one-sidedness lends the greater vigour to his blows. They fall upon abuses and evils like strokes from the mighty hammer of his favourite Thunder-god. In this intense destructive energy, in so far as it is rightly directed, lies much of Carlyle's usefulness. The moral air is marvellously clearer for his thunderstorms. You can now see prospects that before were hidden. You can hear voices close at hand that before seemed a great way off. He is of the type of the Forerunner, who, with loud and stern appeals, "prepares the way of the Lord."

Who, for instance, can measure the debt which even we in the churches owe Carlyle for his lifelong denunciation of all shams and shows, dead formulas and hearsays, hypocrisies and untruths? It is true that he does us scant justice, and knows little of us

beyond our faults; but his pungent satire has more oil in it than vinegar. Never was heard a more ringing call to our true dignity and duty. The gulf between class and class, the lack of human sympathy, the disposition to hand everything over to institutions and societies, is nowhere more faithfully exposed. "Past and Present," with all its exaggerations, is a healthy book for a follower of Christ to read. And equally useful are those passages, so frequent in all these books, where the necessity for a personal religious faith is insisted on, as distinguished from the mere "old clothes" of tradition and custom. Strong is he who has a faith that is his own! "He stands thereby manlike toward God and man; the vague shoreless universe has become to him a firm city and dwelling which he knows. Such virtue lies in those words well spoken, I believe!"

Still more impressive is Carlyle's prolonged protest against Materialism. To him, life is not a mere "relation," but a solemn, mysterious, spiritual reality. The modern gospel of social development meets with little mercy at his hands. The universe through which we pursue our little round is to him full of wonders and terrors. "Through every star, through every grass-blade, the glory of a present God still burns." And the mystery is not only about us; it is within us. It is written in ineffaceable characters on our very nature. "The true Shekinah is Man," Carlyle quotes from Chrysostom, with much approval and amplification. "That Invisible, that Infinite, did it not at any moment disclose itself to thee? Came it never, like the voice of old Eternities, sounding through thy heart of hearts? The Infinite is more sure than any other fact." And, therefore, to *forget* God, whether for the nation or the individual, is spiritual death.

The theories of Utilitarianism are equally obnoxious to Carlyle. Our conduct must rest, not on the shifting sand of expediency, but on the granite rock of right. The question is not, how far can I safely go in sin, how near to the precipice without falling over? I must not sin at all, on peril of my soul. "No! it is not *better* to do the right than the wrong. The wrong must in no wise be done; the right must in no wise be left undone. The one is eternal life; the other is eternal death." Right and wrong are eternal distinctions. They are causes rigidly followed by their consequences both here and hereafter. Heaven and hell are thus "not a fable, or a semi-fable, but an everlasting highest fact." It was being argued once in Carlyle's presence

that we really cannot tell who are wicked, and that there is no very strict line of demarcation between the evil and the good. He burst in vehemently — "None of your Heaven-and-Hell-Amalgamation-Companies for me! We do know what is wickedness. I know wicked men; men whom I would not live with; men whom under certain circumstances I should kill, or they should kill me! Our old German fathers dragged such a man to a peat bog, and thrust him in there, and said, 'Go in there! That is the place for all such as thee!'"* It was roughly, almost savagely, expressed; yet how much more true and wholesome than the shallow Universalism which obliterates the moral law, and idly sings

"That there are fifty roads to town,
And rather more to heaven!"

With convictions of this kind it will be foreseen that Carlyle's sympathy in the religious struggles of all earnest souls is deep and distinct. His own peculiar experience, as it appears to be described in "Sartor Resartus," assumed the character of a death-wrestle with universal unbelief, or "the Everlasting No," such as few, it is to be hoped, are called to wage, such as for the most it is neither easy nor essential to follow. Still less edifying is the "Life of John Sterling," a melancholy and disheartening book, in which the sunshine is scarcely allowed to glimmer through the encompassing cloud of doubt. But the "Cromwell," apart from its historical interest, is fitted to do the reader thorough spiritual good. The best side of the biographer's nature seems to be drawn out by the deep, stern, realistic Puritan piety of our glorious Protector. There is true inspiration for Christian men in the description of Cromwell—"one of those singular enthusiasts who believe they have a soul to be saved, and even take some trouble about it;" in the allusions to his conversion—"certainly a grand epoch for a man, properly the one epoch, the turning-point of him and his activity for evermore;" and, finally, in the story of the last sad days at Whitehall—"a great sacred scene, immortal light-beams struggling amid the black vapours of Death," and Oliver, "the wearied one," staying himself, and the nation he was about to leave, on the eternal covenant of God. The same salutary and stimulating spirit breathes in many other of the pages of Carlyle. Here is manifestly a man who has himself shared in the great struggle after light and love,

* "Life of Bishop Wilberforce," Vol. I., p. 400.

"struggle often baffled, sore baffled, but struggle never ended, ever with true unconquerable purpose begun anew!" Nor is there wanting the assurance of Divine support in the conflict. All Heaven is on the side of the humble, strenuous seeker. "Courage, and ever forward," is the constant watchword. Only learn to renounce thyself, and the end is sure! "Love not pleasure; love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him." Cheering is it to compare with such words of abstract teaching one sentence from the "Reminiscences." Carlyle is speaking there of the father who lived and died in the old simple Scottish faith, untroubled by the doubts that exercised his distinguished son. "Mercifully has he been spared till I am abler to bear his loss; till by manifold struggles I too, as he did, feel my feet on the everlasting rock, and through time with its death can in some degree see into eternity with its life."

Thus far, then, we have cause to hail Carlyle as a most valiant and able witness to the truth. In an age when too many of our wisest are resolutely ignorant upon the highest themes, it is refreshing to meet with one who takes his stand so firmly on "the Everlasting Yea." We may be thankful to see our children interested in his vivid portraiture of character, and inspired by his urgent calls to duty. He may do them, as he has done us, a world of good. But we should be wanting in that very honesty which Carlyle himself has been at pains to teach us if we concealed from them what appear to us defects and even dangers in his religious thought. He may do them harm as well as good. He requires to be read with the eyes well open, and the judgment actively at work. Our reverence for him must not hinder the frank expression, where we think it called for, of our disappointment and even of our distrust.

We do not care to dwell on the satire, far too free to be discriminating, which Carlyle pours on the churches of the day, established and non-established, on our recognised modes of operation, our theories of doctrine, and our forms of worship. All this we can take with equanimity. What there is antiquated or unreal in our organisations, let it go; what is of the essence can be trusted to endure. The case is more serious when the Christian Scriptures are discredited. The tone adopted in speaking of the Bible is usually respectful; sometimes it is of an even warmer kind; but its authority, as a revelation, is reduced to a minimum. Hebrew psalms

and prophecies and gospels are stars that shone out brightly once upon the pious pilgrim; but now they are "gone out"! "The one Bible, of whose plenary inspiration doubt is not so much as possible," lies within the breast. This inward consciousness "is belief; all else is opinion." We demur to that conclusion. My personal apprehension of God is not of such a kind that I can afford to set aside the glowing revelations of truth vouchsafed to David and Isaiah, to John and Paul. They knew God as I, even with their help, scarcely know Him yet. Extinguish the light they shed, and my consciousness of God is too dim, too uncertain, to guide me to His feet. I turn to them still, day by day, for illumination. Above all, I turn—I must turn—to Him who is the Way, the Truth, and the Life, Jesus Christ: "for no man cometh unto the Father, but by Him." What, then, has Carlyle to say of Christ?

Christ is named, it is said, some seven or eight times in these writings; or rather, He is not named so often as referred to under some reverent circumlocution. He is "the greatest of the Heroes." He is "our divinest Symbol." He is "the Peasant-Saint, the splendour of Heaven springing from the humblest depths of earth." "Our highest Orpheus walked in Judea eighteen hundred years ago; His sphere-melody took captive the ravished souls of men; still flows and sounds, though now with thousandfold accompaniment, through all our hearts; and modulates and divinely leads them." Now this is beautifully said; and it shows perhaps what "a burning, boundless reverence" the speaker had for Christ: but why do we not hear more of Him in these books, and why do we not feel more in them of His Spirit? For is it not that very divine melody which we miss so much; which we long to find there, and cannot; which would make them, what for want of it they now can never be, a full Gospel-message to the age? "Religious seer as he was," remarks a recent critic in the *Spectator*, Carlyle "was in no sense Christ-like." In his writings, certainly, the distinctly Christian element is conspicuous by its absence. It is this want which his Christian readers feel, and which compels them to stand upon their guard.*

* Compare the remarkable interview between Irving and Carlyle at Drumlog Moss, in which the former drew from the latter, by degrees, "the confession that I did not think as he of the Christian religion, and that it was vain for me to expect I ever could or should." *Reminiscences*, Vol. I., p. 179.

The bitterness of Carlyle's writings has passed into a proverb ; is that Christ-like ? Would He have called our philanthropy mere maudlin, our industry a mammon worship, our reforms a chimera, and our religion a cant ? We feel confident that He would have dealt in no such wholesale condemnation. He would have discriminated. He would have pitied our poor endeavours, and had patience with our blunders. Carlyle seems often to have none. We turn with relief from the Sage of Chelsea to the Teacher of Nazareth. "*He* will not break the bruised reed, nor quench the smoking flax."

Another characteristic of these writings, very far from Christian, the honour which they pay to Force. The "*Lectures on Heroes*" is a noble and spirit-stirring composition, embodying that worship of Force. Reverence for all men who can make multitudes follow them ! Reverence for Mahomet, with all his errors, and for Napoleon, with all his ambitions ! Pass round the Pantheon of great men, and pay your homage to Luther and Knox, Dante and Shakespeare, Burns and Samuel Johnson. There again we part company with our guide. Mere force of genius, however extraordinary, has no charm without the saving graces of humility, faith, and love. It is not Force that we worship, but Truth and Goodness, Sacrifice and Suffering ; in a word, the Crucified Christ. He is above all your heroes, as the heavens are above the earth. Do not place Him in your Pantheon ! Do not expect us to worship there !

Carlyle's idea of religion can itself hardly be called Christian. It is the idea of submission, denial of self, annihilation of self, the "*Islam*" of Mahomet. That, says he, represents "*the soul of all religion.*" Not of the Christian religion ! Christ teaches submission ; but it is a submission blended with sure faith and expectation ! "*To bear Death and the pangs of Tophet too, and trample Tophet under thy feet, while it consumes thee ; to meet it and defy it,*" may be very splendid Stoicism, but it is not the Christian Gospel. The Gospel proclaims that there is no Tophet possible for the repenting sinner. It proclaims Redemption and Reconciliation. For the worst of men, if he once turn to God, a way is made, clear and sufficient, through the sacrifice of Calvary, to the Father's feet. The confidence of the child is substituted for the terror of the slave. And thus to read the gracious words of Christ is like bathing in summer sunshine after emerging from the sombre shadows of Carlyle.

A further feature of difference lies in the uncertainty about the

Unseen which confuses the reader of these works. The fact of the Unseen is sure: nothing so sure; but how to apprehend it, how to reach it for ourselves? "Dark and abstruse, without lamp or authentic finger-post, is the course of pious genius toward the Eternal Kingdoms grown. No fixed highway more: the old spiritual highways all torn up and flung in heaps;"—so, and with much more of the same sort, is the reader of "John Sterling" saluted. "Whence, and whither? Sense knows not; faith knows not; only that it is through mystery to mystery, from God to God!" Surely we *do* know more than that! Surely we have heard One saying, "Whither I go ye know, and the way ye know." The Cross of Christ has become the ladder set up between earth and heaven; and the angels ascend and descend thereon, bringing life and immortality to light. Or are we driven to confess that it is all a dream, and that Christ died in vain? Are we no better off than the heathen were before He came?

Has He not even revealed God to man? We appear in these writings shut up to think of God as an abstraction, "the Inexorable," "the Unfathomable," "the Unnameable!" "Eternities" and "Immensities" take the place of the living Jehovah. But it is not in this high-flown dialect, a mere jargon to all but the initiated few, that Jesus has taught us to think and speak of God. On the contrary, we are taught to think of Him as "the Father," near at hand, and swift to bless. He is no abstraction, but a personal, present, Reality. He watches the sparrows on the housetop, and orders His children's footsteps, and counts their tears. He receives sinners, and freely forgives them. Would you know the Father? Behold the Son! There is God, manifest in Jesus Christ and accessible to all men. In that God may we put our constant trust. "He that hath seen Me hath seen the Father."

Deeper and truer than the keen exercise of intellect that drew the Life of Sterling was the instinct of the heart laid bare in a letter of Carlyle's to his friend Thomas Erskine, of Linlathen, dated 12th Feb., 1869*:—"Our Father which art in Heaven, Hallowed be Thy name, Thy will be done"—what else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, those words, that brief and grand Prayer, came strangely into my mind, with an altogether new emphasis; as if *written*, and shining for

* "Letters of Thomas Erskine," Vol. II., p. 323.

me in mild pure splendour, on the black bosom of the night there; where I, as it were, *read* them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure, much unexpected. I never felt before how intensely the voice of man's soul that Prayer is; the inmost aspiration of all that is high and pious in poor Human Nature; right worthy to be recommended with an 'After this manner pray ye.'"

Here then this imperfect review may fitly close. It is impossible to speak of the religious influence of Carlyle as an unmixed benefit. There is too much of the earthquake and fire about it; and the Divine gentleness of the "still small voice" is too seldom heard. Sometimes he seems like a great blind Samson, groping in the dark; and then the least in the Kingdom of heaven is greater than he. But who can doubt that he is one of whom the Master's charitable word is eminently true—"he that is not against us is on our part"? He casts out devils, though he follows not with us. He worships our God, though not after our manner. And so "in the world of realities," to use his own pathetic prayer, "may the Great Father bring us together in perfect holiness and perfect love!"

Hampstead.

WILLIAM BROCK.

The Agnosticism of the Day.

THE PRELUDE TO A BOSTON MONDAY LECTURE.

By JAMES MCCOSH, D.D., LL.D., President of the College of
New Jersey.

[*Delivered January 3rd, 1881.*]



HERE are few people here who remember or, indeed, ever heard, that some years ago I delivered in Boston a short course of lectures (afterwards published) on the topics which lie between philosophy and theology. Not claiming to be a prophet, I looked at the causes then in operation, and ventured to draw out a map of the road which a certain class of our young men were taking. I described Unitarianism, so full of life and hope an age ago, as dead and laid out for decent burial. Everybody saw, or was beginning to see, that the system

defended by Channing, as founded on the Scriptures of the Old and New Testament, could not stand before an honest interpretation of these writings. Left without any Divine authority to uphold it, the creed was like the icicles we see on the roofs of our houses at this season—clear but cold, and not drawing our hearts towards it, and certain to melt away in the heat of a more fervent period; but I intimated my fear that those left without any revelation from Heaven to stay them might go down the sliding-scale into a lower depth.

The causes operated, and the anticipations I sketched have so far been realised. Our youth have tried to live in a certainly wide enough region supplied them by Herbert Spencer and his accomplished disciple and expounder in this country, Mr. Fiske—the region of the unknowable to which they probably consign God and religion, where no one can see them, and where Professor Huxley has conveniently set up for them “worship chiefly of the silent sort,” with no one to speak and no one to hear. But our active young men have felt a difficulty in living in a vacuum, and, seeking for something more substantial, they fondly expect to find air and food in Materialism, which Professor Tyndall assures them has every sort of promise and potency.

Meanwhile, there have been protests against this tendency, and persons have been eagerly clutching certain weak branches to stay their descent; but which, as they give way, will only, I fear, precipitate them the faster. Mankind have, after all, a deep underlying belief in something supernatural, which seems to be pervading and surrounding the whole of natural operation. Some one said that when men cease to believe in God they begin to believe in ghosts; and there are numbers who, in the felt want of anything better, have lent a favourable ear to spiritualists. Those who could not believe in Moses and the prophets, in Christ and His apostles, have listened eagerly to audible scribbling on concealed slates, which show, by their imbecility, that the spirits which return from the other world have lost there the high ability which some of them possessed in this world. Those who could not believe that God sent His Son into the world to solve the enigma of the universe, and to show how man the sinner is to be reconciled to God the Holy Governor, and how to be delivered from the bonds of iniquity, resolutely maintain that He sends spirits to untie the ropes which weak or cunning men and women have tied around themselves.

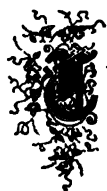
A much nobler outlet has been opened for this craving after the divine and supernatural. The beautiful dreams of Emerson have been made to irradiate and gild a mysticism which has been brought from the East and supposed to be the Light of Asia, and an ideal philosophy which has come with other emigrants from Germany, where I know it is in danger of being starved, and many have resorted to this castle in the air. The Concord School, which is an annex of literary Boston, has just been strengthened by the resort thither of an able and a most estimable man, who has taken up Hegelianism after it had run and ended its course in Germany. These philosophers open to us glorious views; if not into heaven, at least into the clouds, gilded by the shining sun. I do rejoice in all they say so eloquently of the infinities, the eternities, the moralities, and the world of ideas. There are not only beauty and elevation; there is also a truth in all these sentiments. But my rational nature requires me to know on what I am to ground my belief, and how I am to separate between the sober truth and the associated extravagances. This I can do only by carefully observing the laws of the mind after the manner of the true American and Scottish philosophy, or by following the revelation of God in His Word.

Meanwhile, notwithstanding these side eddies, the deeper current is moving on. First, there was a doctrine of relativity, with which Mr. Herbert Spencer and Mr. Fiske start. According to the philosophy, we know nothing of things which may or may not have a reality. All that we have are simply relations connecting unknown things—a bridge, with nothing to support it on either side. This has prepared the way for what we used to call nescience and nihilism, but which is now designated Agnosticism, which insists that nothing can be known. But it is proverbial that nature is stronger than speculative theories, and will return, though repelled with a pitchfork. Its very advocates, though denying that there is such a thing as mind or matter, practically believe in such things as pleasures and pains, as money and position in society. What they regard as unknowable are simply God and good, immortality and a judgment-day. As the issue of this discussion, there are numbers of our young men who are unable, or, at least, affect to be unable, to determine anything about divine, or spiritual, or even moral truths, and care about nothing more than catching the enjoyments of the hour; but, meanwhile, there is a higher nature within—a remnant and indication of their

divine nature—which will not allow them to rest satisfied in their present creed. They are made to feel that they have stalks from which the fruit has been pulled. Craving for substantial food, they would find it in Materialism, and would fain fill their belly with the husks which the swine do eat, only to find that they are “in want,” with their hearts turning away from the repast with nausea and disgust. It is in this state of things that we find Pessimism propagated and accepted by some as their only refuge.

I am more hopeful of this hopeless state of things than of that self-satisfied, self-righteous one that went before. The ball has reached its lowest point and struck against impenetrable adamant; and it is ready for a rebound. The time for reaction has come. We are at the darkest hour. I am looking for the sun to rise. We may now sow as they did in ancient Egypt, for the waters are receding, leaving a soil ready to nourish what is cast into it. I am this day to endeavour to put out of the way an obstacle which is hindering many from accepting the truth. That obstacle is Development, which is cherished by some and repelled by others, as supposed to be capable of carrying on Nature without the need of God.

*The Son of Man revealing Himself as the Son of God.**



ARRY yourselves back, in imagination, to the central moment of Christ's work—the crisis in the history of the world, the moment in which the Universal Church was founded in heaven simultaneously with the Confession of Faith by St. Peter upon earth. On that day Christ was an exile. But yesterday He had been hailed as Messiah by the acclamations of His countrymen; the patriots of Galilee had sought to crown Him as their King; even the Pharisees had, not so very long ago, been disposed to welcome Him as a possible pillar of the Law. Partly by the power of His presence, partly by

* From a Sermon preached before the University of Oxford, on Sunday February 17th, 1878, by the Rev. Dr. Abbott,

His mighty works of healing, partly owing to the general expectation of a deliverance, He had mounted at once into the recognised position of a great Prophet, if not the Deliverer of Israel. But now all was changed. The official homage which His countrymen had paid to Him as the Messiah, and the political homage which was tendered to Him by the Galileans, He rated as nothing worth, and had deliberately cast aside. The professional overtures of the Pharisees He had even more abruptly rejected. The homage that came to Him from all quarters, as being a worker of miracles, came to Him often against His will. He would not attempt to work such miracles as they desired, though, in return for them, the united nation would have given Him their allegiance. Such signs as He did work He often worked in secret. He would not suffer Himself to be made a King. Not as a King, nor as a Conqueror, nor as a Worker of wonders, but as the Son of Man, as "a Man of sorrows and acquainted with grief," He lived and moved among His disciples, stripping, as it were, from their conception of Himself everything official and adventitious, and leaving them to love Him and worship Him only for Himself and in Himself—as Man, simply as the Son of Man. But when the disciples were now duly prepared, and the pre-ordained hour was come for founding the Universal Church, then it came to pass that Jesus led the disciples away from the borders of Galilee into the parts round about Cæsarea; and there, in a heathen land, hard by the cave of Pau, gazing into the temple of Cæsar Augustus, with everything around Him to discourage and to repress His followers, and with nothing but Himself to give them confidence, He, an outcast, the rejected of Israel, began to question His disciples, calling Himself not the Son of God, nor Christ, nor Messiah, but only Son of Man, and saying, "Whom say ye that I, the Son of Man, am?" Then, when the disciples searched their hearts to consider what answer they might truly make, they perceived that, though Jesus of Nazareth would not be the King of the Galileans, though He would work no sign for them in heaven, though He seemed to break the Sabbath, though He were rejected by all Israel—yea, even by those who sat in Moses' seat—yet, for all that, He had become unto them as the very breath of their life, and without Him they were not able to live, so that their hearts replied to Him in the words of the Psalmist, "Whom have we in heaven but Thee? and there is none upon earth that we desire in comparison with Thee." Thus, in that

instant, the dormant germ of faith which had been lying undeveloped in the hearts of men since man was first created—the faith or hope that, after all, and in spite of all appearances to the contrary, righteousness may be might—this faith, I say, quickened by the life and teaching and presence of Jesus of Nazareth, sprang up in the hearts of the disciples into a new and fruitful life, taking new and indestructible shape in the confession of St. Peter, their spokesman, that the righteous Son of Man was also the mighty Son of God. Thus were the disciples led through the worship of the Son of Man to the worship of the Son of God—and this by the Teacher of teachers, by Jesus of Nazareth Himself.

May it not be that, in the history of the Church after apostolic times, some similar process is to be traced, whereby Christ is detaching us from merely official worship, and leading us to adore, not His office, but Himself? In the early and middle ages of the Church, all, or almost all, worshipped Jesus as the Lord; but did they not unduly ignore His human nature? If they worshipped Him at all as human, it was as the little Child in the arms of the Virgin Mother; so that, as an inevitable consequence, much of the worship was diverted to the mother from the Son. Otherwise, they worshipped Him, not as the Man of sorrows, acquainted with the griefs and sins of men, but as the Worker of wonders on earth, or the inexplicable Sufferer on the Cross, or the future Judge from heaven. Even in the Reformed Church, love and loyalty to the Lord Jesus were too often lost in the adoration of His vicarious sacrifice, and He was too often regarded as naught but the Centre of a great system of theology. It need not be said that there were exceptions to this rule—saintly souls in every age whom Christ drew towards Himself with a personal and passionate faith which may well put most modern faith to shame. But as to the great masses of men it may be maintained, without fear of contradiction, that their faith was of a coarser nature, much like the faith of the multitudes who hailed Jesus as Messiah on His first appearance in Galilee.

* * * * *

There are signs that now, in this generation, we in England are approaching a crisis in which we may expect some new manifestation of Christ, and consequently also the disappearance of some old illusion. For Christ is no longer worshipped in this country with a

unanimous, scarcely even with a general, worship. As He was rejected in old times by the Scribes and students of the Law of Moses, so is He rejected in these days by a certain section of the students of the laws of Nature, and on somewhat similar grounds. "He destroyeth the Law of Moses, and is not needful for the attainment of righteousness," said the Scribes and Pharisees. "He interferes with our system; He is not necessary for the attainment of scientific truth; His existence is contrary to the laws of Nature," cry the Scribes of modern times; both charges strictly parallel, and equally false. Again, as He was rejected in former times by the multitude of His countrymen and by the Galilean patriots, so is He rejected at this present time by multitudes of the poor, and by some of the educated and philanthropic. "Why doth He not free John the Baptist? Why doth He not cast out the Romans?" asked the one. "Why does He not destroy disease?" asks the other. "Why does He suffer His followers to become a prey to schism, to discord, and to war?" . . . Thus, from various causes, all who worship Christ, not with their combined faculties, but with the brain alone; all those who worship Him, not for Himself, but for what they may get from Him—all these seem to be parting from Christ, and Christ seems to be leaving us, and casting behind Him our official worship, and going away from us into the wilderness alone.

Brethren, let us pray that we may have grace to follow our Master thither; and gathering around Him there, casting aside the critical spirit, let us be content to sit awhile patiently at His feet, gazing up in reverence at His face, if, perchance, through faith and trust we may attain to some apprehension of His nature; and there in the wilderness, if need be, let us wait till the grace of God shall enable us to make answer to that question which it is the supreme object of our lives to answer aright: "Whom say ye that I, the Son of Man, am?"

Take with you into the wilderness of probation all aids and appliances to faith; the Bible first; then prayer—prayer, patient and regular, in spite of apparent failure—prayer that shall knock successfully in the end at the unyielding doors of your own stubborn and faithless heart. Take with you thoughts of home and of home-life; and, as the years roll on, take, as your hearts will bid you, the prayerful memory of the blessed dead; take a spirit of reverence and humility, and a resolute determination not to dislocate your life by

giving up the use of public worship, suspending your judgment, and waiting awhile until age and experience may help you to ascertain whether new life may not be breathed into new phrases. . . . If you will do this, there need be no fear for the ultimate result. The Son of Man, through whom you strive to contemplate all things in heaven and on earth, shall sanctify all your influences for good. The stars in their courses shall fight for you. In spite of seeming retrogressions, Christ shall guide you still onward and upward; and each year, as it develops in you the faculties of manhood, shall develop in you also His growing presence. Raised above all fears, doubts, and misgivings as to the final triumph of the Supreme Good, you shall receive and retain the conviction of St. Peter daily deepened in your heart, that there is none in heaven but Christ and the Father whom He hath revealed, and none on earth whom you may desire in comparison with Him. Then, when you worship Christ as one with God, you will not be timidly using an old form of words which, for old associations' sake, you would not willingly give up; but you will be expressing a faith which will have become a part of your very being—that Jesus of Nazareth sums up in Himself, and verily is, the Eternal Word of God, the King of kings and Lord of lords; and that, as He hath already subjected death to His own glory, enthroning Himself by means of death in the affections of mankind, so shall He also, in the far-off future, make sin itself and every other evil subservient to His eternal purposes—to the end that, rising upon the altar steps of this mysterious world, through illusion, through death, and through sin, the imperfect children of men may ascend at last to the perfection of the Father in heaven.

"Give Peace in our time, O Lord!"

O LORD OF PEACE, who'rt Lord of Righteousness,
 Constrain the anguished worlds from sin and shame.
 Pierce them with conscience; purge them with redress;
 And give us Peace which is no counterfeit.

E. B. BROWNING.

The Relations of Christianity to the Human Mind.



N whatever aspect it may be viewed, Christianity claims an authority, and assumes an importance, to which no other institution, whether human or Divine, has ever pretended. Whether regarded as a revelation of truth, or as a law of conduct, it is great beyond precedent, and grand beyond comparison. Paganism was more splendid in its ceremonials; Judaism was more severe in its ritual; Mohammedanism is more unbridled in its liberty. But the splendour of Paganism was superficial; the severity of Judaism was temporary; and the liberty of Mohammedanism is licentious. Just as Jesus, "the Author and Finisher of our Faith," was exalted by His wisdom, His virtues, and His grand spiritual achievements, above all the princes, the philanthropists, or the heroes of the world, so are the simple doctrines which he propounded, exalted above all the theories, the speculations, the dogmas, or the maxims which have been embodied in the creeds, the books, or the teachings of men. He "spake as never man spake," and His words will command more reverence than all the utterances of former or subsequent ages; and will live—the dictates and the promises of men—when the proudest discoveries of science and the loftiest attainments of learning shall have been forgotten.

That, however, which is at once the basis of its claims and the source of its influence is the spirit of *love* by which it is distinguished, and in the manifestation and application of which it consists. Christianity, though majestic as heaven, is not cold in its dignity. It melts into tenderness whilst it awes into worship. Its splendour is not of that fierce glare which dazzles, but of that gentle radiance which subdues. It is founded in benevolence, and it works by benefactors. It does not win its triumphs by imposing severe exactions, but by scattering prolific gifts. Its operations are the developments of "grace."

Jesus Christ, in His person, His teachings, and His life, is the source of the power which Christianity wields. He has created by His sacrifices the varied blessings which it bestows; and in His

authority and His love we have the pledges of their certain communication. He is the model of its spirit, the author of its wisdom, the impersonation of its charms. On Him faith indulges its repose, and from Him hope gathers its inspiration. Courage, sympathy, devotion; remembrance of mercies past, and anticipation of mercies to come; patience in the endurance of wrong, and perseverance in the discharge of duty; the maintenance of personal virtues, and the enjoyment of fraternal attachments, must be sought through Him and ascribed to Him.

We propose to make a few remarks on the relation in which Christianity stands to the human mind. Of the importance of this subject none can entertain a doubt. Anything which affects the interests, the experiences, or the destiny of man is worthy of serious contemplation; whilst there is no aspect in which the Gospel of Jesus Christ can be viewed which does not claim our reverential regard. When the ties, then, which associate these two most solemn and majestic powers are made the topic of reflection, carelessness must be grossly out of place. It is a delicate task to state with precision the affinities which they sustain to each other; delicate, partly from their separate grandeur and importance, and partly from the mistakes which many have made on the subject. Some have exalted the mind above all authority, refusing to admit dependence on any revelation, and have thus denied the most solemn assertions and implications of the Gospel. Others, yielding, perhaps, to the impulses of a grateful but too ignorant faith, have exalted Christianity to the depreciation of their own capacities, and have spoken as though it superseded the functions of reason entirely. Both these are sad and baneful exaggerations, the result either of pride or of prejudice, and always of inattention to some of the plainest dictates of truth. Let us endeavour to strike the balance between these accounts, and to show in what position the human mind is placed, and how its character and interests are affected by the revelations which have been given to us by Jesus Christ our Lord.

We observe, then, in the first place, that, constitutionally, the human mind is not affected by Christianity. Its individual faculties are neither annihilated nor multiplied; no new power is conferred; no existing power is modified. *Conscience* is not dethroned. *Reason* is robbed of none of its agencies for inquiry or its weapons of warfare. *Imagination* is not stripped of its sparkling robe, nor deprived of its

restless wings. *Memory* is not superseded by a more sublime or comprehensive endowment. Neither are any of the relations of these powers disturbed. Their mutual co-operation is as needful, and their combined influences are as important, after conversion as before. Imagination is still to be preserved from wildness by the restraints of a sober judgment; whilst the dry pursuits of reason are to be relieved by the gayer indulgences of fancy. The Christian, as well as the man, is to be kept from unhealthy absorption in the past by the incessant activity of conscience; and duty is not allowed to become burdensome, inasmuch as it is mingled with the elevating pleasures of reflection.

Indeed, so far from repealing the privileges or displacing the associations of the mind, Christianity presents new themes for its contemplation, and new opportunities for its exercise. It brings profound mysteries which may stimulate thought; it is based on evidences which can be discovered and appreciated only by research. It embodies doctrines which a clear understanding will readily embrace; and it records events which a diligent memory must retain. It is adorned with poetry by which the imagination of the listless may be awakened, and with which the taste of the most refined must be gratified; and it is rendered solemn by precepts and sanctions which may well make any conscience to tremble.

There is some instruction here for all classes. To those who bring objections to Christianity on the ground of its non-adaptation to the human mind—who reproach its obvious simplicity on the one hand, and its unfathomable mysteries on the other—we would say, You have made a great mistake. That which you plead as a proof that the Gospel is not adapted to man is evidence of its beautiful adaptation. It is simple; but this enables it to afford repose for the mind, and brings it within the reach of the unlearned. It is mysterious; else it would supply no food for hope, and no stimulus to intellectual exertion. In these respects, it resembles that other Book written by the same infallible Hand, and published in an earlier age—the great Book of Nature. Nature, too, is simple. The light needs no chemical preparation for its enjoyment; the air requires no analysis before it may be breathed. The heavens impress all with their splendour; the flowers fascinate all by their beauty. It needs no study to feel that the mountain is majestic, or that the thunder is terrible. The ocean's grandeur is discovered without inquiry; the breeze's melody is under-

stood without the aid of art. Learning does not reveal the savage stateliness of the rock; genius does not unfold the delicate tints of the rainbow. Yet all these excite the admiration, the delight, or the awe of men. And Nature has her mysteries likewise—mysteries which no research can expound. Deep and awful secrets there are which no ingenuity or patient investigation can unbosom. Yet we are not repelled from the temples where her altars are built; and philosophers and poets are equally entranced by the wonders she presents to their view. Why should Christianity be distrusted for the characteristics which give to Nature her glory?

Others, however, make an opposite mistake. To all worthy descriptions of the greatness of the human mind—to the revelations of science—to the aspirations of intellect—to the indulgence of the imagination—they refuse their confidence, as though these were only corrupting or vain. They say, "Only let us know that we are saved, and what to us are learning and genius?" What, indeed? Use them aright, and they will give zest to your contemplations, dignity to your behaviour, utility to your exertions, delicacy to your sympathies, and a hallowed serenity to your worship. They make promise more trustworthy, example more fascinating, precept more sacred, doctrine more credible. They take the gloss from sophistry, the magic from superstition, and the poison from error. They impart radiance to satisfaction, calmness to anxiety, grandeur to ecstasy, energy to hope, stability to resolve. They throw a subdued illumination over the page which enshrines the law of your conduct and the revelation of your destiny; they deck the past in new and more captivating attractions, and clothe the future with the charm of certainty, of glory, and of peace. He who disparages the powers of the mind that he may prove his reverence for the Gospel, is as unworthy of the distinctions of the one as he miserably misapprehends the nature of the other.

Not only, however, does Christianity leave the faculties of the mind undisturbed, but it cannot be charged with the responsibility of its condition. There can be no question that Christianity reflects severely upon the character of man. It bases its appeals upon miseries which it affirms to have been self-acquired. The depravity of the human heart is the argument by which it justifies its mission. "There is none that doeth good—no, not one," is the text from which it derives its plea, and by which it vindicates its anxious and universal interference. These representations of the character of man are

historical, not malicious. Christianity *finds* man in this state. God does not *create* difficulty to show skill and power in *overcoming* it. There is no problem which He cannot solve—no impediment which He cannot remove—no opposition which He cannot overthrow. These opportunities of display are embraced by Him, but they are not courted. The necessity of the Gospel must prove the Gospel, and not the Gospel assume and assert its own necessity. Christianity does not say, "All men are depraved, because Christ came to save sinners." It says, "Christ came to save sinners, because all men have sinned and need salvation." Instead of being blamed for the degraded condition of the world, it is to be praised for all that is hopeful, useful, and good in it. It is the salt that preserves from corruption—not the tainting medium, as many say. It is the physician that describes and attacks the disease—not its occasion.

That the disorder exists you cannot doubt, if you read history and look around you instead of involving yourselves in metaphysical debate. Amid all that is noble in man, there is this degradation; amid all that is beautiful, there is this dark spot; amid all that is mighty, there is this weakness; over all that is splendid, there is this gloomy cloud. Intellect is perverted to the invention or the defence of error; conscience is wrested to the justification, or disqualified for the detection of crime; memory is loaded with shame; imagination grovels in the vulgar; ambition is devoted to iniquity; love is poisoned with envy; even worship is polluted with selfishness.

On the other hand, all that can give purity, honour, and happiness to life, and all that can render a blessed immortality certain, is brought to light by the Gospel. "Godliness is profitable unto all things," and the Christian life is the highest form of godliness.

See its bearing upon the spiritual character and pursuits of men. What occupation does it afford for the intellect! It proclaims the awful importance of *truth*, and the power of conviction over experience. Thus reason ceases to be regarded as a toy, and is seen to be invested with a solemn responsibility. What stimulus does it administer to the vigilance, what quickening to the power, of conscience! It points to the great remedy for depravity whether inherited or acquired. It makes sin appear repulsive, and gives to virtue the additional charm of holiness. See its influence upon imagination, holding out pictures of heaven, throwing over the future the halo of its own magnificence, and bringing in the inspirations and

restraints of faith. Ambition is ennobled into the desire to be useful. Disappointment is neutralised by the assurance of advantage. Grief has no sting; joy no snare. Death blights no hope; separation destroys no fellowship. Worship is no longer presented to "the Unknown God." Prayer, whilst the utterance of desire, is the indulgence of trust. Obedience has the inspiration of gratitude. Devotion glows with the fervour of love. Every boast is the protest of humility; every thanksgiving is the confession of dependence. Hope builds on a surer foundation; praise resounds with a louder song.

And this is life. To think without sophistry, to believe without error, to imagine without absurdity, to aspire without vanity, to regret without despair, to love without idolatry, to pray without presumption, to serve without avarice, to hope without solicitude, to trust without indolence, to wait without impatience, to suffer without discontent, to sacrifice without reluctance—this is *life*; and such life is brought to light only by the Gospel.

It is from the same source that we obtain our best evidence of, and our best preparation for, immortality. To an intelligence so noble as man, with capacities so great and with aspirations so high, were it not for the mystery of Death the thought of annihilation would never occur, or, if it did occur, would be rejected as an absurdity. But what has become of those who are gone? We cannot draw aside the veil which hides them from our view; we cannot unravel the mystery of their doom. Amid this silence so utter, in this mist so dense, we ask:—"If a man die, shall he live again?" Not knowing where they are, not seeing what they do, we wonder whether they still exist, and conceive the dismal possibility that their death was their extinction. Speculation has only made the problem more perplexing. Reason has only served to show how deep is the darkness. Genius, yea, even instinct may realise the hope of eternal life; but every-day facts discourage it. Until Christ appeared, the whole world was lost in appalling and remediless uncertainty on the subject nearest to its heart. Philosophers had recorded their speculations; but they confessed in every age and in every land that "the wish was father to the thought." Poets embodied their dreams in song; but when the music ceased, the world relapsed into its ancient melancholy. The immortality of the old religions was, in fact, no immortality at all. But before Christ left the earth, He gave a solution to the mystery which the most downcast sceptic need not doubt, and announced a

destiny for man, in which the humblest and the greatest may alike rejoice. He, too, died; He died entirely. As never man more assuredly lived than Christ, so never man more assuredly died. His enemies vindictively rejoiced over His death; His friends only thought of His tomb with consternation and despair. But He rose again—*He*, the same Jesus, who once had groaned with a loud voice—who had bowed His head—who had given up the ghost. He came forth from the grave; not a new creation, but a restoration—redeemed from death by the power of Immortality. And now He is in Himself a demonstration of His own majestic words: "I am the Resurrection and the Life." Blessed Saviour, we accept the testimony; we *accept* it, and rejoice—we rejoice with joy unspeakable and full of glory. "Though the earthly house of this our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Yes, thou victorious Prince—the Captain of our Salvation! we trust Thy gracious word, that "whosoever believeth in Thee, though he were dead, yet shall he live;" and in the gratitude of that faith we consecrate that life and immortality which Thou hast brought to light to Thy service and Thy praise.

Thus, then, Christianity is the great revelation of mercy. It changes nothing that truly ennobles or delights us. It creates nothing that degrades or afflicts us. The powers that glorify our nature it has left unrepealed;—rather has it invested them with higher authority, and enlarged the sphere of their operation. The sins that have disgraced our character and embittered our experience were committed, not only without its instigation, but in violation of its pure spirit. Finding us polluted, it directs us to the fountain set open for all sin and uncleanness. Finding us guilty, it proclaims the method and the condition of pardon. Finding us miserable, it will banish our remorse, and will heal our wounds. Finding us grovelling in gloom, it will shed over us a rich and ever brightening illumination. Finding us shivering with the fear of death, it will give to us the steadfast assurance of immortality and heaven.

Surely our gratitude to God should bear some adequate proportion to His mercy to us. Our lives should tell how we love Him. Let us be devout in our service, intelligent in our convictions, and constant in our zeal. Let no carnality degrade our thoughts, no selfishness restrain our devotion, no fear obscure our faith. Then He who has brought our life to light will crown that life with His

goodness. Then He who has made our immortality certain will sweeten it with His fellowship and glorify it with His glory.

EPISCOPOS.

Practical Hints to the Members of our Churches.*

BY THE LATE REV. JAMES WEBB.



DEAR BRETHREN,—The following address, as some of you know, originated in a resolution passed at your last annual association.

As no special topic was recommended to the writer, he will, agreeably with the title which this communication bears, submit to your candid attention some practical suggestions.

With a few exceptions, we had to regret the state of our churches as reported in their several letters. While the sovereignty of God, in the effusion of the Holy Spirit, is, without doubt, displayed in His conduct towards the Church, yet, we think, that recurrence to this fact should be the *last*, and not the *first*, method of accounting for the absence of spiritual prosperity. If a close and serious investigation could detect no other hindrances to its enjoyment, perhaps Christian societies might justly trace their depressed condition to Divine sovereignty. We need not remind you that, when this course is faithfully pursued, they will seldom have occasion to extend their researches beyond their own sphere. Usually the causes of moral depression will strike the attentive eye long before it fixes on the sovereign throne of God. Into those causes which may obstruct your prosperity the writer does not design to institute a minute examination. He will, indeed, make no further reference to them than the purpose he contemplates may require; for he esteems it a more grateful task to proffer advice than to pass censure.

Christian churches, to "prosper and be in health," must consist of Christians imbued with the spirit which the Gospel breathes, and

* These "Practical Hints" were addressed by our departed brother to the "Members of the Churches composing the Leicestershire Baptist Association," in 1838. They are as timely now as they were forty years ago, and the Editor is glad to be able to reprint them.

devoted to the work which the Gospel enjoins: so "the glory of Lebanon," in the beauty it displays, and the fragrance it breathes, depends on the verdure and fruitfulness of the individual trees of which it is composed. Owing to various circumstances that need not here be mentioned, the age in which our lot is cast is distinguished by great mercantile competition and political excitement. In consequence, it is not without difficulty that we shall be able justly to balance the respective claims of time and eternity—to preserve our secular interests, maintain and extend our political rights, and, likewise, "give diligence to make our calling and election sure." We entreat you, dear brethren, never to merge "the powers of the world to come" in the transient concerns of the present life. We must not bury the gems of Christian excellence beneath even golden dust, nor dim their chastened splendour by needless contact with a world that "lieth in wickedness." But we do not advocate that morbid sensitiveness which scrupulously shrinks from the discharge of civil and political duties. We are not to neglect those secular obligations in fulfilling which we may possibly be exposed to temptation, but, in their performance, to "see that we walk circumspectly." Still, let our society be chosen, our friendships formed, and our alliances made among "the saints that are in the earth, in whom," says one who could have had princes for his chosen friends, "is all my delight."

We fear that, amid the hurry and bustle of life, the important and beneficial duties of a careful perusal of the Holy Scriptures, self-examination, and secret prayer are often but imperfectly discharged. Unless we are guided by the Divine Word we shall wander; if we walk not in the sun-light of truth, our way must be dark and dreary. If we neglect to commune with our own hearts, and our spirits do not make diligent search, we shall be lamentably deficient in that sort of knowledge which is suited to give depth to our penitence, spring to our gratitude, and decision to our character. If we do not often "enter into our closets, and pray to our Father which is in secret," our piety will be stunted in its growth, and our efforts feeble in their influence. "Let the word of Christ dwell in us richly in all wisdom;" let our supplications at "the throne of grace" be frequent and fervent; in fine, let our intellects be lit with the truth of God, and our hearts warmed with His love, and we shall hallow the enterprises in which we embark, and "the shield of salvation" will preserve us from danger.

Our religion must operate in our homes as well as our hearts.

If Christians *do* "shine as lights in the world," the brightest effulgence will be shed in the spheres most open to their influence.

The letter from one of our churches regretted that the instances of decided conversion to God among the youthful part of the congregation, and especially among the children of the pious, were so few. We are afraid that other churches have reason to deplore the same fact. "Is there not a cause?" Is that cause, in addition to the depravity of the human heart, to be found in the want of affectionate solicitude, and simple and pointed preaching, on the part of those to whose ministry our youth listen? or in the fact that they are not, to a sufficient extent, "brought up in the nurture and admonition of the Lord?" Perhaps partly in each. Ministerial effort should be assiduously directed to the rising generation, and particularly to the offspring of the pious: it is from these classes, chiefly, that our churches will be replenished. But it is from the sedulous labours of pious parents that we expect the bestowment of the greatest good upon their offspring. If these efforts, however, almost exclusively consist in summoning their children once or twice a day to the domestic altar, they are meagre and insufficient.

But, while such means simply are mournfully defective, there are, we fear, cases in which even this most obvious duty is disregarded. A host of excuses may be pleaded to palliate the negligence; but let such parents, in order to ascertain the due value of such pretences, contrast them with the command of God, their own dread responsibility, the worth of their children's souls, and the certain mischiefs that must come upon a household in which no altar is builded to the Lord. Those excuses which, one feels assured, could not be pleaded before the "great white throne," should not be allowed to pass at the bar of conscience: what, dying, we could not approve, let us not, living, adopt. Although we think professing Christians would be greatly culpable to slight this means of promoting the spiritual welfare of their offspring, we again remind them that such means alone are not sufficient to constitute religious education. If those who sustain the responsible relationship of parents were frequently to converse with their children on religious subjects; if they often reminded them of their frailty and immortality, of their pollution and guilt; if again and again they pointed them to "the Lamb of God," and, with deep and tender earnestness, besought them to flee to His

Cross from "the wrath to come;" and if these constant exertions, and holy yearnings of parental hearts, were combined with a practical exhibition, within the social circle, of "the beauties of holiness," would Christian parents have so often to mourn the indifference of their offspring to the concerns of eternity? Would they not rather have to rejoice that their "sons were as plants grown up in their youth; that their daughters were as corner-stones polished after the similitude of a palace"?

If these lines should meet the eye of young persons privileged with pious parents, but in whose steps they do not tread, the writer digresses, for a moment, to beseech such to ask themselves why they are not prepared to say concerning the Lord, in the beautiful language of Moses' song, "He is my *father's* God, and I will exalt Him!" Dear young friends, when sides are being formed for eternity, will you sin against God, grieve the hearts of those who gave you birth, rob yourselves of present happiness, and ruin your souls for ever by taking the wrong one? Do not hold yourselves guiltless in neglecting "so great salvation." Say not, "If in the sanctuary truth had been presented to us in a more attractive form; if, in our immediate circles, we had seen a lovelier display of its influence; if parental warning had been more solemn, and parental entreaty more affectionate, we had long since given ourselves to the Lord." Alas, you know not your own hearts! It is their depravity which is the great obstacle to your salvation; and the attempt to transfer the blame of your disregard to eternal realities from yourselves to others is but an effort of that depravity to bind around you still faster its massive chain. Say not, we entreat you, "Since we cannot save ourselves, since eternal life is the free gift of God, our solicitude and our efforts with regard to it can profit us nothing." True, the work of the Redeemer is the meritorious cause of salvation, and it is freely given by Him "who is rich in mercy." But are not these facts calculated to nourish holy anxiety and encourage you to "labour for that meat which endureth unto everlasting life"? Will you venture to plead the sacrifice of Calvary as an excuse for "standing all the day idle"? Will you find in the freedom of eternal mercy reasons to excuse yourselves in hardening your hearts? This were to convert honey into gall—to extract death from life; this were to avail yourselves of the bright beams which "the Sun of Righteousness" sheds for the purpose of enabling you to trace, with unerring certainty, your course to

"the blackness of darkness." We yearn over you in tender affection. Lull not your souls on some pernicious notion into the sleep of death. Make confession of your sin before God, and seek that mercy which, though hitherto slighted, He yet waiteth to show. If you cherish indifference you must perish; if you "arise and go to your Father" "He will turn again, He will have compassion upon you."

This digression, from the importance of the topic referred to, the writer trusts will be excused. He now resumes the train of his observations.

Two elements in the prosperity of Christian churches, we perceive, are personal devotedness to God and the culture of domestic piety. Let us seek to carry the same spirit into the Sanctuary. Churches cannot be in a flourishing state if public worship, associations for prayer, church meetings, and the ordinance of the Lord's Supper be lightly esteemed. Some of the members of our churches, who may be situated two or three miles distant from the place where they "ought to worship," had rather remain at ease beneath their own roofs than "go into the house of the Lord." The feelings of such persons can be little in unison with those of the Psalmist when he exclaimed, "How amiable are Thy tabernacles, O Lord of hosts!" For their own homes seem more lovely in their estimation than the chosen habitation of their God. Others content themselves with attendance on the public worship of the Lord's-day *once*. These individuals appear desirous to reduce the solemnities of the Sabbath to their *minimum*. What sympathy have they with the devout sentiment of the inspired writer just quoted, "For a DAY in Thy courts is better than a thousand"? That physical incapacity, or the pressure of domestic circumstances, does, in some cases, render partial or entire absence from the public services of religion blameless, we readily allow; our censures are directed against those whose consciences, if "suffered to speak out," would pronounce them "without excuse."

We suspect that the hearts of some of our pastors are often grieved by witnessing the cold and worldly spirit of many entrusted to their charge; their lingering attendance at meetings held to offer the prayers of the Church, transact its business, and celebrate the death of its Lord. In whatever society these evils in any considerable degree exist, it must decline; or if, under such circumstances, there

be peace, it will be the quiet of death ; and if prosperity, something kindred to that rank luxuriance which, in certain climates, succeeds the decay of vegetable substances. Should any peruse these pages whose deportment has been marked by the inconsistencies here animadverted on, we beseech them to "consider their ways." In pursuing this line of conduct, do you give to the claims of things eternal and unseen the pre-eminence they merit ? Instead of being "the salt of the earth," are you not a source of decay to the Church ? While you should be "burning and shining lights," are you not rather only yielding that feeble flame which flickers on the point of extinction ? What estimate do you take of obligation ? What views do you form of privilege ? Do you thus honour precepts sustained by the weight of Immanuel's throne, and commended to you by "the blood of His cross" ? Arise, brethren, "repent, and do the first works." "It is high time to awake out of sleep, for now is your salvation nearer than when ye believed." Yea, since we have all, in some measure, "slumbered," let us all awake and rouse ourselves to more vigorous exertions. Have any of us "done what we could" to subserve the spiritual welfare of the churches to which we respectively belong, and to convert "from the error of their ways" the hosts of sinners that surround us ? Do any inquire, What shall we do ? The answer is easy. A thousand doors of labour stand open ; we have only to enter. We recommend you, dear brethren, to speak freely with your fellow-men about "the common salvation" ; entreat them to seek in the Saviour "a refuge from the storm" ; encourage them to cast in their lot with the Church ; say to them, "Come with us, and we will do you good, for the Lord hath spoken good concerning Israel." We beg to advise an effective distribution of tracts ; let them be put in circulation, in so far as it is practicable, by those whose reception of the truth fits them to speak "a word in due season." In the districts and villages connected with our several churches prayer-meetings might be established, sermons read on the evening of the Lord's-day, or preached by brethren qualified in that way to impart instruction. We would further venture to recommend that, in each such district or village, a suitable member be appointed by the pastor and deacons to watch over his fellow-members, to superintend any efforts which might be made to promote its spiritual welfare, and, occasionally, to report its state at the meetings of the church. The writer feels a deep persuasion that if systematic efforts of this kind, or of any other,

which was suitable, were persevered in, and commended by "prayer and supplication" to "the Lord of the harvest," our churches would soon have to rejoice over many a desert that should "blossom as the rose," and whose fruit should "shake like Lebanon."

With a remark or two, in relation to our societies in their associate capacity, we hasten to close this address.

The great objects for which churches unite we should aim to keep steadily in view. Among these objects we cordially recognise the united celebration of public worship, the reciprocation of Christian sympathy and affection, the ministration of counsel to societies that seek it, and (circumstances justifying the measure) the supply of pecuniary aid to those which need it. But, perhaps, the principal end for which an association ought to exist yet remains to be noticed—viz., the extension of the Redeemer's Kingdom by raising new churches in that locality in which it is organised.

To the promotion of this object you stand pledged, *generally*, by the profession you sustain, and, *specially*, by a resolution into which you entered at the commencement of your union; you then resolved that you would "endeavour to advance the cause of the Redeemer throughout the county." Greatly does it require your exertions.

At this delightful season of the year we are charmed with the rural beauty which many of our villages display; but let us think of the barrenness of the spiritual soil—of the thousands that are "perishing for lack of knowledge"! Can *we*, as an association, do nothing to shed among them the light of truth? Can we not send out into some of these "highways and hedges and compel them to come in"? Can we not employ a Home Missionary with the design of planting a Christian society in one of these retreats of ignorance and guilt? Let it not be objected that we are feeble, and must confine our efforts to the spheres in which our respective churches are situated—that our pecuniary resources are slender, and we cannot sustain the cost of a vigorous effort. Our reply, in one word, is, *We can*. We *have* means adequate to conduct the proposed enterprise. There *are* within our circle those who "have enough and to spare," and who ought, and who would, "of their abundance," cast a portion into the treasury of Christian benevolence; and there are but few of our number who could not, to some extent, aid this undertaking. To accumulate wealth, or even to live in circumstances of temporal comfort, is not the great end of a

Christian's life ; a higher and a holier purpose occupies that place ; and it is far better to lay *out* in the cause of the Redeemer than to lay *up* in our own. If we have to devote a portion of our time and our property to accomplish this object, these "are not our own, they are bought with a price." Let some of the streams of Providential favour which descend from God to us, hallowed by "the blood of sprinkling," flow back again, in direct channels, to their Source. Be it so that, in our endeavours, we have to make sacrifices and encounter difficulties, let us recollect that we owe all we have, and all we expect, to Him who, "though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich." Let our faith contemplate the Redeemer's sacrificial death ; let our hope anticipate the "far more exceeding and eternal weight of glory ;" and then let our gratitude say in what terms we should respond to that love which descended to a Cross to raise us to a throne. Surely in accents like these :—

"All that we are, and all we have,
Shall be for ever Thine ;
Whate'er our duty bids us give,
Our cheerful hands resign."

Every principle of our holy religion enjoins it upon us that, while pursuing our route to a blessed immortality, we should exert ourselves to rescue those who are "going down to the pit."

Brethren, let us gird up our loins ; let us form our plans ; let us promptly choose and occupy our ground ; let us "not give sleep to our eyes, or slumber to our eyelids, until," in some morally desolate part of this county, we "find out a place for the Lord, an habitation for the mighty God of Jacob." "Beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Obituary.

MRS. THOMAS HORSEY, OF TAUNTON.



THE death of this highly esteemed lady, by which the Baptist church in Taunton has lost one of its eldest members and most devoted friends, took place on Friday, February 11th. Mrs. Horsey will be remembered by many Baptist ministers, and also by many missionaries in the foreign field, as one whose generous hospitality they have enjoyed, when occasionally visiting Taunton, during the last sixty years. She was born February 9th, 1792. Her father, the Rev. Richard Horsey, of Wellington, Somerset, was the founder and first pastor of the Baptist church in Taunton. Her mother, Miss Anna Day, was a daughter of the first minister of the Wellington Baptist Church. She was thus descended from a pious and godly parentage, and enjoyed the inestimable blessing of a pious and godly home training; the happy results of which were seen to her latest days in the excellence of her Christian character and in the devoutness of her life. Carefully trained and educated in her father's house at Wellington, she in early womanhood was married to Mr. Thomas Horsey, who was at that time a chemist in Taunton, and was also a distant connection of her father's family. This change fixed her residence for life in the latter town. On December 26th, 1813, she and her husband were baptized at Wellington by the then minister, the Rev. John Cherry, when they united with the church in that place.

At this time there was no Baptist church in Taunton, but there were several Baptists, members of the Wellington Church and others, residing in the town. In April, 1814, these friends, by the advice and under the leadership of Mr. Richard Horsey, resolved to hold a weekly prayer-meeting to ask the Divine help and blessing in their efforts to establish a Baptist church in Taunton. The first of these meetings was held in the house of the subject of this notice; and as these meetings issued, in the following November, in the formation of the church, it may justly be described as having originated in her house. In the last-named month a large room was rented, and public worship began to be conducted by Mr. Richard Horsey, who came from, and returned to, Wellington every week for this purpose. During the following year a chapel was built at a cost of £1,237, and, on the day of opening, Mr. Richard Horsey was publicly ordained as pastor. In the accomplishment of this arduous work, Mrs. Thomas Horsey and her husband sustained a very energetic and devoted part. Besides this, she was the foundress of the Sunday-school connected with the place; the first class of which it consisted being gathered by herself, and being taught in her own house. Through all her long life, her labours in the church and school, and in connection with the various benevolent institutions associated therewith, were generously and ungrudgingly given, until increasing infirmities compelled her gradually and reluctantly to retire from active service.

Her remains were interred in the St. Mary's Cemetery, on February 18th

the funeral service, which was largely attended, being conducted by the Rev. J. P. Tetley, in the chapel she loved so well and in which she had so long worshipped. In his address on the occasion Mr. Tetley said: "Mrs. Thomas Horsey was emphatically one of 'the excellent of the earth.' Her Christian character was of that pronounced and decided type which, whether rightly or wrongly, we are in the habit of regarding as less common to-day than it was in the last generation. . . . During the whole of her long life not only was that life consistent with her profession, it also manifested those higher degrees of excellence which are attained by but the few. . . . By her devoted labours, by her liberal giving, by her wise and tender sympathy, by her generous hospitality, and above all by the inspiration which emanated from her consistent and elevated life, she was 'a succourer of many and of me also.' . . . The poor have lost a helper, and the rich a friend; 'a mother in Israel' has gone from our midst; the Dorcas of our little circle has sickened and died; and alas! there is now no Peter whose miracle-working words, 'Tabitha, arise,' can give her back to the loving ministries from which she has gone."

Her funeral sermon was preached on Sunday evening, February 20th, by the Rev. J. P. Tetley, from John xvii. 24, to a crowded congregation.

Rebekah.

THE HOUSEHOLD LIBRARY OF EXPOSITION: *Isaac, Jacob, and Joseph*. By Marcus Dods, D.D. Price 2s. 6d. Edinburgh; Macniven and Wallace.

THE chief excellence of this work is that of a deep and clear insight into the characters described—an excellence of no trivial order. The author has not contented himself with first impressions or conventional estimates. He has taken these histories in hand, not for the purpose of extracting from them a mass of minute details, which could not fail to be dry and worthless, but rather with a view to draw from them faithful portraits of the more prominent persons who figure in them. Subordinate characters come in for their share of attention, and these, like the leading ones, are skilfully manipulated. Dr. Dods knows human nature well, and he can detect and describe distinguishing elements and traits with an

almost unerring exactness. These are set forth by his pen in such a way as to suggest and even to enforce their own moral lessons. The book is the production of a man of learning, of clear and comprehensive perception, of careful but vigorous thought, and of devout spirit. Its literary characteristics are as good as the most cultured mind could wish them to be. The following extract may be taken as a sample both of its style and method of teaching:—

"To this day the method of Rebekah and Jacob is largely adopted by religious persons. It is notorious that persons whose ends are good become thoroughly unscrupulous about the means they use to accomplish them. They dare not say in so many words that they may do evil that good may come, nor do they think it a tenable position in morals that the end sanctifies the means; and yet their consciousness of a justifiable and desirable end undoubtedly does blunt their sensitive-

ness regarding the legitimacy of the means they employ. . . . They do not feel the dishonesty of their position, because they have a general consciousness that they are on the side of religion, and of what has generally passed for truth. All keeping back of facts which are supposed to have an unsettling effect, is but a repetition of this sin. There is no sin more hateful. Under the appearance of serving God, and maintaining His cause in the world, it insults Him by assuming that if the whole bare, undisguised truth were spoken, His cause would suffer."

Such teaching as this was never more needed than now, when shams and insincerities seem intent on driving all honesty of principle, of speech, and of action out of the world. This book by Dr. Dods is interesting and instructive from beginning to end.

THE COMING PRINCE. By Robert Anderson, LL.D., Barrister-at-Law, &c. Hodder & Stoughton.

THE SIGNS OF THE TIMES, IN RELATION TO THE SPEEDY RETURN OF OUR LORD JESUS IN PERSON TO REIGN. By the Rev. A. R. Fausset, M.A. Edited by Thomas Greene, of Chichester. London: Hatchards, Piccadilly.

WE suppose that the times through which we are passing have certain peculiarities which are specially fitted to draw many minds to the study of unfulfilled prophecy. The times unquestionably *are* peculiar. Not to mention what are regarded as signs in the natural world of an approaching epoch of unusual importance, which may, of course, be only too easily misinterpreted by a morbid imagination, it seems clear that the great—shall we say the decisive?—conflict between

truth and error, between right and wrong, between Christ and Antichrist, is fast coming on. Apparent indications of this are multiplying every day, and they arrest the attention of every observer. They are so obvious that we need not occupy our space by pointing them out. Under such circumstances, nothing can be more natural than for those believers in the Bible as a Divine Revelation who are specially interested in such subjects, to turn wistfully to the prophetic pages of the Sacred Volume in the hope of finding there some trustworthy guide to their anticipations of the near future. We do not complain of this, so long as inquiries are conducted, and conclusions stated, with due modesty and caution. This necessary condition of all wise and safe prophetic study is not always observed. There are not a few interpreters of prophecy amongst us who deserve to be stigmatised, in Andrew Fuller's phrase, as "the fortune-tellers of the Church." They have so completely explored the mysteries of Daniel and of John that they can tell to a nicety what to-morrow will bring forth. They know exactly where we are to-day in the development of the great prophetic drama, and they can claim to be believed by a confident appeal to chapter and verse. These writers are ministering to the sensationalism of the day in one of its worst and most dangerous forms. Happily, however, we have students of prophecy of another stamp—devout, humble-minded, but scholarly men who endeavour to look into the unknown in the light of the known, to interpret the prophecies which have yet to be fulfilled upon the principles deduced from their investigations of the prophecies which have been fulfilled already. But they do

not forget their liability to mistake, and so they reason and write with becoming diffidence. The two books before us are of this higher order. We have read them with care, and, whether their conclusions are adopted or not, we are sure that they will abundantly reward perusal. Dr. Anderson's work is a beautifully printed and bound octavo volume of 245 pages, and is the production of a devout and accomplished scholar. Mr. Fausset—whose reputation as a Biblical critic and commentator is established—has discussed his subject in an octavo pamphlet of seventy-four pages, into which he has condensed fourteen chapters, containing the results to which he has been led by a minute and careful study of the various subjects which gather around his central theme. It ought to be stated that both these writers are Premillennialists. Dr. Anderson, however, dwells more especially upon the development, reign, and overthrow of the terrible Prince who is to be the personal embodiment of Antichrist.

LAWS RELATING TO RELIGIOUS LIBERTY AND PUBLIC WORSHIP. By John Jenkins, Esq., Registrar of County Courts, and Delegated Judge in Bankruptcy. Price 6s. Hodder and Stoughton.

MR. JENKINS has brought together, and has presented in a thoroughly readable and understandable form, a mass of information, of which all who take any interest in the history and the progress of religion in this country should hasten to possess themselves. The book does not deal with questions of theology, or of worship in the abstract, but with those questions as

they have been affected by the action of the legislature; and as such it is an admirable and useful book of reference, displaying extensive research, and supplying all needful guidance as to the conditions on which all kinds of religious property may be held, and the obligations which they impose.

NOTES ON A TOUR IN BRITTANY. By S. Prideaux Tregelles, LL.D. Edinburgh: Johnstone, Hunter, and Co. London: Hamilton, Adams, and Co.

THESE "Notes" are written in a pleasant style, and will help those readers who have not visited the region which is described, to form some definite idea of its natural features, its towns and villages, and the manners of the people. It will also serve as a guide to those who may intend to follow the example of the author, in making Brittany the scene of a holiday excursion. They are not, however, to be regarded merely as a book of travel. Dr. Tregelles went through the country in the spirit of a Christian; and in that spirit these "Notes" have been written. As he says, "to not a few who will read" them, "it is an important inquiry, not merely what may be done for relaxation and health on a summer tour, but also what opportunities it affords for Christian usefulness;" and to that inquiry the book will afford an answer. It is well written, and well got up, and has some good woodcut illustrations.

BOSTON MONDAY LECTURES FOR 1881.
Part I., price 1s. London: Dickenson.

It was well that, when Joseph Cook

left Boston for a temporary sojourn in Europe, the noble work he had been doing in that city was transferred for the time being to other hands—hands, moreover, so competent to carry it on, though in a very different style. Mr. Dickenson has here republished six of these lectures, all of which are worthy of an attentive perusal. We had read some of them before, as published in an American paper, and we are glad to see them reproduced in England. We had in type for our present number the Prelude to Dr. McCosh's Lecture on Evolution and Development, before this publication came to hand; and we trust that this taste of the first series presented by Mr. Dickenson may create in the minds of our readers a desire for the whole.

THE TRUTH OF SCRIPTURE IN CONNECTION WITH REVELATION, INSPIRATION, AND THE CANON. By John James Given, Ph.D., Professor of Hebrew and Hermeneutics in Magee College, Londonderry. Edinburgh: T. & T. Clark.

DR. GIVEN has furnished in this work a defence of the orthodox view of the three momentous subjects which he has discussed, more complete and probably more effective than any other which we are acquainted with. The work is elaborate and voluminous; but the subjects on which it treats are great, and have called forth a great variety of opinions, which any thorough and exhaustive treatment must of necessity pass in review. Our author has brought much learning to his task, and has addressed himself to it with great intellectual and spiritual energy. We are not sure that he will carry with him even all readers who devoutly recognise

the Divine authority of Bible teaching, in his vindication of the doctrine of Plenary inspiration. That doctrine is not without its difficulties; but it seems to us that Dr. Given has found for it a basis as sound and sure as the facts of the case will admit of, and has made many of the objections to it appear petty and frivolous. No believer in the Bible can rightly be charged with irrationalism, with such arguments for his defence as those which this most able work places at his command.

THE INSPIRATION AND CIRCULATION OF THE BIBLE. By the Rev. William Fergusson, M.A. With a Prefatory Note, by the Rev. George Smeaton, D.D., Professor of Exegetical Theology, New College, Edinburgh. London: Elliot Stock.

A NEW and formidable indictment against the British and Foreign Bible Society for circulating Romish, and therefore notoriously corrupted, versions of the Word of God. It ought to be widely read. When will the Bible Society come to its right mind on this important matter?

THE ATONEMENT. A Paper read at a Meeting of Preachers in Leeds. Enlarged. By James Fyfe. London: Simpkin, Marshall & Co. Price Threepence.

MR. FYFE states that "the substance of" this "paper was read in the desk at Horton College, Bradford, nearly forty years ago, and" that "the then president, the now venerable Dr. Acworth, said he believed they were the only views that would stand the

test." What better recommendation could Mr. Fyfe plead? The paper shows much careful research, which has led the respected author to the following conclusion:—"An atonement may be fairly defined to be, not the bearing of penalty, but something divinely appointed and accepted to prevent its infliction, and justify God in pardoning sin."

THE LIFE OF DAVID. By the late Rev. Peter Thompson, M.A., St. Fergus. Edinburgh: Macniven & Wallace.

THE little work is the first of a series under the general title of "Bible Class Primers." Twenty-one subjects are announced, all of them of great interest. If the project be completed in the superior style in which it has commenced, it ought to command a wide popularity, and to be attended by great usefulness. That it will be so we have a guarantee in the just celebrity of most of the authors who have been engaged. The story of David's singular life is told by the young and lamented writer in a style well suited to its inherent attractiveness, and well fitted to fix it in the memory.

INDEPENDENCY WEIGHED IN THE BALANCES. A friendly letter to the Members of the Congregational and Baptist Denominations. By Presbuteros. London: Yates & Alexander, 21, Castle Street, Holborn. Price Sixpence.

THE author of this trenchant pamphlet has boldly exposed the sadder workings of the spirit of Independency in our Congregational Churches. We do not complain that the accusation should

come from one of our own number. The facts which Presbuteros deploras are patent enough, and it is only right that our attention should be drawn to them. Our difficulty is as to the remedy. David did not greatly better his condition or his prospects when, to escape from Saul, he betook himself to the Philistine country for refuge. It is hardly worth while to escape from one set of evils by plunging into another of a different, but not less objectionable kind. We have no particular enthusiasm for a system. Independency would work well enough if the Christian people who are identified with it would let their common sense rule them; whilst the cantankerous and the self-assertive are awkward folk to deal with wherever they may be. Nevertheless, the pamphlet before us is well worth an attentive consideration.

LECTURES ON BIOLOGY, TRANSCENDENTALISM, ORTHODOXY, CONSCIENCE, HEREDITY, MARRIAGE. By Joseph Cook. With Preludes on Current Events and Analytical Indices. London: R. D. Dickenson, Farringdon Street. 1881.

MR. DICKENSON was the first to introduce Mr. Cook's Lectures to the notice of English readers, and has done more than any other publisher to popularise them on this side the Atlantic. He has issued many editions so as to meet the requirements of all classes. His latest venture is the issue of the six volumes of the Student's edition, either separately at the amazingly low price of one shilling each, or bound in two volumes at three shillings each. Considering the clearness of the type and

the fulness of the analytical indices—*which no other edition possesses*—this is incomparably the cheapest form in which these famous lectures have yet appeared, and it will ensure for them a new lease of popularity.

A SERMON preached on Sunday evening, February 6th, 1881, in the Burlington Chapel, London Road, Ipswich, by the Rev. T. M. Morris, on the occasion of the decease of the Rev. James Webb. Price Sixpence. Elliot Stock.

AN excellent sermon, in every respect befitting the occasion.

THE CHILD'S LIFE OF CHRIST, with Original Illustrations. Parts 4 and 5. Sevenpence each. Cassell, Petter, Galpin, & Co.

THE two parts before us bring the narrative to the ministry of John the Baptist. "The old, old story"—so old, and yet evermore so new—is told, thus far, with a simplicity, a beauty, and a completeness, which leaves nothing to be desired; and children will delight to read it. It comprises not only the historical facts, but also explanations by which those facts may be the more readily understood. The illustrations are at once numerous, appropriate, and vivid.

THE CHRISTIAN MONTHLY AND FAMILY TREASURY. Parts 1—3. Sevenpence each. Nelson & Sons.

THIS serial is tastefully printed on excellent paper, and contains a great

variety of articles which are high in tone and attractive in style. A goodly number of celebrated writers appear in its pages.

THE CHRISTIAN TREASURY AND FAMILY MISCELLANY. January and February, 1881. Price Sixpence. Edinburgh: Johnstone, Hunter, & Co.; London: Groombridge & Sons, 5, Paternoster Row.

ANOTHER serial similar to the one just noticed, and worthy of similar praise.

CHRIST'S JOY FULFILLED IN HIS DISCIPLES. A Sermon preached in St. Andrew's Presbyterian Church, Torquay, January 7th, 1881, preparatory to the United Communion Service at the close of the Annual Week of United Prayer. By Evan Edwards, Pastor of Upton Vale Baptist Church. Price Fourpence. Elliot Stock.

THERE is a mellow, spiritual beauty in this sermon, well suited to the theme, and to the circumstances. It closes with a graceful but discriminating tribute to the late Canon Robinson.

THE NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. Edited by C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Part I. Price Sevenpence. Cassell, Petter, Galpin, & Co.

THIS admirable Commentary bids fair to supply a pressing need. We have many Commentaries addressed to the learned, and not a few to the unlearned. The time has come when many of those who do not read Greek are able in good

measure to appreciate the scholarly labours of those who are most accomplished in that language; and such as these will consult the first-class work to which we here call attention, with interest and profit. Bishop Ellicott's competency as editor needs no testimony from us.

WARD AND LOCK'S UNIVERSAL INSTRUCTOR. Complete in 36 Monthly Parts. Parts 3, 4, 5. Price Sixpence each. London: Ward & Lock.

THIS publication is a veritable encyclopedia, crammed with information, presented in a form which can be readily apprehended. One of the most useful publications of the day, and marvelously cheap.

THE BRETHREN: their Worship and the Word of God at Open Variance. By Robert H. Carson, of Tubbermore. London: Elliot Stock. Dublin: Carson Brothers, Grafton Street. Belfast: S. E. Gant, High Street.

THIS octavo pamphlet of sixty compact pages is an unsparing exposure of the unscriptural character of the worship which is peculiar to the people who style themselves "The Brethren." We believe that such an exposure was called for, and that the call has been effectively met. We should naturally expect that when a writer of the name of Carson sets himself to refute an erroneous doctrine or an unscriptural practice he will not execute his task in any half-and-half way. No maudlin charity will weaken his reasoning. He will not speak "with bated breath and whispered humbleness." There is no abuse in this pamphlet, but there is a

great deal of outspokenness. The aim of the writer is thus stated: "Professing, as they (the Brethren) do, a special attachment to the Word and regard for its precepts, our friends in their service have yet renounced the rule of Scripture, and in its stead accepted their own inspirations. Not what an apostle commands, or a church of the New Testament observes, but what 'it has been given' the assembled worshippers to do, *that* they do. Thus, outside and beyond itself, a 'gathering' has absolutely no guide. To bring this clearly out, and to put it beyond denial, is the one aim of the following pages." In our judgment, the author has amply substantiated his charge.

BAPTIST PRINCIPLES AND HISTORY.

The Substance of Two Sermons, preached in George Street Chapel, Plymouth, on Sunday Evenings, May 11th and 18th, and before the Western Association of Baptist Churches at Bridport, June 11th, 1879. With Notes and an Appendix. By John W. Ashworth. London: Yates & Alexander, 21, Castle Street, Holborn. Plymouth: W. Brendon & Son, George Street.

A LONG title to a short work. The length of the title, however, is not the fault of the author, and the shortness of the work is not to be regarded as suggesting that there is but little in it. *Multum in parvo* would certainly not be exaggerated praise. Mr. Ashworth's object is to show that, though "disparaging remarks are often made with regard to Baptists," and though there are still "some of our brethren who have to suffer for their adherence to our views and observances," yet we are not

"inferior to other churches"—firstly, in our origin and history; secondly, in the name we bear; thirdly, with regard to the possession of the Scriptures; fourthly, in respect to the right of private judgment; fifthly, in our views of Divine Truth; sixthly, in our authority to preach the Gospel; seventhly, in our ecclesiastical constitution and observances; eighthly, in the godly care and training of the young; ninthly, in our efforts to extend the Redeemer's Kingdom. Whether it was worth while to issue a defence and a eulogy of our denomination of this kind, in the absence of some formal attack upon it, we will not decide. We are happy to say, however, that Mr. Ashworth has proved himself to be an advocate in whose hands the reputation of our body will not suffer. He has put our claim to public respect with comprehensiveness and vigour.

THE TONE AND TEACHING OF THE NEW TESTAMENT ON CERTAINTY IN RELIGION. Being the Merchants' Lecture for October, 1880. By Edward White. Elliot Stock.

MR. WHITE has long been known as a fearless thinker and as a writer of unusual power. We have not been able to accept his peculiar theory of Life and Immortality, which seems to us to have no foundation either in philosophy or in Scripture; but the productions of his pen have no more eager and, apart from the speciality just named, more sympathetic and admiring readers than ourselves. The little work before us is by no means a little one when the mass of wise, deep thinking it embodies is considered. Carefully read, it will be found to point out the way from doubt

to faith—first, in regard to the truth of Christianity, and, secondly, in regard to the question of personal salvation.

THE NEW CYCLOPÆDIA OF ILLUSTRATIVE ANECDOTE. Designed for Ministers, Teachers, and the Family Circle. Elliot Stock.

JUDGING from the first part of this Cyclopædia, ministers who are fond of anecdotal illustration in the pulpit will find it to be a mine of wealth, from which they can draw treasures every way to their taste and purpose. It will be equally useful to Sunday-school teachers. The anecdotes are classified under convenient headings, and the work is to be completed in eighteen parts at threepence each.

THE BIBLICAL MUSEUM. By James Comper Gray. Vol. IX. Containing the Books of Jeremiah, Lamentations, and Ezekiel. Elliot Stock.

THIS most useful work is making steady progress, and we are glad to observe that the laborious industry of the author shows no indication that it is on the decline. As our readers know, it contains "a collection of notes, explanatory, homiletic, and illustrative, on the Holy Scriptures," and is "designed for the use of ministers, Bible-students, and Sunday-school teachers." The peculiarity of the work consists in the mass and variety of information brought together, the compactness of the form in which it is arranged, the readiness with which any part of it can be picked out for specific use, the extent to which it comprises the results of the best modern Biblical criticism, and the

numerous references to miscellaneous literature of which the student may profitably avail himself. Mr. Gray has for many years been an indefatigable helper of missionaries and Sunday-school teachers. He is now engaged on his greatest work, and is doing it well.

THE INCARNATION OF GOD, AND OTHER SERMONS. By the Rev. Henry Batchelor. Hodder & Stoughton.

IN his preface, Mr. Batchelor says: "I have long promised a volume of sermons." We are heartily glad that he has at last fulfilled his promise. He says, further: "Well I know that *print* cannot *preach*; but the page can recall for one who has *heard* discourses the impression of the pulpit." It is true that the reader of a sermon lacks some chances of impression which are possessed by the hearer, on the supposition that the preacher does not hinder the impression by imperfections in his utterance and infelicities in his manner. We have not had the pleasure of listening to Mr. Batchelor, but we have often heard of him, and always as an eloquent and telling preacher of the Gospel, sound in the faith, bold in thought, reverent in spirit, fearless in speech, well able to handle his subjects in a fresh and unconventional way, bringing to bear upon them illustratively copious, varied, trustworthy and interesting information. The sermons collected in this volume display all these characteristics in a very high degree. We read them with an interest which never flags, and some of them we have read with increased delight several times. Among these we may mention, "The Three Crosses; or, the Revelation of Christ as a Saviour;" "Beginnings and

Ends; or, Darkness and Light, and Light and Darkness;" "The Death of Moses; or, Lights and Shadows at Eventide;" "The Face of God; or, Man in Heavenly Fellowship with his Maker;" and "Ecce Homo; or, Perfect Humanity." We mention these, not to suggest any comparison with the others as implying their superiority, but because of some special interest which they have excited in our minds, owing, it may be, to the mood in which we happened to be when the volume first came to hand. We thank Mr. Batchelor for supplying us with a book so full of fresh, devout, clear, and well-expressed Christian thought, to which we shall often turn with the expectation of deriving from it quickening and healthful influence.

LILIAN MORTIMER: a Story of Ritualism in the Present Day. By Frances M. Savill. London: John Snow & Co., 2, Ivy Lane, Paternoster Row.

A THRILLING narrative, with the stamp of truth and reality on every line. The Mortimers—father, mother, and two daughters (Maggie and Lilian)—are a Nonconformist family of means and education, who suffer from the social disabilities inflicted upon such persons by the false respectability which belongs to the adherents of the so-called National Church. Lilian is temperamentally the gayer and more impressible of the two girls, with a nature which may grow into true womanly beauty, but which may also be spoiled if unfortunate enough to be exposed to sinister influences. She contracts a friendship with Grace Grantley, daughter of the old clergyman of the parish—a good Evangelical; and this is "the thin

end of the wedge." In time she becomes engaged to Grace's brother, who is a noble young man studying for the bar in London. Meanwhile, when on a visit to her aunt, she had entered the Church of England by the rite of confirmation without previous consultation with any member of her family—an act which was naturally productive of much domestic sorrow. Grace was drifting into High Church notions, and Lilian followed her. The old clergyman dies after a short illness, and an advanced Ritualist succeeds him. Mr. Mortimer suspected that an attempt would be made to lure his daughter into the Confessional, and exacted from her a promise that if the Rev. Mr. Vere made any suggestion to her of that kind she would at once inform her parents of it. That promise she deli-

berately violated. The discovery of her treachery proved the death of her mother, who had been suffering from heart-disease occasioned by the trouble which her daughter's aberrations had created. She had sacrificed a faithful lover, and had put herself into the hands of a designing priest. On the day of her mother's death she frantically fled from her home, and was not heard of for some time, when it was found that she had joined an Anglican sisterhood at Brighton, where remorse, combined with the austerities of the establishment, soon ended her life—not, however, without a full reconciliation with her father and sister, and a sense of Divine forgiveness. The story is well told, and the more widely it is read the better.

It is with inexpressible regret that we have heard of the death of Lady Lush, who has for so many years devoted herself with rare ability and zeal to a great variety of works of Christian usefulness, and notably so in connection with our own Denomination. She was greatly beloved by a very wide circle of friends and coadjutors, and will for a long time be painfully missed. Public sympathy for Lord Justice Lush and his bereaved family will be very deep and tender, and many a prayer will rise to heaven for the bestowment upon them of the comfort they sorely need.

THE
BAPTIST MAGAZINE.

MAY, 1881.

Lady Lush.—In Memoriam.



LAST month we had to announce with inexpressible regret the death of Lady Lush, which took place on the 16th of March, after a long and trying illness borne with exemplary patience and resignation. Her ladyship was the daughter of the Rev. Christopher Woollacott, and was born at Modbury, Devonshire, on the 4th of December, 1818. The family removed to London on Mr. Woollacott's receiving a call to the pastorate of the church assembling in Romsey Street, Westminster, in 1823; so that the greater part of her life was spent in the metropolis, and amidst its influences her character was moulded, and perhaps owed something of its breadth to the associations by which she was thus surrounded from her early years. Stories are told of her early days, which gave promise of her future development, but which our space does not permit us to insert. Early in life she was led to give her heart to the Saviour as the result of her father's ministry, and became connected with the church of which he was pastor. Here her active religious life may be said to have commenced, for she continued here until her father's removal to Little Wyld Street, Lincoln's Inn Fields, and remained a member there until his retirement from the pastorate. Before this, however, she had become intimately connected with the church in Regent's Park, and was, in fact, one of the most earnest, devoted workers there. The chapel in

Little Wyld Street being too far off to admit of their attending service twice on the Sunday, after they went to reside in Avenue Road, Mr. and Mrs. Lush took a pew in Regent's Park as soon as it was opened, and have occupied it from that time until now, dividing their attendance between the two places until Mr. Woollacott's retirement, when their membership was transferred from Little Wyld Street, and Regent's Park became their only religious home.

When the writer knew them first, Mr. Lush was a rising barrister, but as yet he and his wife were comparatively little known, either within or beyond the denomination. Even then, however, they had commenced to exercise that kindness and charity for which they afterwards became so distinguished. The writer will not soon forget the kindly greeting which he received from them when he came as a stranger to a strange place, with a work before him which was not a little fitted to try his faith and courage; and that kindly greeting was the prelude to a friendship which has never been interrupted, and the manifold tokens of which he can never forget while memory holds her seat. Under their hospitable roof he made the acquaintance of ministers whom they had met with on their sea-side visits, and who, as a matter of course, were invited to partake of their hospitality on their visits to London. He remembers, too, how the old and infirm members of Little Wyld Street Church used to pay them an annual visit, and what delight the hosts took in ministering to the comfort of their guests. These latter hospitalities were afterwards extended, until several hundreds annually partook of them; and one of the most pleasant gatherings to be witnessed in or around London was the meeting of poor mothers and their husbands who came to Avenue Road to enjoy the midsummer feast so kindly provided for them.

It was among these poor mothers and fathers that Lady Lush found the work in which she most delighted; and every one who saw her can bear testimony to the hearty and devoted manner in which that work was done. Possessed of large sympathies and a truly Catholic spirit, her efforts were not confined to one channel. To almost every needy and deserving object she was ready to lend a helping hand. Her help, in fact, when such objects presented themselves, was limited only by her ability, and that was often strained by her determined will and active habits to an extent which threatened to prove, and did prove at times, injurious to her health. For orphanages and

missions, for charitable works; at home and abroad, she toiled indefatigably. Aged Pilgrims and Incurables found in her a sympathising and energetic friend. Her hands were usually full of cases on whose behalf she had to canvass for votes far and wide; and not a few of those who were not eligible for public help became regular pensioners on her private charity. But while all these and many other objects received her generous help, it was at the Mission Hall, among her beloved mothers especially, that her chief work was done. That work was comparatively small in its beginning. An empty room in the neighbourhood sufficed for the accommodation of those who attended at first. But very soon—as it could not fail to do in the hands of one who brought to it so many qualifications, and entered into it so heartily—it began to assume large proportions. Her kind heart and persuasive manner drew together numbers which the little room could not contain; and the meetings, after a second and larger room had become too small for them, were held in one of the rooms attached to the chapel. There they continued until Mr. Lush was raised to the bench, when a personal present she received to spend, as she thought proper, instead of being used for personal purposes, was devoted to the erection of the Mission Hall in Drummond Street, which, from the day of its opening, became the sphere of her self-denying labours, and a source of untold blessing to the neighbourhood around. “The zeal,” says Dr. Landels, “the loving patience, the generosity, with which she engaged in the work there, were beyond all praise. How she loved those mothers, and cared for them, and prayed and toiled for them, and sacrificed herself for their good! How she sympathised with them in their troubles, and made allowance for their failures or their faults, in consideration of the hard and trying circumstances in which many of them were placed! How slow she was to think hardly of them! How unwilling to give them up even after they had repeatedly disappointed her hopes! How ready she was to put the best construction on all they did! All this only those who have habitually witnessed her procedure can rightly estimate. Most of us, however, know something of the interest she took in them—how she spared neither strength nor wealth in her efforts—how happy she was to see them assemble in crowds at the annual tea-meeting to which she invited them here, and still more at the annual summer gathering in the grounds adjoining her residence—what joy she took in their joy, and in what sweetly persuasive manner she addressed

them. A friend troubled with sceptical doubts told me how they were rebuked and dissipated when he witnessed the practical embodiment of the Christian spirit which he found in one of those gatherings."

The following instance, among many, may be mentioned as illustrating the spirit in which her work was done. The husband of one of her mothers attended the class which she held for fathers. Physically, he was a fine specimen of a man, but morally weak and wayward. He had served in the army during the Crimean war, and his soldier life had fostered habits which were not conducive to his own dignity, or the comfort of his family. His intemperance kept them in great poverty and distress. She resolved to do what she could to induce him to give up the use of intoxicating drinks. In answer to one of her appeals he told her that, if she objected to his taking beer, she should not forget that she had wine instead. "Will you give up beer if I give up wine?" she immediately asked. And, as he promised that he would, the contract between them was immediately formed. The wine which she had been accustomed to take with benefit to herself, as she believed, was abandoned, in order that, in this way, she might induce the erring one to relinquish the habit which was proving his ruin. The compact thus formed she faithfully kept, notwithstanding that her health appeared to suffer in consequence, until, seeing that she looked pale and feeble, the great, strong, rough man, with a chivalrous delicacy which one would not have expected from his habits and manners, came up to her residence and said he had bad news to tell her. "What are the bad news?" she asked. "Why, this, that one of us must break the pledge. Your health is suffering from your abstinence, as anyone can see; and, if you don't give it up, I will, so that you shall not be bound to it for my sake." Whether he was right or not, as to her abstinence being the cause of her health suffering, the incident is not less illustrative of her readiness to exercise self-denial, if thereby she might raise the fallen and save the lost. In this case, happily, the sacrifice was not thrown away, as, indeed, such sacrifices seldom are. The sisterly sympathy and readiness to help which he found in one so refined, and so far above him in station, told on his rough, strong nature; and, in so far as sobriety, at least, was concerned, he became a new man. This same spirit of self-sacrifice was constantly exercised in all her dealings with the poor. She was not content with giving

to them that which cost her nothing, or even that which cost her little. In loving services among them she may be almost said to have poured out her life. Very touching was it to see how, on the last occasion of her meeting with them, she struggled against the disease which was prostrating her, and had, in fact, brought her very near to the gates of death, in order that she might give to each one of them, as they left the place, her friendly greeting. It was at the annual distribution of Christmas dinners, which took place in the schoolroom under the chapel. It has been the custom for years past at Regent's Park to provide a Christmas dinner for some two or three thousand persons, and some five or six hundred come to the schoolroom on the day before Christmas in order to receive them. In the provision of these dinners she took an active part, and was always present at their distribution. She was not content with seeing the poor thus supplied with material comforts, nor with meeting them in a body, but placed herself by the door as they left, in order that she might wish them individually a happy Christmas time. On this last occasion she was there as usual, although any one could see how unfit she was to be out of her own chamber, and there she remained giving to each one her pleasant greeting, until an attack of sickness compelled her to retire, and she had to be almost borne to her carriage and driven home. When urged not to try herself as she was doing, her reply was, "What if it should be the last opportunity I have of speaking to them!"

Well might Dr. Landels say in his funeral sermon—"The salutary effect of such loving, self-denying labours could not fail to be great—greater, perhaps, than will ever be known here. For many have passed away without any public testimony whose death-beds have shown that the Gospel truths, which through hymns and addresses they had imbibed at the mission hall, were precious to them in their dying hour, and inspired them with a good hope of coming glory. Then the improved temporal appearance of many showed what a good work in that respect was being done among them. And, among the spiritual results, we have mothers not a few, and fathers also, members of this church, who trace their conversion to her instrumentality. The hold she laid on their affections is manifest in the numbers who are here to-day, mourning as for the loss of their dearest and best friend, and from the reverence, almost akin to worship, with which they regarded her when living, and are prepared

to cherish her memory now that she is gone. To few has it been given to be so much loved and revered, because to few has been given so much of the power of loving and of giving expression to their love."

From the same sermon we take the following account of what she was as a member of the church:—"All the duties pertaining to her church relations she performed in the most conscientious and most cordial manner. Her efforts and influence were never wanting when any good work had to be done. In the ordinary services of the sanctuary she was as punctual and regular in her attendance as if they depended on her alone. Whoever else might be absent from their post, she was always to be found at hers. If her place was not filled at any time, every one knew that it was either illness or absence from town which was the cause. On week-night and Lord's-day it was the same. No attraction in other quarters was allowed to draw her away from the assemblies of those with whom she was united in church fellowship, and who had a right, therefore, to reckon on her presence. No invitation to party, or concert, or entertainment of any kind, was accepted; no engagement formed which prevented her attendance at the weekly meeting. No one surpassed her in courtesy to her friends, but no call or visit of friend was ever allowed to keep her away from the house of God. She could have enjoyed occasional changes, and social gatherings, and visits to places of recreation, and special services elsewhere, as much as anyone. But the church arrangements to which she had consented, as a member of the church, were deemed as binding as a solemn contract; and no external inducement could lead her to violate her plighted troth. Rightly or wrongly, wisely or unwisely, so she felt and so she acted; and, as the reward of her conscientiousness, she profited above many. And, while thus attentive to ordinary engagements, her readiness to help on any special occasion was equally conspicuous. Many of you know how, at great cost to herself, and when the state of her bodily health would have dictated another course, she would appear in gatherings to which she had no special call, simply that by her presence she might give pleasure and encouragement to others.

"Of every good work which the church attempted, she was a ready and generous helper. Many a good movement she originated, and those which began with others were generally more or less indebted to her for being carried successfully through. Such a move-

ment would scarcely have been thought complete by its friends unless she had a share in it. The workers in the church sought her counsel and co-operation when difficulties had to be overcome, or great ends achieved, and the poor in their troubles sought her sympathy and help, and in neither case did they have to seek in vain. Her liberality often needed to be restrained, because of its readiness to do more than her proper share; no one, I believe, can remember a single instance in which it required to be stimulated. Wives have been known to restrain their husband's generous impulses from a fear that their own interests might suffer. Her wifely influence was exerted all the other way. One could not conceive of her trying to hold back because of any regard to herself. Her greatest joy was in distributing to the necessities of others; the thing most alien to her spirit would have been the thought of hoarding for herself. And even if the possibility of crippled means in the future had ever presented itself to her thoughts, she would, I believe, in spite of all that, have given the same free expression to her generous impulses. She felt, if ever woman did, the truth of our Saviour's words, 'It is more blessed to give than to receive.'

"The kind and courteous manner in which all her work was done greatly enhanced its value. She tried, and succeeded in making herself generally agreeable. She conferred a kindness as if she were receiving a favour, and did her best to make those whom she was helping feel that the obligation was all on her side. No member of the church could ever complain of her as distant or disagreeable. With a fine tact she could address herself pleasantly to the rich, and with a genuine courtesy make her way to the hearts of the poor, and by her readiness to enter into intercourse with both alike, and her free and unconstrained manner of addressing them, she did much to make them feel at home here, and to strengthen those feelings of amity in which a church's strength so largely consists. Even to strangers she was ready to show delicate attentions with which they could scarcely fail to be gratified, and not a few, I believe, have been won to attend here largely through her friendly greetings. She could speak more winningly than most, for her soft, musical voice was an index to her kindness of heart, and she almost realised the poet's ideal of

"Sweet lips, whereon perpetually did reign
The summer calm of golden charity.

At all events, in her relation to us, another poet's words were verified—

“She doeth little kindnesses,
Which most leave undone or despise ;
For nought that sets one's heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

“Blessing she is ; God made her so ;
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught were easier than to bless.”

Her end was in beautiful harmony with her devoted and useful life. Her mind was kept in perfect peace, and her bodily sufferings were borne with exemplary patience and cheerfulness. She felt herself to be very near heaven's gate, and had no desire that restored health should delay her entrance there. With all who knew her, the fragrance of her memory will abide for years to come. The weeping crowds who gathered round her grave showed how greatly she was beloved, and how deeply her loss is felt. May the Lord, from whom all good comes, raise up some who shall breathe her spirit, and tread in her steps !

The Poetry of Spring.



SPRING is the most poetical season of the year. Nearly all poets have sung of Spring. Spring appeals to the imagination of all. It inspires man with its own gaiety. It exhilarates, stimulates, rejoices. It enters into the heart, not only through the eye which perceives its beauty, and through the ear which is charmed by its awakening harmonies, but through the very pores of the skin, through all the nerves of the body. It is the most prolific source of pleasant fancies ; the enkindler of glowing and glorious hope ; the inspirer of enthusiasm, and of vague, indefinite, mysterious joy. It is universal in the elements and in the range of its fascinations. It rouses the latent poetical elements, even of dull people. We cannot wonder, therefore,

that it should elicit praise from the bards and dreamers of the race. The spring is always new and always welcome. The sun is as bright as ever he was, and his warm rays still penetrate into the depths of our being. The new bloom of this spring wears in our vision the same freshness which gladdened our fathers, and we rejoice in the return of our bright-robed, light-hearted, heaven-sent friend with an ecstasy as rapturous, with a gratitude as lively, and with a responsiveness as keen, as did the first generations of the world.

Man is never innocently glad save when influenced by the hand, the spirit, the power, the love of his Almighty Father. And God is active in the earth at this time. Indeed, it has often struck me that we have in the spring, not only the most impressive, but the only possible, illustration of His creative energy. The original idea of creation is one too deep and vast for the mind of man. None but Deity could have sustained the consciousness of the operation. And yet, in watching the universal development of creation, we get a glimpse of the agencies, the energies, and the methods engaged in its original production. How much, for instance, in the phenomena of the earth is *new*. True, the germs and elements have been there, but effectually concealed. And not only are the same essential attributes at work in reproduction as were employed in original creation, but they are at work in very much the same way. Now, as then, there is no ostentation—no proud parade of machinery—no display of personal resources. All is wise, reserved, silent, harmonious, simple, spontaneous, unaffected—all is grand, great, mighty, and serene, as befits the working of the hand of God. How imperceptibly the days expand! How quietly come out the bloom of fruit, the buds of flowers, the sprouts of beautiful and useful vegetation! With what majestic dignity the great trees put on their green attire! How exquisitely everything finishes its own decoration; and, then how modestly the perfect figure stands ready for—open to—yet unconscious of—the universal admiration! Here there are no superfluities, no irregularities, no deficiencies. Now, as at the first, God makes no experimental mistakes. Everything is well-balanced. The proportions of the edifice are preserved. There are no awkward combinations of colour, no angry conflicts of force. The variety of detail contributes to the unity of effect. Gazing on such a scene—where all is expansive, generous, and vital—is like standing on some monumental remnant of chaos, and watching, in amazement and adoration, the

gradual development and harmonisation of the universe. The beautiful story of Moses is, in a sense, realised before our very eyes. The shadows of a dreary past disperse. The firmament appears in its illimitable vastness and its celestial blue. The light breaks forth. The sun grows bright, and clear, and strong. The beasts of the field are happy. The birds of the air begin to sing. The fishes generate again in the deep waters. The flowers put forth sweet tints, and the trees in bloom appear. And man himself, yielding to the magic of the season, roams about exhilarated and supreme—the most wonderful, the best, the most beautiful work of God—the earth his home—his home a paradise. Yea, and in this joyous moment, we may carry the parallel to a higher point, and tune our praise to a higher strain. Again the angels sing together, and the sons of God shout for joy; and God Himself surveys the wide-spread scene, and, rejoicing with His creatures, again pronounces that word which is the fullest epitome of His nature and the truest panegyric of His works—“Good.”

But we have a yet greater mystery in Spring—the grand phenomenon of universal regeneration. The mystery of this is even greater than that of creation. In the one case we see the omnipotence of will; in the other the omnipotence of law. In the beginning God gave life unto all things; we now see the development, by Divine power, of life that is self-contained. And how beautiful is that life, and how bountiful withal! Each specimen is rich in itself; every vessel is full. And there is infinite variety. Nothing is barren, bleak, or sterile. In everything there is a consultation, not of our tastes only, but of our necessities as well. It is to us the season of promise. Spring has its own harvests of food, its timely dishes, its characteristic luxuries. It is chiefly, however, the time of bud and bloom, when the first germs of vegetation make their appearance. And now Nature seems to be gathering for us good stores for future use; and, gazing on the landscape, we seem to see the gradual spreading of a wide table, at which the whole family of mankind shall soon sit down for feasting and for refreshment. Would that that table were really a table of communion—of communion in interest and in sympathy—a communion of gratitude and love—a communion of regenerated humanity—a communion of piety renewed! But, alas! whilst we have the promise of returning summer without, the winter of disunion, discontent, and selfishness abides within. How true it is

that "only man is vile"! We have our laws, as have the flowers; but we live in disobedience! We have the necessities and obligations of harmony, co-operation, and unity, as Nature around us has; but we yield ourselves to interests that are isolated, to passions that are personal, to pursuits that are sinister, to resolves that are malignant, to devices that are mischievous, to desperations that are deadly. We have a glowing example without, and conscience supplies abundant admonitions within. And yet, in spite of the godly precepts and the universal example, we go on in our own ways of impetuosity, of conflict, and of avarice, working only for our own good, save when we are engaged in the still less noble task of doing others harm! Let us weep.

Of how many virtues do the phenomena of Spring present the types! In fields and gardens, in hedgerows and quiet nooks, in trees and shrubs, and on the broad surface of the earth, we may now see the versatility of Nature. This universe is not a thing of regular angles and straight lines and dull monotony and tasteless uniformity. Its colours are varied, its processes complex, its aspects ever-changing. But Nature is always consistent and co-operative. One part is not at variance with another; and each element preserves in every combination its unbending, its immutable, and its immaculate individuality. Amid all the gaiety of this season, too, what a look and spirit of innocence pervades it! Nature decks herself as a bride for the altar, not as the vain woman for admiration, still less as the voluptuary to make her seductions the easier; and as, thus dressed, we gaze upon her, we feel that her beauty is but the poetry of her sinlessness. Her merriment, also, is sweetly pure and sublimely blessed. She laughs, but it is with the unsophisticated gladness of the child; not with the leer of the professional jester, still less with the vulgar madness of the debauchee. And, again, what a glorious principle of perseverance there is throughout the universe! How the littlest things push their way to the completeness and the triumph of their life! How incessant is the growth, how restless the activity, how grand and continuous the progress! And yet these virtues are not ostentatiously paraded. Nature is always meek. There is no appearance of consciousness, much less of pride. So should it be with man. Goodness, like genius, scarcely knows itself; and even when it does its self-knowledge is rather an active modesty than a passive conceit. As we see these virtues rising and expanding all around us, may we not aspire to their

possession? What grandeur and what charm they give to Nature! Robed in them, she seems like a great prophetess telling us of our duty, and by the very simplicity of her teachings rebuking our defects and our vices. Thank God, moreover, if Spring presents us with the symbols of virtue, it also supplies us with moral stimulus to its cultivation. Those who have never felt the moral influences of Nature have fallen short of incalculable blessing in their life. Who can be sluggish now? May we not be subdued to prayer by the delicacy, and stimulated to praise by the splendour, of the season? Who can be ungrateful, and who undevout? If we walked more in the fields, gazed oftener on the broad and brilliant sky, and oftener examined with discriminating eye and reverent taste the beauty of the earth, we should be better men and better women. We should be less selfish if we had more fellowship with Nature. The same blessed habit would make our piety deeper and more consistent. For in Nature, and in those elements of consciousness to which Nature addresses herself, we are constantly reminded of God.

"There's not a strain to memory dear,
Nor flower in classic grove;
There's not a sweet note warbled here,
But minds us of Thy love.
O Lord! our Lord, and Spoiler of our foes,
There is no light but Thine; with Thee all beauty goes."

EPISCOPOS.

A Trilogy.

MY Lord, I feel Thy enfolding presence nigh
Waiting to catch my spirit's breathed sigh;
And through the stillness of the listening eve
I hear Thee speak,—“Ask, and thou shalt receive.”
With strong desire I syllable Thy name;
Assured, I touch Thy very garment's hem.

* * * * *

Oh, that I knew where I might find the Lord!
Though through the darkness rings His faithful word
Far down the ages,—“Seek, and thou shalt find”—
Yet in this baffling twilight of the mind
Christ seems so far, and I so sore alone:—
Rend, rend the clouds that gather round Thy throne.

* * * * *

I stand afraid before His gates. Ah me !
The door is barred, the Lord hath turned the key.
To anguish'd prayer no answer can I gain ;
Must I, despairing, make friends with my pain ?
Ah no ! the Lord of Truth once said to me,
" Knock, and it shall be opened unto thee ! "

L. M. D.

Religious Plays.



THE attention recently given to the Ober-Ammergau Passion Play leads us to call to mind what old chroniclers have recorded concerning somewhat similar ones in our own country, about the twelfth, thirteenth, and fourteenth centuries. We propose to abbreviate some notices on this subject. It appears that miracle plays and dramas from Scripture, continuing several days, used to be acted in London, and were regarded with interest, and held in honour, by the people. The first kind were so called because they consisted of sacred plays, or representations of the miracles wrought by the holy confessors, and the sufferings by which the perseverance of the martyrs was manifested. The church was usually the theatre wherein these pious dramas were performed, and the actors were the ecclesiastics or their scholars. The first play of this kind specified by name is called "St. Catherine," and, according to Matthew Paris, was written by Geoffrey, a Norman, afterwards Abbot of St. Albans. This person was sent over into England by Abbot Richard, to take upon him the direction of the school belonging to that monastery ; but, coming too late, he went to Dunstable and taught there, where he caused his play to be performed about the year 1110, and borrowed from the sacrist of St. Albans Capæ Chorales some of the ecclesiastical vestments of the abbey to adorn the actors. In later times these dramatical pieces acquired the appellation of mysteries, because the most mysterious subjects of the Scripture were frequently chosen for their composition. According to the Wife of Bath's Prologue in the "Canterbury Tales," the miracle plays in Chaucer's days were exhibited during the season of Lent, and sometimes a sequel of

Scripture histories was carried on for several days. In the reign of Richard II., A.D. 1391, the parish clerks of London put forth a play at Skinner's Wells, near Smithfield, which continued three days; the king, queen, and many of the nobility being present at the performance. In the succeeding reign, that of Henry IV., A.D. 1409, another play was acted at the same place, and lasted eight days. This drama began with the creation of the world, and contained the greater part of the history of the Old and New Testament. It does not appear to have been honoured with the royal presence, but was well attended by most of the nobility and gentry of the realm.

The last of these performances no doubt bore a close analogy to the mystery entitled *Corpus Christi* or *Ludus Coventriæ*, the *Coventry Play*; transcripts of which, nearly, if not altogether, coeval with the time of its representation, are yet in existence. The prologue of this curious drama is delivered by three persons who speak alternately, and are called *vexillators*. It contains the argument of the several pageants, or acts, that constitute the piece, and they amount to no less than forty; and every one of these acts consists of a detached subject from Holy Writ, beginning with the creation of the universe, and concluding with the last judgment. In the first pageant, or act, the Deity is represented, seated on His throne by Himself, and delivering a speech of forty lines. The angels then enter, singing from the Church Service, "To Thee all angels cry aloud, &c." Lucifer next makes his appearance, and desires to know if the hymn they sang was in honour of God, or in honour of him? The good angels readily reply "in honour of God;" the evil angels incline to worship Lucifer, and he presumes to seat himself in the throne of the Deity, who commands him to depart from heaven to hell, which dreadful sentence he is compelled to obey, and, with his wicked associates, descends to the lower regions. This play was acted by the Friars, Minors or Mendicant Friars, of Coventry, and commenced on *Corpus Christi* day, whence it received its title. For the performance of these plays they had theatres for the several scenes, very large and high, placed upon wheels and drawn to all the eminent parts of the city for the better advantage of the spectators. *Mysteries* often consisted of single subjects, and made but one performance. In the Bodleian Library two may be met with; the subject of one, the conversion of St. Paul, and of the other, the casting out of the devils from Mary Magdalene. Notwithstanding the seriousness of the sub-

jects, it seems clear they were not exhibited without a portion of pantomimical fun to make them palatable to the vulgar taste; and indeed the length and the dulness of the speeches required some such assistance to enliven them and keep the spectators in good humour. This may be the reason why the mysteries are in general much shorter than the modern plays. Beelzebub seems to have been the principal comic actor, assisted by his merry troop of under devils, who, with variety of noises, strange gestures, and contortions of body, excited the laughter of the populace.

The ecclesiastical plays, as already observed, were usually performed in churches or chapels, upon temporary scaffolds erected for that purpose, and sometimes, when a sufficient number of clerical actors were not to be procured, the churchwardens and chief parishioners caused the plays to be acted by the secular players, in order to collect money for defraying church expenses; and in many instances they borrowed the theatrical apparel from other parishes when they had none of their own. Acting plays in churches was much declaimed against by the religious writers of the sixteenth century; and Bonner, Bishop of London, in 1542, the twenty-third year of the reign of Henry VIII., issued a proclamation to the clergy of his diocese, prohibiting all manner of common plays, games, or interludes to be played, set forth, or declared within their churches and chapels.

In Cornwall the miracle plays were differently represented. They were not performed in the churches, nor under any kind of cover, but in the open air, as we learn from Carew, whose words upon this subject are as follows:—"The guary-miracle—in English, a miracle play—is a kind of interlude compiled in Cornish out of some Scripture history with the grossness which accompanied the *Romane Vetus Comedia*. For representing it they raise an earthen amphitheatre in some open field, having the diameter of the inclined plane from forty to fifty feet. The country people flock from all sides, many miles off, to hear and see it, for they have therein devils and devices to delight as well the eye as the ear. The players con not their parts without book, but are prompted by one called the ordinary, who followeth at their backs with the book in his hand and telleth them what to say. In the Harleian Library is preserved a miracle play of this kind in the Cornish language, written by William Gordon, A.D. 1611, accompanied with an English translation. It begins with the Creation, and ends with Noah's flood. Noah himself concludes the play with an address

to the spectators, desiring them to come to-morrow, betimes, to see another play on the redemption of man ; and then, speaking to the musicians, says, " Musicians, play to us, that we may dance together, as is the manner of the sport." Such a ridiculous jumble of religion and buffoonery might well excite the indignation of serious people. This species of amusement continued to be exhibited in Cornwall long after the abolition of the miracles and moralities in the other parts of the kingdom, and when the establishment of regular plays had taken place.

Before closing, a few remarks should be offered on the moral influence of these exhibitions. None can fail to be impressed with the feeling that, so far as these plays were acted in scenes of sacred worship, they must necessarily have very greatly tended to diminish the sense of reverence which should always be connected with the building where we meet before God, and where it is so desirable that the mind should be elevated above all associations that would lead to trifling. How could it be otherwise than that, at times of stated service, a feeling of the ludicrous should intrude itself into the minds of those who might desire to be affected with better influences ?—while, of course, this would be allowed and cherished by the greater number of the undevout. Nor can we doubt that this would be increased and intensified, as the officials, vestments, &c., would be identified with the recent players and performances. Restraining power for every-day life must have been weakened, and the general spirit of the people correspondingly lowered. Our Lord said, " Make not my Father's House a house of merchandise." Much more might He say, " Make it not a house of trifling and amusement."

As to the exhibitions themselves, they must have formed a grievous degradation of the subjects they presumed to treat, stripping the great Scripture facts of their solemnity and teaching power, and not a little holding up to ridicule realities that should have been attended with far different feelings.

It cannot but blunt the mind to the deeper impressions that are desired, when sacred subjects are at any time thus brought down from the lofty position they ought to hold. The historical imagination of each may deal with them ; but, when presented in outward show, they cannot but be vulgarised and held up to contempt. Especially this is true of the greatest subject of all. We can never think of the act of human redemption being represented in the form of a " play," without a feeling of shrinking and a sense of profanity.

It seems to us repelling that the most solemn, sublime, and pathetic of all events should be thus dealt with. Such a matter is too high for scenic treatment. The physical would eclipse the spiritual, and the great reality of the atonement be overlooked in the painful witnessing of simulated bodily tortures. Some, speaking of the Passion Play at Ober-Ammergau, have described the effect upon themselves as not unpleasing, and that tears and silence bespoke the sympathy of the audience. All this must have been purely sensuous. Who can believe that any returned from the scene with a more vivid spiritual conception of the work that 1850 years ago was accomplished on behalf of our race, or with any greater disposition to repent of and forsake the sins that crucified the Lord of glory? We can only express our satisfaction that attempts made both in America and in this country to introduce the German drama have met with forcible and effective discountenance, and we trust public feeling will ever be strong enough to secure prevention. Never may the irreligious tendencies of the day be helped by such a travesty of the awe-inspiring solemnity; and never may the religious sensibilities of the country be wounded by what would be felt to be not only an offence to good taste, but an insult to all that we feel holiest and most mysterious in our world's history.

An Eclipse and its Lesson.



ONDAY, the 15th of March, 1858, had been anxiously anticipated by astronomers; but, to their disappointment, it dawned in clouded obscurity, and it was soon evident that the phenomenon, which so many were bent upon observing, would baffle their designs. Thick, heavy, and almost unbroken clouds shaded the whole firmament; and, but for the increasing darkness,—slowly deepening, and then, having attained its completeness, as slowly passing away,—there would have been no perceptible difference between this and any ordinary morning of gloom. Behind that range of ebon clouds, however, one of those profoundly interesting, and, to common observers, wonderful occur-

remains was taking place, which testify to the order of the universe, and to the wisdom and power of its Creator. Some hours after the eclipse was over, the majestic luminary, as if to assert with gladness his triumphant authority, broke through the vapours, and dispersed the clouds. Such was the day in the West of England. But we leave those aspects of the event in which science was specially interested, to note the peculiar religious lesson which it supplied.

The day was drawing to its close when two friends who were dear to each other, but whose business engagements kept them apart during its earlier hours, met, as they often did, for an evening stroll. Their conversation naturally adverted to the subject of the eclipse, and their regret was mutual that a clouded atmosphere had prevented their survey of the beautiful phenomenon. The transition was equally natural to themes of higher import; for they were young men of genuine and growing piety. How easy it is to find suitable themes for spiritual intercourse, and to glide into instructive and refreshing talk about them, when the heart has its blessed preferences for them! Such themes are never wanting to the spiritually minded; nor are they ever without their charm. "Whosoever shall drink of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him, a well of water springing up into everlasting life."

"Were you not struck with our minister's choice of a text yesterday morning?" said Leonard.

"In what way?" replied his friend Percy. "I thought it a most edifying discourse, and much enjoyed the truth propounded, especially as I found it so applicable to my recent experience."

"Yes," said Leonard, "and to the experience of all who know much of the conflicts and sorrows of human life; but more particularly to the experience of those who are familiar with the temptations and hardships and chastenings of the Christian warfare. But what specially struck me was the suggestiveness of the text taken in connection with the event of to-day which we were all anticipating. I thought of the coming eclipse at once when our minister announced the words: 'I will wait upon the Lord, that hideth His face from Jacob, and I will look for Him.'"^{*} Indeed, during the reading of the chapter previously, the analogy vividly presented itself to my mind.

^{*} Isaiah viii. 17.

One could almost imagine that the prophet had an eclipse in his view, when he thus speaks of the Lord 'hiding His face from Jacob,' and of his own determination to 'look for Him'—as if he would not avert his eyes for an instant, but, like the earnest watchers for the obscured luminary, keep a steady look out for the return of His clear, unshadowed lustre."

"Yes; and as you mention the idea, Leonard, it strikes me with a force which I did not before perceive. You remember Mr. Allerton adverted to the sun as being sometimes hidden by clouds, but as being still behind them in all his strength and glory—the obstacle intercepting his rays, not only having no effect upon the sun himself, but being also of temporary duration—not remaining with him, but sooner or later passing away, to leave our vision clear and satisfied as before. I almost wonder he did not advert also to the eclipse as affording another and still more suggestive illustration."

"So it appeared to me. But we do not always seize upon an idea at the moment of its most direct applicability. No doubt it presented itself the more readily to my mind from the previous tenor of my thoughts. Was it a similar feeling that prompted Cowper to write the well-known and ever-comforting lines:—

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"Judge not the Lord by fearful sense,
But trust Him for His grace:
Behind a frowning Providence,
He hides a smiling face!"

"Alas! Leonard, how many things darken our view of heavenly realities!"

"And eclipse our faith!" suggested his friend. "Is it not true, Percy, that we are more ready to acknowledge the hand of God in bright, advantageous Providences than in those which seem to us to be of an adverse character?"

"I fear it is so. At least my own heart often betrays me into this sad impropriety."

"Yet our faith ought to be as intelligent and as firm in the one set of Providences as in the other. We should keep in mind the fact that all God's designs, spiritual as well as natural, are regulated by

unerring wisdom, goodness, and truth. Those great orbs which roll through space are obedient to His will, and fulfil the law of their being continually. It is only man—restless, ambitious, discontented man—that struggles against the will of his God, and would fain become the former and controller of his own destiny.”

“Yes, and thus it is,” said Percy, “that he has to be brought through afflictive and humbling processes to the submissive obedience without which he cannot live aright.” Percy thought of the way in which he himself had been led to the Cross. He was naturally proud, independent, self-reliant; and had early fallen into a sceptical habit of feeling and of thought under the influence of infidel books which had come in his way, and of youths with whom he had associated even more unreflecting and irreligious than himself. But having been brought into contact with Leonard in the way of business, his new friend invited him to attend the ministry of Mr. Allerton, which, after a slight resistance, he consented to do. The arrow of conviction, directed by the Divine Spirit, went deeper and deeper into his soul; and at length the death of an only and almost idolized sister completed the glorious work. Continuing his remarks, he said: “Oh, Leonard, how rebellious I have been! How have I murmured at the Hand that robbed me of a sister’s companionship! It seemed unbearably hard to have to give her up, especially when I was just beginning to learn and appreciate the blessed truths which she had known and loved so long.”

“But are you quite sure, Percy,” said his friend, “that your knowledge and appreciation of those truths would have been deepened and confirmed by any milder process than the one which your Heavenly Father saw fit to employ? Was not your love for Lilian of such a nature as to suggest the probability that a motive not sufficiently pure might have mingled with your newly awakened aspirations, had her society been permitted to share in their moulding influence? You know how the Saviour displayed His omniscient scrutiny of the human heart, when he said to the young man, ‘Yet one thing thou lackest.’ That ‘one thing’ was the preference of God, of Christ, to all beside; and when the ‘lack’ of it was shown to him, he could not bear the discovery, but ‘went away sorrowful.’ Perhaps this love for your sister was the ‘one thing’ which the loving Saviour recognised as the special hindrance to that full surrender of the heart to Him which His own all-perfect Sacrifice demands. And so, in

compassion to your weakness, He Himself removed the idol which He saw was so great a danger to you. It was a time of great darkness. The sun of God's love was eclipsed. But you 'waited upon the Lord that hideth His face from Jacob;' you 'looked for Him;' the eclipse ended, and the light shone down upon you again more brightly and cheerfully than before."

"Yes, I see it now," said Percy. "Far better to suffer thus, than to incur the doom, 'Ephraim is joined to idols; let him alone.'"

"Percy," rejoined his friend, "God's love was shining fervently, notwithstanding the darkness which encompassed you. It was not extinguished; it was not weakened; it was only eclipsed. And it was by the eclipse that God's gracious design was accomplished."

As the two friends parted for the night, Leonard said: "In all future events, especially when God seems to be hiding His face, let us say, 'I will look for Him.'"

KATE PYER RUSSELL.

One Step More.

WHAT though before me it is dark,
Too dark for me to see?
I ask for light for one step more;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
And, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my future path,
For mercy veils it so;
My present steps might harder be
Did I the future know.

And so I do not wish to see
My journey in its length,
Assured that, through my Father's care,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for the "one step more."

The Doxology of Jude.

BY THE LATE REV. W. ROBINSON, OF CAMBRIDGE.

"New unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—JUDE 24, 25.



ERY gloomy is the tale of man as presented in this epistle, and, indeed, everywhere else. Hard speeches and wicked actions corrupted the earth before Noah. In the days of Abraham, the iniquity of the nations about him was almost full. Moses knew not how to endure the perverseness of Israel. One of the Psalmists says: "Rivers of waters run down mine eyes, because they keep not Thy law." Jeremiah wept over the wickedness and impending ruin of the most favoured city on earth. Paul pictures the world as a sea of injustice, pollution, and crime. And to this day every man of righteous soul is vexed by the vanity and depravity that surge around him. But amid all evidence of the past and present instability and shocking degradation of things human, the man of faith looks upward, and his heart is comforted, and his tongue is moved to praise. "Horror hath taken hold upon me because of the wicked that forsake Thy law;" but "Thou art my portion, O Lord." So Jude writes of a wicked world, but closes not his letter without describing in lofty strain the hope and security of the righteous.

I.—Before us are five particulars relating to the great God. 1.—*He is "able to keep" Christians "from falling."* A devout man has need of this assurance. For he knows that many who for a time seemed to run well, rejoicing in the light, have fallen away. He observes the many modes in which men may depart from the narrow path—some by attaching extravagant importance to meats and drinks, or things in themselves of only slight importance; many through vain philosophy; not a few through great self-confidence; very many through a love of the world. It is not in one way only, but in many ways that men depart from the truth; the danger is not single, but

multiform. Moreover, the devout man is weak, and he knows it. He knows also that the world and the flesh are not the only obstacles in his way to heaven. If at times, when faith is strong, it seems as though he could "chase a thousand," at other times his heart sinks within him at the thought of the inevitable but unparalleled task. But he takes refuge in the thought that "God is able to make him stand," and his courage revives. The Eye of Power and Love which watched over Peter watches over him. What so weak, so deceptive, so tremulous, so wanting in all the elements of stability, as the human heart! Yet it may be made firm as the pillars of heaven, and is made thus firm, whenever God is with it. "Strong in the Lord and in the power of His might," Paul speaks as Jude does. "Now to Him that is of power to establish you . . . be glory." The sentiment he uttered he had put to the test. Human nature, even if sinless, would be weak. Witness our Saviour, assailed by the powers of earth and by all the power of the devil, and in His extremity left alone by His disciples. Fearful even to Him was the struggle. Paul was not sinless. See him in Rome, sifted as wheat, with Alexander, the coppersmith, acting towards him, apparently, the part of Judas, and all his fellow-Christians shunning him. One can imagine that, for a moment, he was ready to repent of the wish he had once expressed, to be "conformed to the death of Christ." But, like his Master, he was "not alone." "The Lord stood by me, and strengthened me. . . . And I was delivered from the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly Kingdom." Christian friends, if the whole scheme of grace were otherwise as rich and complete as it is, but wanted the truth with which the text opens, of what avail would it be to us? Our hold upon it all depends upon our being "kept by the power of God through faith." *Through faith*; for by faith the feeble mind of man lays hold of the strength of God, and is preserved amid all danger. Hence the deep interest to us, as long as we live, of the first clause of the Doxology—"Now unto Him that is able to keep us from falling, be glory."

2. "*And to present you faultless*," or "to cause you to stand faultless." The point we have considered is of great importance: To be kept from going away, and losing that which we have wrought; to be kept from going downward, downward! But if that were all, our heritage, though prized, would be exceedingly imperfect. To live for

evermore in weakness, and under the necessity of great watchfulness lest we should be cast away, were, in truth, an appalling prospect. With joy we turn to the better promise of Divine Grace, and learn that it is the purpose of God so to renew His servants in the spirit of their minds that eventually they may be complete in holiness, so that, if the tempter could have access to them, it would be true of them as it was of their Lord, that Satan could find nothing in them. This Divine purpose is thus expressed:—"He hath chosen us that we should be holy and without blame before Him in love. You hath He reconciled . . . to present you holy and unblameable and unreprieveable in His sight." Other promises may be greater, but none are more precious than this—the promise that we shall belong to a company presented to God, not having spot or wrinkle or any such thing, but being holy and without blemish. Christians generally, and, as far as I know, universally, live in the expectation of being made complete in righteousness. That these minds and hearts of ours should be *all right* is so foreign from our past experience that we are reminded of the Israelite inquiry: "If the Lord were to make windows in heaven, might this thing be?" How can it be that we, now so compassed with infirmities, should be free from them all? That must be the Lord's doing, and not the least marvellous of His deeds. He is faithful, and He hath promised; and therefore with trust and gratitude we lift up our hearts, and say, "Unto Him that is able to present us faultless, be glory."

3. We pass to the next clause. "*To Him who is able to present you*"—to make you stand, to give you a place—"before the presence of His glory." When Moses witnessed the Divine manifestations at Sinai, he quaked and feared exceedingly; yet they were only the signs and proofs of the Divine Presence. Thunder and earthquake and lightning appal men,—but they are not God. Knowing this, Moses dared to ask afterwards for some fuller and nearer view of the Divine glory,—and this was the answer: "Thou canst not see My face, for there shall no man see Me and live." The Bible abounds with hints of the same truth. Constituted as we are now, the full light of the Divine Presence would be insufferable. While we are flesh and blood, the utmost we can do is to "see through a glass darkly," and even then we need to stand afar off as we gaze. But God is able to terminate our weakness, and to perfect our strength, so that though now we cannot bear the brightness of the sun, much

less the light which shone about Saul when near Damascus, hereafter we may be able to bear the unclouded splendour of the Divine Presence. But there is only One that can produce this change in us. We have no hope of becoming angels by any device of man or even of angels, still less by any fabled evolutions which ages or cycles of ages may effect. Our hope is in God alone, who, "according to the working whereby He is able to subdue all things to Himself," will perfect our spirits and sublimate our bodies, and so fit us for the Beatific Vision. It is "the exceeding greatness of His power to usward who believe" that fills us with joy, and enkindles the strain of adoration and thanksgiving. "Now unto Him that is able to present you in the presence of His glory, be dominion and power for ever."

4. A fourth particular. Adoration addressed to Him that is able to make us stand in the light of His own presence "*with exceeding joy.*" The presence of the glory of God, very limited in its revelations, has not always been an occasion of joy to men. Manoaah and his wife, receiving a supernatural communication, fell on their faces, and the man dreaded death as the result of the vision. One of the most distinct visions we read of was that given to the bold prophet Isaiah; but, instead of lifting up his head, and breaking out into the language of rapture, he exclaimed, "Woe is me, for I am undone!" Daniel fainted. Paul seems to have been enfeebled for life. And John became as a dead man in the presence of a few rays of the excellent glory. But God is able so to change us, both in character and capacity, that we shall be at home in the midst of its full radiance. We think of a sinful and feeble child of earth, startled by a falling leaf, often troubled and downcast, sometimes terrified by his own apprehensions, but removed from a fleshly state in a sinful world, trained to the knowledge of spiritual realities by long experience between death and the resurrection, raised in glory, strength, and incorruption, declared by his Saviour and Judge to be one of those who are "blessed" and who are to "inherit the Kingdom;" weakness, danger, fears all past, death swallowed up in victory, Satan cast down, Redemption come. Christ's glory is revealed, and he is glad. In possession of this exalted hope, we now laud and magnify Him who alone is able to make us stand amid the stupendous events of the last day, not only without fear, but "with exceeding joy."

5. *Onca mora.* He from whom came all our blessings is magnified as "*the only wise God, our Saviour.*" There are considerable diversities in the rendering of this part of the text, and I suppose when we get our revised New Testament we shall read, "To Him who is God alone, our Saviour through Jesus Christ our Lord." However, it is needless to trouble ourselves now with such criticisms, for all that they involve is in our creed as drawn from Holy Scripture. In closing the letter to the Romans, the writer, having explained at great length the government of God as all-comprehending and certainly righteous, and in some aspects to men unfathomable in its mystery, adds, "To God only wise be glory through Jesus Christ for ever." And if in the text we read only "God our Saviour," we all know that He is our Saviour through Jesus Christ. Whatever shape, therefore, the phrase may assume, we have before us the same Scriptural truths—that our God is the only wise God, that He is the only God, that He is our Saviour, and that He is so through His Son.

He alone is wise to control all things. When the Baptist Missionary Society was formed, Andrew Fuller was the man at the helm. He was a very wise man. He watched over its pecuniary resources, exerted great influence in the selection of its agents, corresponded with them, edited the Reports of the Society, defended it manfully and mightily by personal intercourse with the Government when the rulers of the land were jealous of its influence, and stood forward as its ablest advocate against those who assailed it through the press. The confidence reposed in him throughout the country was, if not unbounded, very great; and when he died, it seemed as though the centre of the institution was dissolved. There is a rather common impression that those former days were better than these—halcyon days, when all was simplicity, purity, vigour, piety. Most of us now read those days in the light of the results of the Society's work, and in ignorance of its details. I have lately perused, in manuscript, copies of the letters of Mr. Fuller to the missionaries from the beginning, and can assure you that human weakness and disappointment and vexation were as great then as now. Mr. Fuller was often sorely tried and perplexed; and, though he continually took counsel of sagacious friends, the burden that rested on him was almost more than he could bear, and, though a man of iron frame, at length he sank beneath it. And when he died, it was found that he was not the only wise man. The illustration thus

supplied of the point before us is infinitely remote. God is the Ruler of all things. On His wisdom universal being hangs. And His wisdom is sufficient for its perfect management. The universe, apart from Him, is a frightful mystery. Existence stretching everywhere, complicated in its relations, and (as we know) full of perils without the wisdom which can guide it through all changes to the highest and best results at last, would be confounding and terrific. But we have been taught to know Him who is guiding all things after the counsel of His own will; and, with the sublime calmness of One so great that He makes this world His footstool, and so far-reaching in His purposes that with Him a thousand years are as one day, He is preparing for that vast consummation which His own eternal purpose planned. That consummation we are to witness when "the Son shall have delivered up the kingdom to God, even the Father," having "put down all authority and power. For He must reign until He hath put all enemies under His feet." To Him, almighty, all-seeing, boundless in knowledge, perfect in rectitude and love, we look up and reverently say: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

As He is the only one to whose wisdom all things are subject, so is He the only God. Jude was a Jew. That there is none other God but one was an essential and prominent article of his creed. It is written as with a sunbeam in the Old Testament, and distinctly re-affirmed in the New. "To us there is one God the Father," and He is the God of Salvation—"the only wise God our Saviour." He saves us, however, not as He made the worlds—"by the word of His power"—but by sending His Son to redeem us—His Son who alone could pay the price. But why should so vast a price be required? Is man worth the cost? A man may be bought in parts of the world for the value of an ox. It was not man simply, but man in a certain relation, that had to be redeemed. See one who has been all his days a drunken, idle, dishonest fellow. All appropriate to him the epithet "worthless"—worth nothing. But that man commits a crime for which he is sentenced to be hanged, or to be imprisoned for life. Go and try to buy him now. Redeem him and make him your servant. Let the richest man in Cambridge offer every shilling he possesses for that worthless man, and the offer would be wholly vain. Why? Because now there is not only the man to be considered, but the law. It needs a very great price to redeem one man from the curse of the

law of England; but Christ came to redeem all men from the curse of the Divine law. He has paid the price, the unmeasurable price; and now God can be just and yet justify the ungodly. "Now unto Him who is God alone, our Saviour through Jesus Christ, be all praise for ever." Such then is the varied manner in which the Most High is here spoken of—as the only God our Saviour, who is able to keep us from falling, to make us faultless, to present us faultless in the presence of His glory, and with exceeding joy.

II.—To Him there is, in the text, presented an act of reverent, joyful, and lofty worship. To Him be—to Him belongeth—glory, majesty, dominion, and power always. Always; for to Him pertaineth the glory of the past, the present, and the future. Fuller and richer in its meaning than the words may seem to suggest is the closing clause. It is thus read by Cranmer: "To Him that is able to keep you from sin and to present you faultless before the presence of His glory with joy (at the coming of our Lord Jesus Christ), to God our Saviour (through Jesus Christ our Lord), which only is wise, be glory, dominion, and power (before all worlds) now and ever. Amen."

"To Him be glory." There is no verb in the original. It has to be supposed, and inasmuch as the clause, I believe, relates to the past as well as the present and the future, we need the present form of the verb. To Him is—to Him belongeth—glory. We look back by the light of history thousands of years. Heaven and earth have been steadfast in their changes and grand in their manifestation. We pass to pre-historic times—I mean times earlier than the dates of the Bible—and we trace the formation of the solid crust of the earth till we are lost amid its unfathomable periods, and still backward to that "beginning" which mocks our conception. And we find, far as our dates and far as our conceptions can travel, the workmanship of Almighty God. Now unto the only God, be the glory of all past ages.

And the grandeur, the magnificence, the "majesty." Glory and majesty are often dissevered—indeed, generally—in human affairs. Witness the newly constituted German Empire, where the majesty belongs to the monarch, and the glory to others. But the majesty of all past existence belongs to Him whose is the glory.

And the "dominion," or, rather, the strength. Turn again to the late scenes on the Continent. The majesty is the monarch's, the glory belongs to his few advisers; but against the Empire of France *these* were powerless as a moth. The strength lay with the myriads that

mustered on the battle-field. But to God is all strength to be ascribed. For created strength in all its forms is derived from Him who made the mountains to stand firm, and from whom came all power, from the wing of the fluttering insect upward to the angel who breathed death on the Assyrian host.

And to Him belongeth "power" in the sense of authority or right. To the German monarch there is majesty, to his advisers glory, to his army strength; but the right of the whole matter who shall decide? But to our God pertaineth *by right* all the glory, majesty, and strength of the ages that have rolled away. His has been an empire based on no usurpation, sustained by no injustice. Clouds and darkness are round about Him; but there is light enough to demonstrate what Scripture reveals to faith—namely, that "righteousness and justice are the habitation of His throne." *So has it been.*

So is it. To Him glory, majesty, strength, and right before all ages, *and now.* In the work and revelation of His Son we have the awful but all-animating assurance that the great universe is, by His boundless resources, in all its extent subordinated to an end as good as it is vast. Despite the clouds which sin has thrown about us from the zenith to the horizon, faith discerns an all-central purpose, which is bending all things into subjection to that eternal design with a view to which all things exist.

And as it was in the beginning, and is now, so shall it ever be. To Him is glory, majesty, strength, and right, to all ages. Amen.

It only remains, my brethren, that we should thoughtfully, intelligently, devoutly, make this lofty anthem ours. By such means we gather up the meaning of all existence. Rise to the climax of created joy, and come into union with Him "of whom, and to whom, and through whom, are all things." Here is the incense of creation in its utmost refinement, the highest reach of the immortal mind—eternal life begun below.

Hints to Sunday-School Teachers.

I.

HOW TO KEEP ORDER IN A CLASS.

"As the beams to a house, as the bones to the microcosm of man, so is order to all things."—**BOOTHBY.**



VERY one who has visited a number of schools knows how different they are from each other in the matter of order. No order and no quiet, is your report of one; perfect order and impressive stillness, is your report concerning another. In the one you feel as if you were in a congregation of rooks, each one trying to caw louder than the rest; in the other you feel as if you were in the company of bees, all so busy making honey that they have no time to make a noise.

If a school is disorderly some at once throw the blame on the superintendent; and perhaps he is not blameless. If he be a man of intelligence, influence, authority, he will so rule the school as to promote and almost insure order. But as no general could maintain order in an army without the support of his officers, so no superintendent can keep order in a school without being backed up by his teachers. Unless they keep order in their respective classes, how can any man keep order throughout the entire school? Sometimes one class demoralizes an entire school. The teacher has so little ruling power that its members are a nuisance to all the other classes. It becomes a great question whether one has a call to teach at all if he has not the tact to control his scholars.

Lay it down as a first principle that your teaching is a failure if you cannot keep order. Pope, in his *Essay on Man*, says, "Order is heaven's first law." However that may be, order should be the first law of every Sunday-school class. Without order kept there can be little instruction imparted. But if all aim to keep order it will be easier for each. Let there be unity in this matter: not the unity of the Scotchman who said that in his church they were quite united, for they were all frozen together; but the unity of a happy family all acting in the harmony of love.

I. TO KEEP ORDER IN A CLASS, BE ORDERLY. The teacher who is not orderly himself cannot expect to have an orderly class. *The orderly teacher makes a point of being in his class in good time.* And good time means at least five minutes before the exercises of the school begin. The teacher should wait for his scholars; the scholars should not have to wait for their teacher. The late-coming teacher often finds that disorder has begun before he arrives; and it would have been a good deal easier to prevent it than it is to cure it. There are a good many three-handed teachers—teachers with a right hand and a left hand and a little behind-hand; and their classes are not models of orderliness. *The orderly teacher makes a point of never leaving his class during a sitting.* As the guard of the train when it is about to start says, "Take your seats," and sometimes shouts to those who are in a great hurry to get out, "Keep your seats," so I say to every teacher—Take your seat in good time, and keep your seat to the very close. You may wish to have a word with one friend, or to make an appointment with another; but as you would be orderly and maintain order, don't! *The orderly teacher makes a point of promptly obeying the superintendent's call.* He may not have quite finished his lesson when the bell rings, and he may wish very much to have a little more time; but he must set an example of prompt obedience, and rather stop in the middle of a sentence or in the middle of a good illustration, than fail to show respect to his superior officer. No man is fit to rule who has not learned to obey.

II. TO KEEP ORDER IN A CLASS, BE WATCHFUL. Some teachers are very innocent, or very indifferent—very innocent, so that they suspect no guile in their scholars, or very indifferent as to keeping order in their classes. They allow their scholars to sit where they cannot all be seen, and, apparently, have not the slightest idea of what is going on beside them. They close their eyes most devoutly during prayer, forgetting that the children may not close theirs, but rather take the opportunity to play most unbecoming pranks. Unless you know from experience that you may trust your scholars, keep a watchful eye on them during the time of prayer. You may think the advice strange, if not irreverent; but oftentimes there are most disgraceful noises during prayer, because the teacher—good, easy man—keeps his eyes closed, and sees nothing of what is going on before his nose!

Angels, we are told, are full of eyes *within*, and that gives us a

wonderful idea of their intelligence. Teachers would need to be full of eyes without, so necessary is it that they should be watchful. "The blind eye and the deaf ear" are useful in their place; for, unless we can see a good many things without noticing, and hear a good many things without heeding, we shall have a bad time of it. But the blind eye and the deaf ear are quite out of place in the Sunday-school teacher in his class. There he must be watchful. His scholars will soon learn that he has the seeing eye and the hearing ear, and conclude that they may as soon think to catch a weasel asleep as their teacher off his watch.

III. TO KEEP ORDER IN A CLASS, BE INTERESTING. "Be interesting!" you exclaim. "That is something easy to put into words, but far from easy to put into practice." Quite true. And yet I repeat—Be interesting. I have a friend who, when I am unusually serious, and, perhaps, engaged with sobering thoughts, sometimes says to me, "Smile now!" And I do not find it easy to smile to order. But my friend repeats the order until smile I must, and smile I do. And so I say—and say again, and yet again, to teachers—Be interesting; and if you have the will, you will find the way to make your matter and manner interesting to your scholars. Did you ever notice how good-natured a lot of people are when they are enjoying a good dinner? They may be querulous people, but that is not the time they are likely to quarrel. Well, if you can give your scholars a really good meal, well spiced with illustrations, and pleasantly served up, you will charm them into good-nature, and keep them as quiet as mice are when feasting on a piece of fine old cheese. *Be interested, and you will interest.* Have you never known a teacher making desperate efforts to say something when he had nothing in readiness to say, and when he had to fling and flounder about like an eel on a sandbank, when a little forethought would have enabled him to move with ease in the clear, sweet waters of Scripture truth? It is a painful exhibition, and the scholars do not like it, and are not edified by it.

Solomon says, "The heart of the righteous studieth to answer;" and when teachers study in their hearts before they answer with their lips, their thoughts come bright with light and warm with love, and impressive with their interest. The teacher who does not study to answer is like "the slothful man who roasteth not that which he took in hunting." Some teachers "hunt" a good deal, hearing this speaker,

and reading that book or magazine; but they do not "cook" what they catch, and cannot serve it up as a relishable meal to their scholars. I say, hunt for good thoughts, by all means—hunt on heathen or on Christian ground; but put the thoughts on the spit of prayer; turn them before the glowing fire of meditation; and, when they are thoroughly roasted, they may be served up as an appetising meal to your youthful guests. Unprepared lessons are like raw meat; and one must be hungry indeed if he can relish such a meal.

Do not pause too long between your sentences. Young minds will soon wander, and, perhaps, not soon come back to the point. The teacher who is slow of speech may be a well-informed man; he cannot, to children, be an interesting man. If you use written notes, have them in order, so as to be able with a glance to catch the points. Do not be above using surprises. If you can say something unexpected and startling, you may arrest their flagging attention, and, having arrested it, you may keep it. A gentleman was riding on a coach one day, and the driver said to him, "You see that off horse, sir?" "Yes." "Well, when he gets to the white gate over yonder, he will shy terribly." "What are you going to do with him?" "Just before he gets there, I shall give him something to think about." And sure enough, in several sharp cuts of the whip, he gave him something to think about. If, as you move along the highway of the lesson, some inattentive scholars should shy and threaten to upset the class, give them something special to think about—not something sharp and stinging as the application of a whip, but something as rousing to the mind as that is to the body.

IV. TO **KEEP ORDER IN A CLASS, BE FIRM.** I daresay Eli was a very good man, but he had one failing as a father: his sons made themselves vile, and he restrained them not. I have sometimes said to myself, in watching a teacher in relation to his class—There is another Eli! His scholars are making themselves vile, and he does not restrain them. Perhaps, you say, he cannot. And that may be true, for there are some who have no authority. But in that case he has mistaken his vocation; for I hold that a firm hand is as necessary as a clear head and a warm heart to the true teacher. "A firm hand!" some one is ready to exclaim; "why, what has a firm hand to do with bringing young souls into sympathy with the Saviour?" At any rate, it has not to use the lash or the rod; for it is as true of the teacher as of the bishop that he is to be "no striker." There have been

teachers who, failing to impress young hearts with their loving thoughts, have not failed to impress young heads with their official hands; but such an application has no healing influence, and is out of place in the Sunday-school.

And yet every good teacher must have a firm hand—a hand firm enough to hold the reins of government, and to rule well in his class. If a teacher cannot command order, perfect order; if the children take the liberty to let their eyes wander, their tongues go, and their feet shuffle, while he is speaking; then if he had the energy of a seraph, the intelligence of an angel, he could not hope rightly to impress their hearts. In his own class the teacher is an absolute sovereign as well as a loving friend; and if he is anointed of God to the high office, this will appear in his ability to rule well.

Nip disorder in the bud. Be firm in putting it down from the very beginning. In order to this, exercise self-control; if you cannot rule your own spirit, you will fail to rule the spirit of your scholars. Never threaten to inflict any punishment rashly, for upon second thoughts you may see reason to regret it. In order to this, stand to your word; let your yea be yea, and your nay nay, so that when you have said a thing your scholars may know that you mean it. Some teachers are like some mothers, always threatening; and the children soon learn that the threats mean nothing. Threats should rarely be uttered, and only after other methods are exhausted; but when uttered, they should be meant.

V. TO KEEP ORDER IN A CLASS, BE FRIENDLY. The man who simply stands on his dignity is likely enough to have a very slender and uncertain footing; but the man whose authority grows out of his character, and is exercised in love, will gain for himself a throne in the heart of his scholars. When a scholar can say, "My teacher is my friend," the rule of love has begun, the reign of disorder has ended. A poor lesson from a loving and beloved teacher has a charm to the class which a grand lesson from a stranger does not possess. The charm of the lesson lies largely in the appreciated character of the teacher.

When a good woman wished to win her husband from ill ways, and applied to her minister for counsel as to how to do it, the minister's reply was, "Always meet him with a smile." And the smile won the day. Always meet your scholars with a smile, the smile of loving interest and living friendship; and as smiles beget smiles, you will

live in a very heaven of brightness. Love in order to be loved—that is the secret of mightiest influence. All children like to catch the sound of a happy voice and the light of a friendly eye; their hearts are little locks that only the key of love can open.

“Oh, how skilful grows the hand
That obeyeth Love's command !
It is the heart and not the brain,
That to the highest doth attain ;
And he who followeth Love's behest,
Far excelleth all the rest.”

Love maketh fair; gentleness is the teacher's truest strength. Therefore, be friendly with the friendliness of love and gentleness. Be friendly in class, without fail; but be friendly out of class as well. Scholars like their teachers to greet them in the street, and to visit them in their homes; and if, in these respects, you fall in with their liking, they will be sure to like you; and then you may rule them by love.

We have a good deal of reason to be friendly with them. They are teachers as well as scholars; and we learn by teaching. Indeed, it would be hard to say which have been most benefited—the scholars through the teachers or the teachers through the scholars. There are times when we feel and are ready to say—

“Come to me, oh, ye children, for I hear you at your play,
And the questions that perplex'd me have vanished quite away.
What are all our contrivings, and the wisdom of our books,
Compared with your caresses, and the gladness of your looks ?
Ye are better than all the ballads that ever were sung or said ;
For ye are the living poems, and all the rest are dead.”

Some of your living poems are peculiar metre, and rather difficult to read; but when you turn on them the eye of love, and make out their meaning, thoughts come home to your heart grander and sweeter than any you can find in books. A warm heart will discover, in each child, more or less, a living poem. The Lord of Love Himself make this your happy experience, then there will be little difficulty about keeping order in class.

R. P. MACMASTER.

On Leonardo da Vinci's Picture of the Last Supper,
Milan.



ROUND the sacred Paschal board
The chosen twelve, in sad surprise,
With troubled hearts and wistful eyes,
Received the warnings of their Lord.

He spoke of sorrows nigh at hand,
The shepherd smitten, the scattered sheep,
And bade them still their faith to keep
In God and Him, though foes withstand.

The mansions of the Father's home
He to their trembling hope declared,
A place by Him to be prepared
Where parting griefs could never come.

The supper o'er, He left His seat,
Cast off His robe, a basin took,
Unheeding their astonished look,
And stooped to wash their earth-stained feet.

"O Master, this shall never be!"
So Peter cried, and spoke for each.
"Yea, for a new command I teach,
And else thou hast no part in Me.

"To you is an example shown,
To you and all that love My name,
That none may ever count it shame
To serve by love when I am gone."

Then He who gave the weary rest,
And called the troubled to His heart,
In inward conflict had His part,
An inward agony expressed.

"Lo, as the Holy Scripture saith,
A friend who all My love hath spurned,
One of you twelve against Me turned,
Shall soon betray Me to the death!"

Amazed, and full of anguish keen,
 Bewildered with the strange surprise,
 They look into each other's eyes,
 And wonder whom the Lord can mean.

But soon to Him they sadly cry,
 As, one by one, they look within
 And feel the weakness born of sin :
 " Lord, is it I ? Lord, is it I ? "

H. C. LEONARD.

Reviews.

THE HUMILIATION OF CHRIST, in its Physical, Ethical, and Official Aspects. The Sixth Series of the Cunningham Lectures. Second Edition, revised and enlarged. By Alex. B. Bruce, D.D., Professor of Divinity, Free Church, Glasgow. Edinburgh: T. and T. Clark.

OUR chief difficulty in noticing this masterly work consists in the lack of space in which to do justice to it. It is an octavo volume of 455 pages, crowded with bold but discriminating thought and with manifold learning. It is essentially theological, and is addressed to that comparatively limited portion of the "theological public" to which studies of this kind are more or less familiar, and which is, therefore, most competent to appreciate the exceedingly close reasonings by which the accomplished author endeavours to conduct his readers to the conclusions which appear to him to be demanded by the teaching of Scripture. It is gratifying to find a work of this order requiring a second edition, and we hope it will require many more. Its acceptableness,

as thus indicated, is a proof that severe theological studies are not so unpopular in these times of rapid and superficial thinking as we have been tempted to suspect. Our pleasure, moreover, in receiving this new edition is enhanced by the fact that Dr. Bruce, though giving ample proof of his theological independency, is not fascinated by modes of thought, the chief attraction of which consists in their novelty or in their divergence from the old and most widely recognised standards. He is orthodox, not for orthodoxy's sake, but because the results of an honest and thorough investigation of the great matters in hand require him to be so. All sorts of heresies, greater and smaller, past and present, are minutely examined, ruthlessly analysed, and, we may venture to add, unanswerably refuted. Such a task demands an assemblage of qualifications which are possessed by only a few, but the conscientious application of which to so important and so complicated a theme must be productive of great public benefit.

The crucial passage of Scripture upon which the inquiry is based and from which it starts is the one in Philippians ii. 6, 7, 8. The author observes :—

"The diversity of opinion prevailing amongst interpreters in regard to the meaning" of this passage "is enough to fill the student with despair, and to afflict him with intellectual paralysis. In regard to the *kenosis* spoken of there, for example, the widest divergence of view prevails. Some make the *kenosis* scarcely more than a *skenosis*,—the dainty assumption by the unchangeable One of a humanity which is but a doctetic husk, a semi-transparent tent, wherein Deity sojourns, and through which His glory, but slightly dimmed, shines with dazzling brightness. The Son of God remaining in all respects what He was before His incarnation, became what he was not, and so emptied Himself. Others ascribe to the *kenosis* some sense relatively to the Divine nature; holding that the incarnation involved even for that nature a change to some extent; that the Son of God did not remain in all respects as He was; that, at least, he underwent an occultation of His glory. A third class of expositors make the *kenosis* consist not merely in a veiling of the Divine glory, but in a depotentiation of the Divine nature, so that in the incarnate Logos remained only the bare essence of Deity stripped of its metaphysical attributes of omnipotence, omniscience, and omnipresence. According to a fourth school, the *kenosis* refers, not to the Divine nature, but to the human nature of Christ. He, being in the form of God, shown to be a Divine man by His miracles and by His moral purity, emptied Himself of the Divine attributes with which He, as a man, was endowed, so far as use at least was concerned, and in this self-denial set Himself forth as a pattern to all Christians, as well as fitted Himself for being the Redeemer from sin."

The author finds another discouragement in the fact that, "as a rule, the interpretation of the passage in

question depends on the interpreter's theological position."

"So much," he remarks, "is this the case, that one can almost tell beforehand what views a particular expositor will take, provided his theological school be once ascertained. On the question, for example—a most important one—respecting the proper subject of the proposition beginning with the words, 'Who, being in the form of God,' expositors take sides according to their theological bias. The old orthodox Lutherans almost, as a matter of course, reply, 'The subject concerning whom the affirmation is made is the Logos incarnate (*emskos*), the man Christ Jesus; the meaning of the apostle being, that the man Christ Jesus, being in the form of God, and possessing as man Divine attributes, did nevertheless, while on earth, make little or no use of these attributes, but in effect emptied Himself of them, and assumed servile form, and was in fashion and habit as other men.' The old reformed theologians, on the other hand, after the example of the Church fathers, with equal unanimity reply, 'The subject of whom Paul speaks is the Logos before incarnation (*usarkos*), the Son of God personally pre-existent before He became man; and the sense is, that He, being in the form of God, subsisting as a Divine being before the incarnation, emptied Himself, by being made in the likeness of man, and taking upon Him the form of a servant.' Among modern theologians, the advocates of the *kenosis*, in the sense of a metaphysical self-exinanition of the Logos, whether belonging to the Lutheran or the Reformed confession, side with the Fathers and with the old reformed dogmatists. Those, on the other hand, who reject the doctrine of an immanent Trinity, and along with it the personal pre-existence of the Logos, naturally adopt the view of the Lutheran dogmatists, and understand the passage as referring exclusively to the historical person, the man Christ Jesus. They can do nothing else so long as they claim to have Biblical support for their theological and Christological systems. They

come to this text with the firm conviction that it cannot possibly contain any reference to a free, conscious act of the pre-existent Logos. In arguing with expositors of this school, there is therefore a previous question to be settled: Is the Church doctrine of the Trinity scriptural, or is it not? This is, indeed, the previous question for all Christological theories. Every one who would form for himself a conception of the person of Christ must first determine his idea of God, and then bring that idea to his Christological task as one of its determining factors.

Dr. Bruce rightly anticipates that this "previous question" is "destined to become the question of the day in this country, as it has been for some time past in Germany."

"What is God? Is personality, involving self-consciousness and self-determination, predicable of the Divine Being; or is He, rather it, merely the unknown and unknowable substratum of all phenomena, the impersonal immanent spirit of nature, the unconscious moral order of the world in which the idea of the good, somehow, and to some extent, realizes itself, the absolute idea become another in physical nature, and returning to itself and attaining to personality in man; becoming incarnate, not in an individual man, but in the human race at large? Such, according to all present indications, are the momentous questions on which the thoughts of men are about to be concentrated. And if one may venture to predict the result of the great debate, it will probably be to show that between Pantheism, under one or other of its forms, materialistic or idealistic, and the Christian doctrine of God, in which the ethical predominates, there is no tenable position."

Our author does not claim exemption from theological bias in his examination of the Apostle's words. He rather "avows" his "wish to arrive at a particular conclusion; one, namely, which shall assign a reality to the idea of a Being in the form of God by a free act

of gracious condescension becoming man." "I am desirous," he says, "to have ground for believing that the Apostle speaks here, not only of the exemplary humility of the man Jesus, but of the more wonderful, sublime self-humiliation of the pre-existent personal Son of God. For then I should have Scripture warrant for believing that *moral heroism* has a place within the sphere of the divine nature, and that love is a reality for God as well as for man." He does not admit, however, that the passage in question must be strained in order to contain such a doctrine as this. On the contrary, he says, the interpretation which finds that doctrine in the passage "appears to me the only one which would naturally occur to the mind of any person coming to the passage, bent solely on ascertaining its meaning, without reference to his own theological opinions." He means that he has the conscience of an honest scholar in his interpretation, though he is ready, at the same time, honestly to avow the ardour of a theologian; and we believe that he has substantiated his claim.

We will condense, as well as we can, our author's exegesis of the passage:—

"The subject spoken about is the historical person Jesus Christ, conceived of, however, as having previously existed before He entered into history, and as in His pre-existent state supplying material fitted to serve the hortatory purpose the Apostle has in view. Paul desires to set before the Church in Philippi the mind of Christ in opposition to the mind of self-seekers, and he includes the pre-existence in his representation, because the mind he means to illustrate was active therein, and could not be exhibited in all its sublimity if the view were restricted to the earthly career of the Great Exemplar of self-renunciation. . . . The act by which the Son of

God became man is inimitable, but the *mind* which moved Him to perform that act is not inimitable; and it is the mind or moral disposition of Christ, revealed both in imitable and inimitable acts, which is the subject of commendation. . . . Of Him the Apostle predicates two acts—first, an act of self-emptying, in virtue of which He became man; then a continuous act or habit of self-humiliation on the part of the incarnate One, which culminated in the endurance of death on the Cross. 'Εαυτὸν ἐκένωσεν,—He emptied Himself—that was the first great act by which the mind of the Son of God was revealed. Wherein did this *κένωσις* consist? What did it imply? The Apostle gives a twofold answer—one having reference to the pre-existent state, the other to the sphere of Christ's human history. With reference to the former, the *kenosis* signified a firm determination not to hold fast and selfishly cling to a state of equality with God. Thus I understand the words οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἰσα θεῷ. . . . Beyond all doubt, whatever τὸ εἶναι ἰσα θεῷ may mean, it points to something which both the connection of thought and the grammatical structure of the sentence require us to regard the Son of God as willing to give up."

It is next argued that the phrase "to be equal with God" is exegetical of the preceding phrase "being in the form of God," and that, therefore, "no meaning can be assigned to either which would involve an inadmissible sense for the other." Thus by "the form of God" we are not to understand the Divine essence or nature, "for such an interpretation would oblige us to find in the second clause the idea that the son of God, in a spirit of self-renunciation, parted with His Divinity. . . . *Μορφή* does not mean the same thing as *οὐσία* or *φύσις*." *Οὐσία* denotes the naked essence, *φύσις* is the *οὐσία* clothed with its essential properties, while *μορφή* adds to the

essential and natural properties of the essence other accidents which follow the true nature of a thing, and by which, as features and colours, *οὐσία* and *φύσις* are shaped and depicted. "Thus understood, *μορφή* pre-supposes *οὐσία* and *φύσις*, and yet is separable from them; it cannot exist without them, but they can exist without it. The Son of God, subsisting in the form of God, must have possessed divine *οὐσία* and divine *φύσις*; but it is conceivable that, retaining the *οὐσία* and the *φύσις*, He might part with the *μορφή*. And, in point of fact, such a parting for a season with the *μορφή* seems clearly taught in this place. The Apostle conceives of the Incarnation as an exchange of Divine form for the human form of existence."

This, then, is the negative representation of the *kenosis*. It is next represented positively, "as consisting in the assumption of the form of a servant, and in being made in the likeness of man. . . . The Son of God took human nature that He might, as a man, live in the form of a servant. The servant-form is thus not to be identified with the human nature any more than the form of God is to be identified with the Divine nature. The human nature was simply the condition under which it was possible to bear the form of a servant, even as the Divine nature is the presupposition of existence in the form of God. . . . Christ was *made* man, but He took servile form. His end in becoming man was that He might be able to wear that form of existence which is at the greatest possible distance from, and presents the greatest possible contrast to, the form of God. He desired to live a human life, of which servitude should be the characteristic feature — servitude in

every conceivable sense, and in the extreme degree."

A further act in the *kenosis* was the *humiliation* (*tapeinosis*). "And being found in fashion, or guise, as a man, He humbled Himself," &c. The object of the apostle here is not to assert the reality of Christ's humility, but to hold up to admiration the humanity of His life. "Having become man that He might be a servant, He gave Himself up to service; became obedient—carried obedience to its extreme limit, submitting even to death, and to death in its most degrading form." Why this was done is not explained; "the reason is assumed to be known."

From this exposition the following inferences are drawn:—

"1. The existence previous to the Incarnation of a Divine Personality, capable of a free resolve to perform the sublime act of self-exinanition, which issued in the Incarnation. 2. This act of self-exinanition involved a change of state for the Divine actor; an exchange of the form of God for the form of a servant. 3. Notwithstanding this exchange, the personality continued the same. . . . He who emptied Himself was the same with Him who humbled Himself; and the *kenosis* and the *tapeinosis* were two acts of the same mind dwelling in the same subject. 4. The humiliation (*tapeinosis*) being a perseverance in the mind which led to the *kenosis* implies not only identity of the subject, but continuity of self-consciousness in that subject. 5. Christ's life on earth was emphatically a life of service. 6. Throughout the whole drama of self-exinanition Christ was a free agent. . . . The *kenosis* must be ethically conceived, not as bringing the subject once for all into a state of physical inability to assert equality with God, but as leaving room for a voluntary perseverance in the mind not to assert that equality, on the part of One who could do otherwise. . . . These inferences are all in harmony with the main scope of the

passage, which is to eulogise the humility of Christ."

Dr. Bruce deals in the same masterly manner with the subject as presented in the 2nd chapter of the Epistle to the Hebrews; but we must halt. Our readers will see the foundation on which the great argument is built. In the light of these principles, all the various Christologies which have obtained currency are minutely examined. Modern kenotic theories and modern humanistic theories of Christ's person are brought into notice. One of the most interesting and useful of these seven lectures is the exposition of our Lord's subjection to temptation and moral development. The series closes with a setting forth of the Humiliation of Christ in its official aspect, in which the momentous question of the Atonement is discussed. Dr. Bruce has produced a standard work on his great theme, which theological students and the more thoughtful preachers of the Gospel will for many years to come be glad to consult.

THE LIFE OF ALEXANDER DUFF, D.D.,
LL.D. By George Smith, C.I.E.,
LL.D. Popular Edition. With
Portraits by Jeens. Price 10s. 6d.
London: Hodder & Stoughton.

THE last July number of this magazine contained a full notice of the former ("Library") edition of this most interesting and instructive biography; and, therefore, it is only necessary for us now to express the extreme gratification with which we have welcomed this new edition prepared for popular use. The original work was an elaborate chronicle of a great man's life, and we rejoice to find that it does not re-

appear in a mutilated form. "Chapter xiv. of the first edition, on the educational controversy with Lord Auckland, has been omitted, and several of the other chapters have been slightly altered. But every word relating to the evangelization of the non-Christian world has been retained." Dr. Duff takes rank with the very noblest of modern Christian missionaries, whether of one denomination or another, and his truly grand history is worthily told in these pages, which every Christian and every sceptic in the land might read with incalculable profit. This "popular edition" is presented in a style which fits it for a conspicuous place in any well-selected and good-looking library.

THE BASIS OF FAITH: A Critical Survey of the Grounds of Christian Theism. The Congregational Lecture for 1877. By Eustace R. Conder, M.A. Second Edition, Revised. Price 6s. Hodder & Stoughton.

THE Congregational Union Lectureship has been doing good service over a period of some fifty years. It was established to promote Biblical science and theological and ecclesiastical literature. Many of the ablest men of the Independent body have been called to it, and Mr. Conder does not suffer by comparison with any of them. This work, "The Basis of Faith," supplies one of our best defences of Christian theism against the reasonings of its modern Agnostic opponents. Such a book could not have been written fifty years ago, for the simple reason that there was no occasion for it. The occasion has arisen, and Mr. Conder has turned it to good account. He has

of scientific and metaphysical unbelief, and has shot his arrows into them with a steady and vigorous hand. His argument is comprehensive without being redundant, condensed without being cramped, easy without being attenuated, uncompromising without being uncourteous. It is refreshing to find so calm and fearless a thinker, so strong-minded and cultured a man, true from surface to core, and from core to surface, to "the faith once delivered to the saints." This second, revised, and cheaper edition of his book will be a great boon to many readers, and we trust that it will become so popular that other and still cheaper editions will necessarily follow.

THE EXILES OF SALZBURG AND OTHER STORIES. Translated from the German of Gustav Nieritz (with express permission). By Mrs. L. H. Kerr. Price 4s. Religious Tract Society.

GERMAN stories, when good, are usually very good. They have a fascination of their own. They touch our English imagination and feeling in un wonted ways. They require to be read with discrimination; but when they come to us through the medium of our own Religious Tract Society, they may be implicitly trusted, as at least containing no deleterious elements. The volume before us contains three stories, "The Exiles of Salzburg," "The King of Prussia's Tall Soldier," and "The Belfry of Dresden." We have no space for epitomising them; it must suffice to say that they are full of romantic incident, and that their moral tone is excellent. The first of the three will probably be regarded as the most interesting and useful. The book, for its price, is beautifully printed and bound, with gilt edges.

THE PILGRIM'S PROGRESS. With illustrations. Crown 8vo, 2s. 6d., cloth boards, gilt edges. Religious Tract Society.

It would be almost as shameful an impertinence to commend Bunyan's *Great Dream* in a page like this as it would be to write of it in terms of dispraise. Who would think of urging people to breathe a salubrious atmosphere, or to take a stroll in the genial spring sunshine, if they had an opportunity of doing so? It is enough to say of this edition, which the Religious Tract Society has issued, that while it is not too dainty to be handled and read, it is comely enough to be an ornament to a drawing-room table. It is marvellously cheap withal.

MAY'S SIXPENCE ; or, Waste not, Want not. A Tale. By M. A. Paull, author of "Tim's Troubles, or Tried and True;" "Sought and Saved," &c., &c. Nelson & Sons.

A VERY attractive, well-arranged, and well-written little story, by a writer who is acquiring a well-deserved popularity. It teaches some practical lessons which young people cannot too early or too completely learn; the economical use of money; the reserve even from very limited resources of some funds for benevolence and charity; the possibility that an upright life may provoke a jealousy in some upon whom you are more or less dependent, which shall lead to unprincipled efforts to ruin you; but that the issue of such efforts will prove sooner or later that honesty is not only right apart from consequences, but is also "the best policy," and that a noble life, whatever its sphere, secures its own reward.

THE CAMBRIDGE BIBLE FOR SCHOOLS.

The Book of the Prophet Jeremiah, together with Lamentations, with Map, Notes, and Introduction. By the Rev. A. W. Stearns, M.A. *The Gospel according to St. John, with Maps, Notes, and Introduction.* By the Rev. A. Plummer, M.A. Cambridge Warehouse, 17, Paternoster Row. 1881.

HIGH-CLASS Commentaries on the Old Testament are comparatively rare, and no competent writer need fear that in this department of Biblical study his work will be superfluous. The *Book of Jeremiah* has a solemn and pathetic interest for all students who care for the education and moral progress of the race. The evils of the time in which he lived were great and aggravated. He clearly traced them to their source in disloyalty to God, and saw the terrible issues to which they must inevitably lead. How profoundly he lamented these evils, and how heroically he sought to overcome them, every page of his writings reveals. Like Athanasius at a later day, and in a more tragic manner, he stood alone against the world. The historical value of his prophecies is great, but their chief interest to us lies in the extent to which they unveil the innermost workings of his mind and heart. He admits us into the very holy of holies of his life; and how humbling, and yet how strengthening and encouraging, we find such a companionship to be! There is no book which can more effectually bring home to men a sense of their ingratitude and sin, or more tenderly win them to return from their backslidings and give themselves anew unto God. We are therefore heartily glad that a Commentary on *Jeremiah* appears in

"The Cambridge Bible for Schools," especially as we have found it, after a careful examination, to be well worthy of the place it holds in this admirable series. Mr. Stearne is thoroughly *en rapport* with his subject, and brings to its elucidation a minute acquaintance with the best critics and historians, both in England and on the Continent. His knowledge of the Hebrew text, and of its principal interpretations, is full and accurate; but he preserves throughout an independence of judgment and displays a keenness and vigour of thought which give to his notes a high and peculiar value. The Introduction—which discusses the life and times of Jeremiah, the character and style of the book, and its contents and arrangement—seems to us quite a model. While the work is not beyond the average capacity of those for whom it is mainly designed, it will be cordially welcomed by ministers and advanced students.

"The Gospel according to John" has furnished a battle-ground for recent controversialists, and has not, therefore, been neglected. But in wranglings about its date and authorship we may lose sight of its spiritual teachings and miss its principal lessons. It is matter for congratulation that the ablest defenders of the Church's faith on this point—such as Luthardt, Meyer, Godet, Sandy, and Westcott—have also given us invaluable expositions of the Gospel, and by these expositions have greatly strengthened the positions they have so ably defended on historical and apologetic grounds. To this list of honoured names we must now add that of Mr. Plummer, whose handbook on John would have been no discredit to any of the writers we have now mentioned. Here again we note a very

thorough acquaintance with the literature of the subject, an appreciation of all that is of real and essential worth in it, and power to set aside all that is irrelevant. The Fourth Gospel can only be interpreted by one whose heart is in sympathy with its profound and mysterious truths. Here, if anywhere, love is light. Logic alone is of no avail on ground so holy; and, while Mr. Plummer is a keen logician and an able reasoner, he can approach the truth by means of that clear intuition and pure spiritual feeling which, for a Scriptural exposition, are of highest moment. For a thoroughly scientific study of this gospel, the works of Meyer, Godet, and Westcott will always be indispensable; but, for more general purposes, Mr. Plummer's handbook will be sufficient, and of works of this class it is unquestionably the best.

A FEW REMARKS ON THE DISESTABLISHMENT OF THE CHURCH OF SCOTLAND.
Edinburgh: Wm. Blackwood & Sons, 1881.

IF the writer of this pamphlet has nothing more to urge in favour of maintaining the alliance between Church and State than he has here advanced or hinted at, there can be but one answer to his question: "Ought the Church of Scotland to be disestablished?" He says absolutely nothing to show that it should not. A more one-sided argument we have never met with, nor one that more neatly ignores inconvenient facts. Will the writer tell us whether, if voluntarism has proved itself unable to evangelise the masses, State Churchism has accomplished the task? whether, in view of the recent "*Scotch Sermons*," the *Confession of Faith* which he declares (as a "great bless-

ing") to be unalterable, is maintained by the ministers of the Kirk? whether he believes the property of the Free Church to be as truly and justly the property of the State as that of the Established? and whether it is *honest* to reckon as members of the Established Church those who "live in the complete neglect of religious ordinances"? We go into no details, but every reader of this pamphlet will understand why we have asked these questions, and will also see that they point to a line of argument followed by the writer which, from first to last, is vitiated and worthless. Such an essay as this will do capital service for the Liberationists, and they could not do better than circulate it.

THE GIRLS OF FAIRYLEE. By Lettice Lee. Edinburgh: Oliphant, Anderson, & Ferries. 1881.

A CAPITAL story, wise in conception and vigorous in execution. One of the characters is mean, self-seeking, and deceptive, and finds her short-lived triumph to issue in disaster. Another is upright, heroic, and forgiving—living for others as well as for herself; and her unselfishness brings its own reward. A third character is rescued from recklessness and revenge by hearing words of mercy from the Gospel, and in various incidents the true law of life is beautifully exemplified and enforced.

LIZZIE SYDENHAM AND THE WRONG TURNING. By Mrs. J. M. Tandy. Edinburgh: Johnstone, Hunter, & Co.

THE two families whose lives and fortunes are here depicted are typical—the one sober and godly, the other care-

less, intemperate, and self-destructive. The experience of the former is an encouragement to train up our children for Christianity; that of the latter shows the terrible results which follow from the lack of such training. The love of dress and the love of drink are two deadly evils which cannot be too persistently opposed. This book will be useful, especially among young girls in domestic service.

THE ORGANIZATION OF OUR SABBATH SCHOOLS. By Rev. David Miller, M.A., B.D., East Pariah, Brechin. Edinburgh: Wm. Blackwood & Sons. 1880.

THIS "Centenary Volume" is worthy of permanent preservation. It gives an admirable elucidation of the principle on which Sunday-schools are founded; traces their rise and progress; points out defects in their management, and suggests simple but effective remedies. We commend the work to the notice of superintendents and teachers, as containing some really valuable hints, which our space will not permit us to discuss.

THE CENTENARY OF SUNDAY SCHOOLS.

A Sermon preached at Park Chapel, Brentford, on Sunday morning, July 18th, 1880. By Rev. William A. Blake, in aid of the Funds of the Sunday School Union. London: Printed at 33, Broad Street, Golden Square, W.

AN eloquent discourse, mainly historical, and thus worthy of being both read and preserved. The history supplies numerous lessons, all of which point to the duty of ascribing to God the glory of the work which the great Sunday-school institution has accomplished.

**UNREARNESS OF THE WOMEN OF EIFFA ;
or, Pictures from the Gospel of St.
John.** By J. M. M. London : Nisbet
& Co., Berner Street.

THE writer has taken some of the best known incidents in the fourth Gospel, and sought to embody them in appropriate verse. In many cases he has done so with marked success, and here and there we come across lines of decided power and beauty. But the work, as a whole, will not take high rank in our religious poetry.

FROM THE RELIGIOUS TRACT SOCIETY we have received the following :—(1) **BEFORE THE DAWN.** A Tale of Wycliffe and Bohemia. By Emma Leslie. (2) **WIVES AND THEIR HUSBANDS.** By Mrs. George Gladstone. (3) **THE WIFE'S SECRET, AND OTHER SKETCHES.** (4) **JENNY'S CORNER.** A Story of Home Life. (5) **THE WISE MAN OF WHITTLEBURY.** By Mrs. Prosser. (6) **NO PLACE LIKE HOME.** By Hesba Stretton. (7) **OUR SISTER MAY ; or, Number One.** (8) **THE HIVE AND ITS WONDERS.** New Edition. (9) **MONICA'S CHOICE.** A Story of Youthful Fidelity.

MISS LESLIE is favourably known to many of our readers as the writer of a very graphic and powerful book, "Out of the Mouth of the Lion," a tale of the early Christians. In her latest work, "Before the Dawn," she depicts the struggle which preceded the Reformation, both on the continent and in England. Wycliffe and Huss are the principal actors in the period she so forcibly depicts, and of their work and influence she gives a very accurate idea. She has clearly grasped the conditions under which the conflict was waged,

and presented in their true light the formidable obstacles the Reformers had to surmount. Fact is stranger than fiction, and history more wonderful than romance. Miss Leslie has, in these ideal sketches, portrayed the religious and social conditions of this remarkable era with the skill of an artist, and shown the power and grandeur of the principles which were then established. "Before the Dawn" is a noble and useful book.

"Wives and their Husbands," "The Wife's Secret," and "Jenny's Corner" are all stories of home life : the two former being directed more specially to the duties of husbands and wives ; the latter dealing with the development of character in children. The stories are pleasantly written, narrating such incidents as occur every day, and inculcating lessons of priceless worth. "Jenny's Corner" will be a favourite with our young folks, and will, we hope, help to rub off some of their corners, when at least they are the result of obstinacy and selfishness. Mrs. Prosser's "Wise man of Whittlebury" illustrates, on the one hand, a too common form of sharp and clever worldliness which deems itself wise, but is in reality the greatest folly ; and, on the other, the power of the Gospel to win the hardest heart, especially when Christians exemplify in their lives the love and forbearance of their Master. Of Hesba Stretton's stories it is superfluous to speak. "No Place Like Home" is one of her shortest, but also one of her best. "Our Sister May" is a singularly life-like story. May was a weak, selfish girl, who always took care of "Number One," but her parents happily took the right way of training her to love and care for others. "The Hive and its Wonders"

is a revised edition of a book which has long been popular with our boys. It conveys a mass of valuable information in regard to the structure, the habits, and the value of bees in a pleasant form, and teaches us to see in the most common facts types of higher things. Science and religion are here happily blended. "Monica's Choice" exposes the absurdities and superstitions of Rome, and shows the social disintegration which would result from mixed marriages in consequence of the stern and arbitrary power which the Papists exercise over their devotees. Such a story, based on facts, and told in no exaggerated language, is opportune.

MILLER MANNING : or, a Story of Cornish Life. By Matthew Forester. London : Bible Christian Book Room, 26, Paternoster Row ; Hamilton, Adams, & Co.

A REMARKABLY interesting story of the "Billy Bray" kind, but of higher literary merit. Miller Manning was unknown to us, but we are glad to have made his acquaintance. He was a Cornishman, and had the full measure of Cornish humour. He was a Methodist local preacher, with immense delight in the simple Gospel of Salvation, which he knew how to present to the audiences that could appreciate him in quaint, piquant, and telling ways. He revelled in the brighter experiences and aspects of the Christian life, and hundreds of souls were the holier and happier for his private and public influence. The story of his life is graphically told, and those who take it in hand will read on from page to page with constantly increasing interest to the end. The author has also favoured us with some interesting specimens of Miller's religious poetry.

THE MOTHER'S SABBATH MONTH : Hymns and Meditations for a Mother during her Month of Convalescence. London : Jarrold & Sons, 3, Paternoster Buildings. Price 6d.

THE title of this little work sufficiently explains its purpose, which in itself is a useful one, and which has been very skillfully carried out. Newly made mothers will do well to use the spiritual help here provided for them in a spirit of deep and earnest devoutness.

LIFE MORE ABUNDANT ; and other Addresses. By Theodore Monod. London : Morgan & Scott, 12, Paternoster Buildings. Price 1s. 6d.

THE author of these Addresses is widely known and highly appreciated by a large class of Christian readers. They are characterised by his usual spirituality of thought, devoutness of feeling, and simplicity of language. To many they will not be new, inasmuch as they have already appeared in the *Christian*. Their titles are—"Life more Abundant," "Thy Will be Done," "Committing and Keeping," "Spiritual Life," "The Saviour Satisfied," "From Services to Service," "Walk in Wisdom toward Them that are Without." Their main object is to lead the reader into a fuller and more experimental acquaintance with the Saviour, and they are well adapted to promote that end.

BOYS' AND GIRLS' OWN STORIES. Edinburgh : Oliphant, Anderson, & Ferrier. Price 1d. each.

THE publishers of this series of stories have wished to provide interesting reading for boys and girls, which shall be free from the sensational element,

and which shall present true views of life. They have succeeded. The stories before us are well imagined, well written, well printed, and well illustrated ; and their moral tone is pure and healthy. Let them be well circulated. Their titles are : "The Sea-Boy's Grave," "The Shepherd of Salisbury Plain," "Dennis the Young Cragman," "How the Fight was Stopped," "Adam Ransome's Nephew," "The Shabby Surtout," "Little Henry and his Bearer," "Little Woodman and his Dog Caesar," "The Lost Child," "Harry Bennett's Half-Crown," "A Lesson from the Sea," "The Wonderful Gold."

HEAVEN : its Hope, its Inhabitants, its Riches, its Happiness. The Certainty of God's Promise of a Life beyond the Grave, and the Rewards that are in Store for Faithful Service. By D. L. Moody. London : Morgan & Scott. Price 1s. 6d.

MR. MOODY needs no recommendation. His manifold labours, and the results which, under God, accrue from them, are his "epistles, known and read of all men." We have here the large verbal familiarity with Scripture, the raciness of style, the profuseness and aptness of illustration, and the intense spiritual earnestness which are always to be expected when he opens his lips to speak or takes his pen to write.


The Death of Lord Beaconsfield.

THIS important event took place early in the morning of the 19th of April. We are unable in the present number of our Magazine to offer any observations on the remarkable career which has been brought to its close. Both space and time fail us. We intend, however, to address ourselves to this task without delay. It was not generally known that his Lordship had been suffering more or less for several years from the malady which terminated his life—a malady which must have seriously disqualified a less energetic victim for the multifarious and exacting labours which he has had to undergo. Those labours, however, were in every respect congenial to his mind. He delighted in them. They were the welcome methods in which his peculiar ambition could be gratified ; and we may find in this fact the secret of his habitual buoyancy in the midst of more or less constant suffering—a buoyancy which enabled him to conceal his suffering from all excepting those most intimately and confidentially associated with him. His last illness, which extended through several weeks, was one of great severity ; but, according to report, was borne with great fortitude. He was, unquestionably, one of the ablest men of his age ; but, even amidst the universal sympathy and admiration evoked by his affliction and his death, we are still of opinion that his eminently superior powers were from first to last mournfully misdirected.

THE
BAPTIST MAGAZINE.

JUNE, 1881.

James Mursell Phillippo.*

 IN this goodly volume Dr. Underhill has furnished one of the most compact and complete, and, at the same time, one of the most fascinating, biographies it has ever been our privilege to read. Mr. Phillippo's name and work have been as familiar to us from the now somewhat remote days of our boyhood as they could be, considering the distance of the island in which the main part of his life was spent, together with the fact that we have had no official connection with the Mission of which he was so distinguished an agent. This general familiarity with the man, however, has only fitted us to appreciate the more highly the minuter details of his history which are now before us. Those details have been supplied with a fulness and a fidelity which leave nothing to be desired. In some respects Dr. Underhill would probably have found an easier task in the production of a much more bulky memoir—a memoir comprising three or four volumes instead of one. He had in his possession ample materials for a work of such dimensions. In his Preface he says:—

“On his last visit to this country, Mr. Phillippo brought with him one or two

* “The Life of James Mursell Phillippo, Missionary in Jamaica.” By Edward Bean Underhill, LL.D., Honorary Secretary of the Baptist Missionary Society. London: Yates & Alexander, 21, Castle Street, Holborn; E. Marlborough & Co., 51, Old Bailey. Price Six Shillings and Sixpence.

volumes of manuscript, containing a portion of an autobiography the preparation of which had occupied his leisure moments for many years. He showed it to me, and asked my opinion as to its publication after his decease. On examining it, I found it to contain very full records of the events through which Jamaica, and the Jamaica Mission of the Baptist Missionary Society, had passed during his long life, combined with records of his own personal experience and history."

Dr. Underhill recommended its publication, and consented to superintend its passage through the press. This comparatively easy task, however, was destined to merge into one of much greater magnitude and labour.

"Two or three months after his decease, I received from his family a large box, containing a mass of papers and documents for which I was scarcely prepared. It consisted of two parts—a series of diaries kept during many of his later years, with almost daily entries of events as they transpired, and his own summary in a form more or less complete; the whole accompanied with letters, papers, and extracts (both manuscript and printed) illustrative of the facts he had recorded. On examination, I soon found that it would be impracticable to publish large portions of the materials before me, if only from the number of the volumes that would be required to contain them. . . . It, therefore, seemed to me that I should best serve his memory, and attain his object, by re-writing the whole, availing myself as much as possible of his own words, condensing and abridging them where I could not, for want of space, quote them *verbatim*."

None of our readers will be surprised to learn that Dr. Underhill has executed this onerous task in a manner which must give perfect satisfaction to Mr. Phillippo's many friends, whilst it presents to us a new portraiture of our noble Jamaica Mission quite as engaging as, and far more complete than, any which we have in the histories of its other heroes, even including those of Burchell and Knibb, who, in the prime of their life, were removed from their labours to their reward some six-and-thirty years ago, whereas Mr. Phillippo was spared for strenuous toil until he had more than completed his fourscore years, and did not pass to his rest until the May of 1879. He was born on the 14th of October, 1798, at East Dereham, Norfolk, "the pattern of an English country town," of which the sanguinary Bishop Bonner was once rector—an office which it is a pity he did not hold till his death, for the sake of the restraints under which his ferocious bigotry would thus have been kept—and where sleep the remains of the beloved Cowper, of whose "grave" Mrs. Browning sang so tenderly. While yet a child, James was fond of acquiring knowledge, and had an unusual capacity for retaining it. He was a capital reciter, and had a fine imitative faculty which enabled him greatly to amuse

his friends. When upwards of seven years of age we find him at the grammar-school at Scarning, two miles from Dereham. The rector of the parish was the head-master of the school—a High Churchman, a scholar, but a capricious tyrant withal. Mr. Phillippo said of him, “He was as much feared by the boys as the most tyrannical slave-master I have ever known was by his slaves.” On leaving school, in his thirteenth year, he assisted his father in the business of building and iron-founding, but soon afterwards went to reside with his grandfather, Mr. Banyard, “a respectable tradesman and farmer.” Here, it appears, he went to some sad extremes of irreligiousness, if not of gross immorality. He had been carefully trained in his home at Dereham, but now he had emerged from the wholesome restraints of his childhood, and depraved inclinations gained the mastery over him. Such a life did not contribute to his happiness. All his reward, he said, “consisted in disappointment, disquietude, and remorse.” Happily, by God’s blessing, he was reclaimed, partly by some sermons which he heard from an Independent minister, and partly by solemn reflections occasioned by some remarkable escapes from death. His conversion, however, was not completed without a struggle. He went to the Baptist chapel, and “the preacher’s words smote him to the heart.” The inward strife went on for some weeks longer, until at last a friend led him to the throne of grace, where, as he says, “with all my sins about me, and with an earnestness and fluency I can never forget, I supplicated mercy through the blood of Christ as the greatest boon that Heaven could bestow.” Prayer was soon turned to praise, and from that day James Phillippo became a faithful servant of the Saviour. After the lapse of a year he was baptized at Dereham. He was now engaged in the earnest study of the Word of God, and in the general culture of his mind. He became a preacher in the adjacent villages with marked spiritual usefulness, cherishing thoughts of a missionary life, and giving his leisure “to such handicrafts as he thought would be useful in a missionary’s career.” After an interview with Joseph Kinghorn, in the December of 1818 he formally offered himself to the Baptist Missionary Society, the resources of which, however, were at the time so limited that the acceptance of the offer had to be postponed until the November of the following year, when he and Mr. Burchell were admitted together. His next move was to Chipping Norton, where he had the tuition of the Rev. W. Gray, and where he

"girded himself for his task" under the motto: "Energy, Prudence, Economy, Temperance, Perseverance, with ardent love to God and man." Writing of his Chipping Norton life in his diary on April 19th, 1820, he says:—

"Our hands are always full. Religion, I may say, flourishes in this town and in the villages around. Every place in which Divine service is held is filled. Nothing can be more encouraging than the attendance. One of our number, Mr. Mursell, is one of the most powerful preachers I have ever heard. His addresses are so adapted to the understandings of the poorer people as to produce a powerful effect on them. He bids fair to be a very superior and popular man. These labours among cottagers are doubtless a very excellent preparation for ministerial work, at home and abroad, especially the latter, and make me long to spend my days in some heathen land."

This reference to the early student days of the Rev. J. P. Mursell has a pathetic interest now that he who wrote it has gone to heaven after a brilliant missionary life abroad; whilst he of whom it was written, after an equally brilliant ministerial and public life at home, is waiting in retirement here below for the same blessed change. There was a friendship which the vicissitudes of time did not impair, and which death will only consummate.

After about a year and a-quarter, Mr. Phillippo removed from Chipping Norton to Horton "Academy," Bradford, under the presidency of Dr. Steadman, where he studied hard, labouring at the same time with great zeal as a preacher in the surrounding villages. On the 23rd of September, 1823, he was solemnly designated for mission work in Jamaica at Westgate Chapel, Dr. Steadman and Messrs. Godwin, Acworth, and Mann taking the more prominent parts of the service.

Having married Miss Hannah Selina Cecil—a lady who enjoyed and reciprocated his warmest love, and who shared his zeal and lightened his cares as a missionary for more than fifty years—Mr. Phillippo and his wife sailed from Gravesend on the 29th of October, 1823. A gale "detained them for days, tossing about in the Downs," on the subsidence of which the vessel (the *Ocean*) trimmed her sails and made good progress. Mr. Phillippo's imagination revelled in the grandeurs of the sea and sky. Of one night, when away south, he writes:—

"Jupiter and Saturn appeared nearly touching each other, shining with a steady lustre in the north-east. In the zenith and in the north the fixed stars were

sown so thickly that they seemed to twinkle all at once, and the galaxy gleamed beyond them as, it were the twilight of eternity. It was a spectacle of wonder and beauty, whose silence spoke to the soul in language that may be felt but not uttered. I forgot everything entirely for the time. The hope of immortality carried adoring thoughts to the footstool of the throne of Him that liveth for ever and ever."

The blue mountains of Jamaica were sighted on the 18th of December, Port Morant was reached on the 19th, and on the 20th they went by boat to Kingston, where they remained till after Christmas, when they proceeded to Spanish Town, the place of their future residence. Three years and a-half previously, the mission-house had been burnt down by an incendiary, and the premises with which the new missionaries had to content themselves were inconvenient and uncomfortable in the extreme. No sooner did they address themselves to their work than they found formidable difficulties in their way. The planters had all along been relentlessly averse to the preaching of the Gospel to the slaves, and every available effort was made to put a stop to it. Their exasperation had been increased by the action of the House of Commons on the subject of slavery at the instance of Mr. Buxton and Mr. Canning. The Baptist missionaries were specially hated on the supposition of their being in league with the Anti-Slavery Society, and were "treated with all the indignity and virulence which prejudice and mortified tyranny could dictate." Mr. Phillippo went to the Quarter Sessions with his credentials from the Society, and sought permission to preach. The licence was refused on the ground that the signatures on the paper were not accompanied with the seals of the signatories! After some months the requisite certificate arrived from England, and Mr. Phillippo was permitted to preach till the next sessions, when he was again silenced on the pretext that his certificate was without the signature and seal of the Lord Mayor of London! Moreover, he was arrested for not having enrolled himself in the militia, and, in spite of his plea that he was a minister of the Gospel, he was enrolled against his will. His own and his wife's health gave way, and their hearts were smitten by the death of their first-born child. But they held bravely on. Preparations were made for future work; a Sabbath-school and a Bible-class were formed; some preaching was ventured upon in neighbouring places; and at last, on the arrival of his cre-

dentials, attested by Lord Mayor Waithman, to his own joy and that of his people he received the licence which could be withheld no longer. His first great want now was that of an adequate chapel, and this is how he pleads with the Secretary of the Society for help from home :—

“I conscientiously declare that I never ascend the pulpit but at the risk of my life. I am in a tropical climate, a small place of worship, the pulpit only two feet from the floor, and my head nearly touching the ceiling, a congregation literally packed together, some standing on the pulpit stairs even to the top ; the rays of the sun piercing through the shattered roof, not a breath of air stirring, every avenue to its admission stopped up by the crowds—all this, from which you must be convinced that the heat must be almost insupportable, and the disadvantages in other respects incalculable. I assure you I feel it to be so. On going into my chamber, after having exerted myself to make all the people hear, I have felt myself so enfeebled by excessive perspiration that I have been hardly able to stand. For two or three days afterwards I have felt the effects. I am sure if the Committee knew all the circumstances they would never let it be said that the cause at Spanish Town droops, and that Mr. Phillippo is dead, for the sake of a few hundred pounds.”

Spanish Town gentlemen contributed to the building fund, some of them Mr. Phillippo’s “former opponents ;” help came from England, and, in the November of 1825, the memorial-stone of a commodious chapel was laid. He established also at this time two schools—one for the education of children in the higher branches of elementary knowledge ; the other, on the Lancasterian system, “for the gratuitous instruction of the poorer classes, slave and free”—the profits of the former being used to defray the expenses of the latter. The Gospel was introduced into Passage Fort and Old Harbour, coast villages, six miles from Spanish Town, in each of which places Mr. Phillippo’s ministry was eminently successful. Conversions, both in Spanish Town and in the stations, were very numerous, and baptisms on a large scale very frequent. The new chapel, capable of accommodating some 1,500 persons, was opened most auspiciously on February 18th, 1827, and the prospects of the Mission were most encouraging. A slave-holding enemy wrote in the *St. Jago Gazette* :—

“In coming through Spanish Town, a few days ago, I viewed with surprise the magnificent Anabaptist chapel which has arisen like an exhalation in a community of very limited extent and very diminished resources. And my astonishment has been increased by hearing that a building is about to be erected for a Methodist chapel on a similar scale of magnificence, whilst the cathedral of the bishop

looks like an old barn, without accommodation for the inhabitants, and not only without ornament or decoration, but without a decent exterior."

A new difficulty, however, was at hand. An Act had recently been passed in the House of Assembly which made it unlawful for "any Dissenting minister, religious teacher, or other person whatsoever, to demand or receive any money or chattel whatsoever from any slave or slaves within this island for affording such slave or slaves religious instruction." Offenders were, on conviction, to be subjected to a penalty of twenty pounds for each offence, "one moiety thereof to be paid to the informer, who is hereby declared a competent witness, and the other moiety to the poor of the parish;" and, in default of payment, such offenders were to be committed to the common gaol for any space of time not exceeding one calendar month. To the consternation of the tyrants, the Act was disallowed by the Home Government, and the House of Assembly was officially informed that the Toleration Act was in force in Jamaica in common with all other parts of his Majesty's dominions. A furious storm was the consequence. "The House was beside itself with anger." Dr. Underhill epitomises the return despatch thus:—

"Toleration on religious subjects was utterly at variance with the institutions of Jamaica. The preaching and teaching of slaves had been attended with the most pernicious consequences. . . . The Negro must not be left to be the prey of 'the oily and delusive tongue of a self-ordained preacher.' Unhallowed men 'are known to cajole slaves out of their substance,' and even threaten their simple followers with 'hell fire and eternal damnation if they are slow and scanty in their contributions.' Owners of slaves will never allow a spy to enter their families under the guise of a protector of the slaves, nor will they allow any public supervision of the punishments it may be necessary to inflict upon them. The use of the whip in the field cannot be abandoned, nor, 'until Negro women have acquired more of the sense of shame that distinguishes European females,' will it be possible to 'lay aside punishment by flogging.' Masters must continue to retain unchecked the power of imprisoning their slaves, and of authorising the gaoler to inflict punishment without trial."

The "sectarian preachers" were summoned by the House of Assembly from all parts of the island to appear before a committee, and "the questions put were of the most inquisitorial nature." The Slave Law was re-enacted without material change. Nevertheless, Mr. Phillippo persevered in his work, which branched out from Spanish Town in various directions, and often inflicted upon himself and his household the severest self-denial in order that

he might have the more to contribute to the needs of the Mission. Opposition of the most vexatious kind from the planters did not restrain him ; neither did it hinder his success. His communications at this period to friends at home are full of joy and hopefulness.

Strenuous toil and heavy anxieties, however, told upon his health, and a trip to the United States was decided on. The voyage comprised many extraordinary incidents :—

“Two of the sailors were concealed pirates, and nearly succeeded in carrying the vessel to the Isle of Pines, the well-known rendezvous of sea brigands. The captain, being possessed of little nautical knowledge, blunderingly sailed into the Gulf of Mexico instead of the Gulf of Florida. The reckoning was lost, and they lay becalmed for ten days, exhausting their provisions, and exposed to the fierce rays of a tropical sun.”

Putting in to Havana, the Cuban authorities treated them as spies, where they were “arrested as strangers who had violated the law by traversing the city without a passport,” but were ultimately allowed to return to their vessel. On application from the captain of a Portuguese brig in the harbour, Mr. Phillippo went “aboard his ship to console his fever-stricken crew.” Then there was another arrest, and another visit to the guardship and to the officer of the port. The vessel sailed afresh, “only to encounter a tremendous hurricane, which lasted for two or three days and nights. The captain and mate were incapable, and, until lights from the shore were discovered, Mr. Phillippo, at the request of his companions, assumed charge of the navigation of the ship.” On the fiftieth day they arrived at Staten Island, and Mr. Phillippo visited many of the chief cities of the States, in all of which he was “received with much Christian kindness.” This vacation restored his health, and he reached his home, after an absence of two months, to find his family well, and to baptize 129 persons. By the commencement of 1831, however, his health had again failed, and we find him writing :

“The opening year already begins to proclaim the realities of which it is the exponent. What a mercy it is that we do not hear the whole of its utterances, either of joy or sorrow, at once, or it might have many things to say which we could not bear. While time is passing may my future opportunities of doing good be more improved than in the past, remembering that

‘Time destroyed
Is suicide, where more than blood is spilt.’”

Increasing indisposition made it necessary for him to return to

England, and, with his wife and two children, he sailed on the 7th of August, "committing his stations to the care of the Rev. John Clarke." His youngest child was ill, and in three or four days after leaving Kingston she died, "and her precious remains were committed to the 'hoary deep.'" Though invigorated by the voyage, it was still necessary for him, after landing at Falmouth, almost entirely to abstain from public labour. Early in the following year the great Negro insurrection broke out. Knibb and half-a-dozen other Baptist missionaries, with two missionaries of the Wesleyan Connexion, were arrested and imprisoned on suspicion of complicity with the outbreak. An agitation was started for driving all "sectarians" from the island. The insurrection was soon quelled, but not without a sad loss of life. It seems to have originated in an idea amongst the Negroes that "their freedom had been declared by the British Parliament, and that it was unrighteously withheld from them." The time had now come for an appeal to public opinion in England, and we know the issue. Mr. Phillippo contributed to it—not, indeed, so much by his voice as did Knibb, for he was still an invalid—but by his pen and by all the other means in his power. By-and-by he had sufficiently recovered to be able to take his place in the pulpit and on the platform, and to do efficient work in the cause of freedom and of missions. In the beginning of 1834 he returned to Jamaica, and on arriving found the church at Spanish Town in the enjoyment of prosperity. The "apprenticeship" measure—an instalment of Negro freedom—was to come into operation on the 1st of August. Under the conviction that "it would lose much of its value if the slave remained in the degrading state of ignorance to which slavery had doomed him," Mr. Phillippo devised large plans of education with a view to prepare for the change.

The apprenticeship proved, as many suspected it would prove, and Mr. Phillippo among them, only an exchange of one mode of tyranny for another. He wrote to a friend in London :

"The whip, it is feared, has only changed hands, and what matters it to the sufferer by whom that instrument is wielded? 'The Negroes will not work,' say their masters. 'Massa give me no lowance' (allowance), says the apprentice. 'He no give me Friday—no make leave off four o'clock good' (viz., at the proper time); 'make me work when me no able—old man, old woman, and piccaninny, all work.' Under such circumstances, can tranquillity and peace be expected? May God avert another insurrection!"

A Bill was passed in the House of Assembly authorising corporal punishment for minor offences, and many of the stipendiary magistrates "proved to be more cruel and ignorant than the planters themselves." "During two short years," says Mr. Phillippo, "60,000 apprentices received, in the aggregate, one quarter of a million of lashes, and 50,000 other punishments by the tread-wheel, the chain-gang, and other modes of legalised torture." Dr. Underhill supplies elaborate details of the working of the system and of the opposition it encountered. It came to a close with the end of July, 1838, and on the 1st of August the emancipation of the slaves was complete.

In 1842 the Baptist churches in Jamaica unanimously agreed to "make no further drafts on the parent Society"—in other words, to assume a position of pecuniary independence. Mr. Phillippo gave his assent to this resolution only on the condition of loans being granted by the Committee. He thought that the drafts should be gradually diminished prior to their being entirely relinquished. It seems, moreover, that he was not without the fear that the change would be followed by the formation of "an association of ministers and churches assimilated to a Presbyterian synod, and thus to concentrate in a few of the brethren the power of an executive body, destroying the individuality of the churches and the independence of their action, as also that of their pastors." Movements had already been made in this direction, which had been suitably restrained by the action of the Committee at home. He had heard, with some anxiety, that this restraint had been recently relaxed, and he wrote to Mr. Dyer, saying: "If anything like a Presbytery is countenanced, our bond of union is dissolved, and the citadel will be desolated by foes within." In 1842 ill-health required him again to come to England, where he was obliged for the most part to remain silent, but where he occupied himself with the preparation of a large and important volume, entitled, "*Jamaica: its Past and Present State*," which was highly commended, and which had an extensive and rapid sale. On his way back he visited the Windward Islands with a view to ascertain "what prospects they held out for evangelistic effort," and reached his home on the 1st of April, 1844, only to find terrible troubles awaiting him. Very soon Mr. Dowsen, one of the two assistants in whose charge he had left his church, started for England "on a matter of private business," and, on his return, claimed the pastorate and demanded possession of the chapel. Having succeeded in forming a

party, a meeting was held in a booth, at which Mr. Phillippo was deposed and Mr. Dowson elected in his stead. Disputes and litigations of a very costly and painful character were the consequence, and they lasted for nearly seven years. What Mr. Phillippo termed "the wicked and powerful conspiracy against the cause of truth and righteousness" was defeated on evidence by the decision of the Vice-Chancellor. The Home Committee collected funds for the repair of the mission premises, whilst the cost of the suit were, for the most part, met by the generosity of his friend, Mr. Joseph Fletcher.

Very much of the remainder of Mr. Phillippo's long life passed in ordinary channels. The cholera had ravaged the island in 1850, and had swept away 2,500 persons in Spanish Town alone. Mr. Phillippo was courageous and indefatigable in his attendance upon the sick and dying. By the Divine blessing, the cause of Christ steadily prospered in his hands. He was held in high respect by the authorities of the town and district, and was often consulted in the management of public affairs. In 1856-57 he again visited the United States and England in search of health; and, whilst here, ably vindicated the Jamaica Mission and the emancipated peasantry from various charges which had been unscrupulously levelled against them. A few years afterwards came on the great religious revival, of which he says that "it was like a tempest passing over, and with one blast purifying the atmosphere, and calling into new life a thousand beauties over the Christian landscape." We have not forgotten the Morant Bay outbreak and massacre of 1866; but, perhaps, it is not so well known that Mr. Phillippo, by his tact and energy, succeeded in preventing a similar tragedy at Hartland, only a few miles from Spanish Town, the intensely interesting history of which Dr. Underhill has recorded from Mr. Phillippo's own graphic pen. The years passed on, and by-and-by we have to trace the course of "the aged pastor," and to observe his steady ripening for glory. In 1872 he sought retirement, but, on urgent request, retained the nominal pastorate till the completion of the fiftieth year of his ministry, at the close of 1873. His jubilee was fitly celebrated, although he was in broken health, occasioned by a fall from his horse. In the following year his wife, who had lovingly accompanied him "through the fiery trials of this world," was suddenly taken from him; but he still maintained his interest in the work at Spanish Town and the affiliated stations, until he could leave it in the hands of his successor, the Rev. C. B. Berry,

who had gone from Cullingworth, Yorkshire, to Jamaica for the purpose. On May 11th, 1879, the noble life of the great missionary peacefully closed.

We have thus crowded into a few pages, and with as much brevity as we could command, the leading facts of a history which Dr. Underhill has elaborately and graphically portrayed, and for which the Christian Church in general, and the Baptist denomination in particular, may well be devoutly grateful to God. Mr. Phillippo was no ordinary man, either as to the powers of his mind or as to the excellences of his character. He occupied a large and important sphere, which called into requisition faculties and virtues of a very high order; and in that sphere he shone with a brilliance almost unique for fifty years. We rejoice that the task of chronicling his life fell into hands so competent, and congratulate Dr. Underhill on the results of his toil. We need not bespeak for this beautiful, but wonderfully cheap, volume a large circulation. It is certain to be popular, and we pray that its perusal may give, as it is, without doubt, eminently fitted to give, a new impetus to the great cause of Christian missions, not only in the West, but also in the East, and in all parts of the world.

*Dean Stanley's Christian Institutions.**



DEAN STANLEY'S latest volume is more akin to his "Essays on Church and State" than to the various historical works by which he is most widely and favourably known. It is a series of studies on the more prominent institutions of the Christian Church, and is, we presume, intended both to define and vindicate the attitude of the Broad Church party in regard to them. Many of these institutions are ecclesiastical rather than Christian. They have secured for themselves a strong, if not a permanent, footing in large and powerful

* "Christian Institutions: Essays on Ecclesiastical Subjects." By Arthur Penrhyn Stanley, D.D., Dean of Westminster. London: Murray.

sections of the Church. They are maintained as integral parts of the Christian religion by men of undoubted genius and piety, and are supposed to constitute the main sources of its power. The fiercest controversies have raged around these institutions, because they—more than any Biblical doctrine or ethical principle—are alleged to furnish us with the essential “notes of the Church” and the test of a valid Christian life. And yet they can plead in their favour the explicit sanction neither of Christ nor His apostles. He did not Himself establish them, nor were they known to the men whom He sent forth as His first and authoritative witnesses. They can only be honestly defended as necessary outgrowths or developments, as the inevitable creation of new conditions and needs, legitimate adaptations to circumstances which could not exist, and for which, therefore, no direct provision could be made, in the Apostolic age. This line of defence is not, perhaps, in itself unreasonable, though many of us regard the institutions which require it as perversions, rather than developments, of the Christian faith—the indications of a retrograde, and not of a progressive, movement.

The revival of mediæval Christianity, inaugurated by the Tractarians at Oxford half-a-century ago, has produced results which few could have anticipated. The theology of the Reformation has been contemptuously discarded by clergymen of the Protestant Episcopal Church. The ecclesiastical system of Rome, which our forefathers so sternly repudiated, has been eagerly welcomed as the one means of saving us from the perils of infidelity and the desolating power of Communism. The doctrines and practices of Roman Catholicism—on every point except, perhaps, the supremacy of the Pope—have been openly proclaimed and passionately defended within the precincts of the Established Church; and the work of Rome is being done, and done too efficiently, by men whose very position naturally pledges them to oppose it. The Ritualistic party in the English Church has recently met with severe legal defeats, but we are greatly mistaken if we imagine that its leaders will thereby be silenced or their influence destroyed. Certain forms of ecclesiastical millinery may have to be cast aside, and certain theatrical displays be forbidden, but the Romish doctrines may still be preached, and all that is most characteristic of its scheme of salvation be persistently maintained. Sacerdotalism is not yet destroyed in the Episcopal Church, Sacramentarianism still survives, the superstition of the Real Presence

has not received its death-blow, and auricular confession is still practised. Our struggle with Anglican Ritualism is far from ended.

The conflict is one in which Dean Stanley has for many years taken a prominent part. The school to which he belongs is at the opposite extreme to the Ritualistic; and, if the influence of the latter should ever gain the ascendancy, the Broad Church would speedily find its occupation gone. It is, perhaps, impossible for devotees of the modern theology to oppose the dogmas of Romanism with the thoroughness and fervour of the Evangelicals, but they can never look upon them with favour, or cease to regard them as detrimental to the social and religious progress of mankind. Dean Stanley has rendered us good and loyal service. He has, in accordance with the prominent bent of his mind, pointed out a soul of good in things evil; and, though the advocates of those things evil (as we regard them) will set little store on the soul of good as it is here preserved, we, at any rate, should have the wisdom, while rejecting the evil, to cleave firmly to the good.

The essays of this volume are thoroughly characteristic of their author, abounding in vivid historical portraiture, brilliant re-setting of familiar facts, and powerful reproductions of the forms of ancient life. We see on every page the fruits of patient and persistent industry, a willingness to investigate the most trivial points, and to penetrate to the most recondite and obscure sources of information. This fulness of knowledge is always allied with a large-hearted charity. Dean Stanley's methods are far from perfect, but he is surely one of the most genial of controversialists. He is, in our view, far greater as an artist than as a philosopher. No one can paint more beautifully or group more skilfully. His pictures are never too highly coloured. Their brilliance is subdued and chastened; every line is exquisitely finished. But admirable as are Dean Stanley's descriptive powers, we do not regard him as equally successful in his endeavour to investigate the causes of the phenomena which he so graphically portrays, nor does he always lay hold of the principles which underlie the movements whose external features he invests with the force and freshness of life. His view is also more limited than he imagines. Its very intensity interferes with its breadth, and, while he is eager to look all round, he is too apt to look simply for that which he wishes to find. The soul of good, which so delights Dean Stanley in heretical doctrines and superstitious rituals, is, if we may so express it, some reflection of his own creed, an echo of his own voice. There are

certain moral and spiritual principles of whose transcendent importance he is fully convinced. Proofs of their presence he can find everywhere—in the elaborate ceremonialisms and ritualistic excesses of Rome, in the rigid adherence of the Baptists to the acknowledged command of Christ, in the mysticism of the Quakers, in the paintings and inscriptions of the Catacombs. It is doubtless a good thing to bring into prominence the traces of our spiritual kinship. The fault we have to find with Dean Stanley is that he is apparently content with these points of agreement, and is prone to dismiss whatever he has not himself previously received. He does not give sufficient weight to the points on which others differ from him, or test them by a rigorous and independent process. We have not the slightest doubt that the early Roman Christians held all the articles which he names, but they held a great many more, as the paintings in the Catacombs manifestly imply—articles “which are defended by modern theologians and attacked by modern sceptics,” and without which, as it seems to us, even the ethical principles of the Gospel would lose their coherence and their power. Valuable as Dean Stanley’s researches are, their worth would be increased if his aim were less limited, and he were to allow the existence of a good which he may not hitherto have discerned, and which may possibly not harmonise with every article of his creed.

There are many respects in which we heartily sympathise with Dean Stanley and gratefully appreciate his work. There is, for instance, no subject on which more mischievous exaggerations have prevailed, and more unmitigated nonsense has been spoken, than the authority of Councils. The Council of Constantinople formulated a creed which has been adopted by the Roman, the Anglican, and the Lutheran Churches, and to the bulk of which our readers would heartily assent; not, however, because the Council promulgated it, but because it is, to a large extent, the reiteration of the plain dogmatic affirmations of the New Testament. Let any one who believes in the authority of these assemblies read Dean Stanley’s bold and accurate portraiture of the Councils of Constantinople and Ephesus, of the miserable strife and enmity which preceded them, the ambition of rival ecclesiastics, the violence of the mob; the factions flying at each other’s throats; the yell of the assembled episcopate, “the bishops showing their tusks”—to quote Gregory’s forcible phrase—“as if they had been wild boars.”

When a canonised saint can speak of the members of a Council as "actors on a gigantic scale," as men who "grin through borrowed masks," "chameleons that change their colour with every stone over which they pass," "time-servers waiting, not on God, but on the rise and flow of the tides, or the straw in the wind," as "angry lions to the small, fawning spaniels to the great," we may well be excused if we withhold from it and its decisions the unquestioning reverence shown by Romanists and Anglicans. The dark side of the Council of Ephesus, which Dean Stanley has brought into strong relief, is fully admitted by a writer so anti-Protestant in his position as Cardinal Newman, and to overlook it is impossible. Those who should have been "the shepherds of their people," were in reality "the antagonistic hosts in a battle."

So again, with respect to the Episcopalian system of church government, the essayist is too careful and candid a scholar to contend that it is a simple reproduction or continuation of the Apostolic system. Episcopacy, in the modern sense of the word, was for long unknown. The terms bishop and presbyter were convertible. Only by degrees was one presbyter elevated above his brethren, and it was not till the middle of the second century that the chief presbyter of a district was specifically denominated bishop. "It is certain that in no instance before the beginning of the third century the title or function of the Pagan or Jewish priesthood is applied to the Christian pastors." So far as the argument from Scripture is concerned, Dean Stanley cedes all that the most enthusiastic Congregationalist can desire. He strikes many a vigorous and well-aimed blow at ecclesiastical pretensions of all sorts, and renders it impossible for bishops, priests, sacramentarians, and confessors to claim for themselves the position and functions of successors of the apostles.

If he had insisted on that which did exist in the primitive ages of the Church with a force equal to that with which he has set aside that which did not exist, his essays would have possessed a value which they now lack. On the subject of baptism, for instance, his position is weak and illogical. In representing the teaching of the New Testament as to the nature, the form, the recipients, and the symbolic meaning of this ordinance, he speaks with a clearness and emphasis which must be as perplexing and distasteful to Evangelical Pædobaptists as they are gratifying to ourselves. The rite, as now

generally observed, has, as he allows, been "altered even in the most material points." With a few exceptions,

"the whole of the Western Churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. . . . It is a striking example of the triumph of common-sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. . . . The change from immersion to sprinkling has set aside the most of the Apostolic expressions regarding baptism, and has altered the very meaning of the word. . . . It shows how the spirit which lives and moves in human society can override even the most sacred ordinances."

The peculiarity of these remarks arises from the fact that they are written by an advocate of infant sprinkling and a dignitary of the Christian Church. The greatness of the change from immersion to sprinkling we fully admit. That it has inflicted on the Christian Church no serious loss we utterly deny. It does not seem to us "a triumph of common-sense" to set aside the Apostolic expressions with respect to a rite for which the apostles, as instructed by their Lord and ours, are our supreme authority, and to alter the very meaning of a word of command. An institution with respect to which such things can be affirmed, is scarcely a *Christian* institution, nor can we consistently apply to it a term which describes something essentially different. The disciples have surely no right to "override" an ordinance established by their Master.

Dean Stanley admits that the baptism of infants was the product of a superstitious belief in baptismal regeneration, but he defends it on the ground that, if "our Divine Master did not think them unfit to be taken into His arms and receive His own gracious blessing when He was actually on earth, we need not fear to ask His blessing upon them now." But should not this reverence for the example of our Divine Master deter us from performing in His name a rite which He certainly did not institute? The New Testament baptism is never, in any single instance, "the dedication" of one person by another, neither is it "the asking of a blessing" upon another. Does our adherence to Christ's own words and example imply a refusal to ask a blessing upon our children, or withhold from them anything that the purest love and the most fervent Christian principle can wish to impart? Infant baptism, we are further told, is a recognition of the good which there is in every human soul. But if it be so, it cannot claim to fulfil the

design of the rite instituted by Christ? The very meaning of the word is indeed altered, and the Apostolic expression set aside! Baptism, according to the New Testament, is a recognition of the evil which is in us rather than of the good. It tells us of the need of forgiveness, of repentance, of cleansing, of renewal, and shows us that we can only meet this need as we are made one with Christ. We are baptized into Him, into His death. We put on Christ. We rise with Him unto newness of life. The elements of good in every human heart we cheerfully allow. To deny them would be to invalidate the whole idea of the Gospel, and to affirm the impossibility of our redemption. But the design of baptism is to show that, apart from Christ, the evil predominates over the good, that all men must be born again, and that we can enter God's Kingdom only as we, who are dead in sins, are quickened together with Christ. We do not need infant baptism to enable us to recognise all for which the Dean contends. It in no way aids or strengthens such recognition, nor is it a pledge of perpetual spiritual progress. On the other hand, it obscures and destroys the symbolism of the rite established by our Lord, is apt to degenerate into a charm, and to favour the very sacramentarianism against which the Dean so strenuously fights. Dean Stanley well knows that, momentous as are the changes which have occurred in relation to baptism, his own Church still applies to it those Apostolic expressions which he assures us have been completely set aside. Men naturally affirm of those who have been baptized that which the Scripture affirms of them; and, if the pre-requisite conditions of repentance and faith be ignored, and if we are logically consistent, we shall inevitably be landed in the theory of baptismal regeneration. Faith in Jesus Christ becomes nothing; baptism everything. Dr. Angus has wisely said, "So long as infant baptism is practised by Evangelical Christians, men will continue to oscillate between the unscriptural faith that makes nothing of the ordinance and the unscriptural faith that makes it everything: the one dishonouring baptism, the other dishonouring the Gospel. Give baptism its Scriptural mode, and especially its Scriptural subjects, and we honour the ordinance and honour no less the spiritual truths it is intended to represent."

With respect to the Eucharist, Dean Stanley's position is very similar and equally unsatisfactory. He has proved, in a singularly conclusive manner, that the apostles and early Christians could

not have held the dogma of Transubstantiation, the Real Presence, the reiteration of Christ's sacrifice, &c. But he fails to distinguish between a commemorative sacrifice and the commemoration of a sacrifice. His exposition of the design of the Lord's Supper ignores the reality of Christ's Atonement, and would be accepted by the advocates of the merely humanitarian view of His person, His life, and His death. Everything is so easily "set aside" or waved as by a magic wand into the region of the figurative and parabolic, that we have nothing left beyond the barest elements of natural religion; and the Communion Addresses of Dr. Martineau are, in their positive teaching, as distinctly Christian and Evangelical as these Essays of Dean Stanley's.

To discuss these and similar points would, however, require a volume rather than a brief article, and we must for the present leave them. We are compelled to reject much for which Dean Stanley has ingeniously and forcibly pleaded. His logic is often faulty, his power to awaken tender and pathetic sentiment is occasionally misleading, and his examples are not always pertinent. But, with all drawbacks, this is a noble book, and should be received with grateful appreciation. If we read it wisely, it will, in the author's own words, help us to

"love one another in spite of differences, in spite of faults, in spite of the excesses of one or the defects of another. Love one another and make the best of one another, as He loved us who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad. . . . Make the most of what there is good in institutions, in opinions, in communities, in individuals. . . . It is very easy to fix our attention on the weak points of those around us, to magnify them, to irritate them, to aggravate them; and by so doing we can make the burden of life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the new love wherewith we are to love one another."

The Late Edward Miall.*

THE FUNERAL ADDRESS BY MR. HENRY RICHARD, M.P.



HE friend whose loss we mourn, and whose mortal remains lie before us, was a man of a singularly simple and modest nature, averse from all ostentation and pomp, whether for the living or for the dead. I think, if his own wishes had been consulted, he would have shrunk from all elaborate funeral obsequies or eulogies, and would have been content to be buried in silence, or with such a religious service as that just performed. That, I confess, would also have been more in harmony with my own feelings. Meditative and sorrowful silence is the mood with which I prefer to stand at the grave of a friend. For what eloquence does not seem almost an impertinence in the presence of the dread and solemn mystery of death? But many friends seemed to think it was hardly fitting that such a man should be hidden from the eyes of the living without some slight tribute being paid to his high character and eminent services—without some word being spoken to express the affection, the gratitude, the reverence we cherish for his name and memory, and the profound sense of loss with which we regard his departure from among us. This duty has devolved upon me for no other reason than that I had the inestimable privilege of living for many years in intimate friendship with him, and of bearing some humble share in his counsels and public labours.

We witness to-day the close of a great career—the end of a very noble and fruitful life. Mr. Miall was one of the few men who shaped and directed his whole life according to a pre-determined purpose. He early fixed a definite aim before him, and then worked towards it with firm and

* The death of this great champion of religious equality occurred on Friday evening, April 29th. We intend to record the leading facts of his memorable life in our next issue; but we gladly avail ourselves now of the columns of the *Nonconformist and Independent* for putting within the reach of our readers who may not have seen it the eminently beautiful address which was delivered at the funeral service by Mr. Henry Richard, and of which, so far as we are aware, no other equally full report has been published. A more truthful, appropriate, and right-hearted eulogium on our lamented Nonconformist leader could not have been pronounced.—EDITOR.

undeviating constancy. But that aim was not one of personal aggrandisement. It was not to push himself into prominence and power. It was not to climb the slippery steep of ambition, that he might sit enthroned on the summit, crowned with such fame and glory as the world could give. He chose, I think, a better part. He devoted his life to the service of a grand and dominant idea. Having adopted, as a matter of profound conviction, a great principle which he deemed—and which many of us here deem—to be intimately associated with the honour of God's truth, the purity of Christ's Church, the unity and the peace of the nation of which he was proud to be a citizen, and the general progress of freedom, justice, and religion in the world, he took it to his heart, imbibed it into his spirit, until it became the very life-blood of his soul. The principle had been avowed, proclaimed, and advocated by many before him. But it did not seem to him to have as much place in the minds of men, and especially of the Free Churches of this country, as its paramount importance demanded. He determined, therefore, to make himself its apostle, to devote all his energies, in season and out of season, in honour and dishonour, in evil report and good report, to expound its wide-reaching significance, to show its vital relations to many of the highest interests of human life, and to urge its claims on the attention of the world, until men should be compelled, not only to admit its soundness as abstract truth, but to recognise its practical value as the foundation of Christian statesmanship, and to embody it in the national policy.

He brought to his task some rare qualifications—a vigorous and well-disciplined intellect, a spirit full of fervid devotion to his work, unswerving firmness and force of will, and that highest form of courage which is rooted in profound conviction and sustained by a consciousness of something like a Divine call. It was not a holiday task he had undertaken. When we recall the temper of the time, the state of opinion and feeling even among Nonconformists, and all the circumstances and conditions which surrounded him when he first committed himself to the enterprise, it is hardly possible to conceive of anything more bearing the character of a forlorn hope. Few, I think, are aware of the severity of the struggle he had to encounter in those early days. He was not one to make moan over his own sufferings and sacrifices for the cause he loved. But once or twice, in the intimate confidence of private friendship, he lifted a corner of the veil, and gave me a glimpse of that period of his history. He had relinquished his pastorate, and thrown himself upon Providence, to under-

take what is proverbially one of the most hazardous and precarious of human enterprises—the establishment of a newspaper, to be the organ of the advocacy he contemplated. With limited means, or no means at all that were certain, with obscure and doubtful prospects for the future, with a growing family, with heavy responsibilities, or responsibilities that were heavy to one in his position, with all the commercial and literary burdens of the paper on his own shoulders, with some old friends vehemently disapproving the course he was taking, with the leaders of the Nonconformist world looking askance upon, if not actively opposing, him—there were times when the trial of his faith was sore, such as might have daunted and turned aside a man of less earnest convictions and a less resolute purpose. Very touching to me are the words he used many years afterwards, when excusing some little vehemence and acerbity of tone with which his early writings were charged. “The sense of solitariness which the then state of public opinion forced upon the writer will account in part for the intensity of his tone of expression. He felt himself as one crying in the wilderness.” But, believing that he was called to this particular ministry, he did not abate one jot of heart or hope, but steered right on towards the work he had set before him. In a deep and devout spirit he had said to himself, “This one thing will I do,” and he did it bravely, steadily, determinedly, to the end. He was one of those who prove themselves “valiant for the truth upon the earth.”

Gradually and slowly he created, for he had to create, a public for himself. Slowly, I say, or comparatively so, for his powers were not such as to take the world by storm. His mind was deliberate rather than impulsive or impassioned. Both his writing and his oratory, as many of us can bear witness, could be at times most impressive, powerful, and convincing. But his eloquence was not such as to carry men suddenly away, as with the force of a torrent. It did not resemble the mighty wind that rent the rocks, or the earthquake, or the fire, but rather, what was better and far more effective, the still small voice. By the clear enunciation of principle, by the logical force of his reasoning, by the persuasive earnestness of his appeals, he instilled conviction into the depths of men's natures, where it remained ever after as a permanent and plastic power.

But though this process, by which he made disciples, may have been more tardy than that of men endowed with a more fiery and impetuous genius, it was far more sure and lasting. Those whom he converted to his views became his followers for life. Year by year they grew and

multiplied, until at last they were scattered in thousands over the face of the country, constituting, I venture to believe, the very pick in intelligence, force of character, and practical usefulness and activity of the Free Churches of this land. Yes, as compared with the solitariness of his early days, to which he so pathetically refers, he had in his later years, very abundantly,

"All that which should accompany old age—
All honour, love, obedience, troops of friends."

For the discipleship of those who followed Mr. Miall had something in it of the character of passionate, personal attachment. Very beautiful and affecting it was, at the last Triennial Conference of the Liberation Society, when he appeared—and could only appear—on the platform (for he was too weak to open his lips), to see the affectionate devotion, the deep-hearted enthusiasm, tempered by reverence, and something almost like awe, with which he was greeted by that crowded assembly of men, many of whose heads were gray with years, and their eyes moistened with irrepressible emotion.

I have already referred to the fact that, in the earlier years of his advocacy of the cause to which he consecrated his life, he sometimes used severe and vehement language. That was a passing phase, for which there was ample explanation and excuse. But those who are acquainted with the great body of his writings and speeches know that the general character of that advocacy was most truly described by his friend Mr. Bright at the presentation made to him on the twenty-first anniversary of the establishment of the *Nonconformist*:—"This is a great question; and I have read for twenty years past the writings and speeches of Mr. Miall in connection with it, and I say that he has arranged a mass of facts wholly indisputable, and marshalled a list and power of arguments that are wholly unanswerable; and that, in addition to this, he has submitted them all to the public ear with a courtesy, a toleration, and a purpose which have never been surpassed in any political or ecclesiastical controversy." Those who knew him only through the few and occasional acerbities of expression, which were unfairly picked and published out of his early writings, rushed to the conclusion that he was a man of a stern, morose, and fanatical spirit. A more utter mistake was never committed. I never met in life one of a more broad, catholic, and tolerant temper; and though he was not demonstrative of feeling, and did not wear his heart upon his sleeve, those who were admitted to his intimacy knew that he was a man of most loving and lovable nature, with a deep fountain of tenderness ready

to overflow on the slightest touch of genial affection and sympathy on the part of others.

It may be asked, "Has he prospered in his self-imposed mission?" Well, the moral influence wielded by such a teacher as Mr. Miall is not to be weighed and measured by the coarse, material standard of worldly success. You cannot put it into a schedule or table of statistics. It is subtle and impalpable as the light and air. But, like the light and air, it is diffusive, penetrating, irresistible. That his teaching has thus gone forth and mingled with and moulded to a large extent our national life, no one can doubt who marks the altered tone of public opinion on the great question to which he consecrated his powers, and the marvellous progress made in regard to that class of measures connected with and springing out of the principle of religious equality which he so boldly and effectively championed. His own conviction on this point was deep, calm, and confident. When a few of us, two years ago, had the pleasure of waiting upon him to present an address to him on the attainment of his seventieth year, in his modest, touching, and most beautiful reply he used these words—they may almost be said to be his dying words—

"And, as they say, the tongues of dying men
Enforce attention like deep harmony."

"My great and enduring solace is this—that the movement for the liberation of religion from State patronage and control is now far beyond the reach of personal changes. It is a moral force which has its life and vigour in itself; it is sure of triumph, though many of us, perhaps, will not live to see it. Like the ocean tide, it rolls onward, and, in spite of casual fluctuations on its surface, will roll onward until it has reached the limit prepared for it. . . . It is a matter of devout thankfulness to me that my life has been mainly spent in the furtherance of an object which I can now regard with even greater satisfaction than when I started in my public career—one the importance of which acquires a deeper tone every day I live; one for which I am far from regretting that I spent my chief and almost undivided energies; and one the eventual realisation of which, whatever may become of my name, will be a vast accession of good, political and spiritual, to my fellow-men."

Mr. Miall was a man of profoundly religious nature. Indeed, we may safely say that the peculiar course he took sprang from the depth and intensity of his Christian convictions. He knew, of course, that the great question of which he was the champion had political relations of the most

important character, and no man did so much to bring into clear light those relations. But that which ever held the most prominent place in his thoughts was its Christian side. In the paper that he read at the first Conference of the great association of which he was the main originator and organiser, after expatiating at some length on the social and political evils of the system to which he was opposed, he added:—"But the political side of this question dwindles into insignificance when compared with the spiritual." Those who have read his admirable book, entitled "*Bases of Belief*," know how deeply he had pondered, and how persistently he had wrestled with, the great problems of belief and unbelief which agitate our age, and with what a firm grasp he held his faith in all the essential truths of Christianity.

But he is gone, and many of us who were more or less associated with him in his great life-work feel a sense of loss and desolateness that is inexpressible. I will speak to you, however, a few words of consolation in his own voice. At one of the great Triennial Conferences to which I have referred, he recalled many faithful friends who had been with him at the commencement of his career, and who had passed away. Thus he spoke, and thus, being dead, he yet speaketh:—

"The thought of our departed friends will no doubt deepen our sense of responsibility in carrying forward that enterprise in the origination of which they so largely shared; and we shall feel as if their spirits were with us on this occasion. The spoils which death has gathered from that assembly (the first Conference) have been ample and rich; but, thank God, at no time during the career of the Society have there been wanting good men and true ready to step forward and be 'baptized for the dead.' If the cause we have at heart be, as we unhesitatingly believe it to be, representative of the will, and sanctioned by the approval, of the Divine Head of the Church, its progress will not be ultimately retarded by the disappearance from the stage, one by one, of the most valued of its earthly friends. Hitherto it has lived, it has grown, it has advanced with unfaltering steps, notwithstanding all the personal changes which have occurred within its history. We can rejoice in the belief that the vital truth it embodies will more than repair its own waste, and that whosoever may be taken, whosoever left, the goal towards which that truth is tending will be surely reached."


The lesson which I should wish to take to myself from this solemn scene is the very simple and trite lesson—"Work while it is day, for the night cometh when no man can work." Alas! that the capacity for work should decline when its urgency becomes more manifest, as the limited time within which it can be done becomes more contracted, while conscious that so much remains to be done. We stand now over the coffin of one of whom we may say, as was said of the Master whom he loved and tried to

follow, he has finished the work that was given him to do. Let us make him our example. It may not be given us to emulate him in vigour of intellect, in power of eloquence, in capacity to influence and sway the minds of other men. But let us try to follow him in his loyalty to conscience, in his fidelity to principle, in his patient continuance in well-doing, in his devotion to truth and duty, and his unfaltering trust in God. The time is come that we must bid him farewell. Farewell to the eloquent teacher, the wise counsellor, the trusted leader, the faithful and loving friend. Farewell—it may be for some of us for a very little while—until we meet, as we hope to meet, where all sorrow and contention shall cease—

“In the blest Kingdom meek of Joy and Love.”

On the Lynn.

(AT LYNMOUTH, 21ST SEPTEMBER, 1875.)

“ HE voice of many waters” ever calling,
 To God their ceaseless hallelujahs pour;
 From rock to rock their foamy lustre falling,
 Down to the sounding sea in hurrying eddies brawling,
 To add their music to its mighty roar.
 E'en so, while down this earthly valley wending
 Life speeds its rugged course along,
 Would I my days in grateful praise be spending
 To Him to whom my ransomed powers belong.
 Lord of my life! O grant that at life's ending
 I too may join the everlasting song.

Oxford.

E. C. ALDEN.

Father Chiniquy and the French Canadian Catholics.

To the Editor of THE BAPTIST MAGAZINE.

DEAR SIR,

I herewith beg to enclose an article on Father Chiniquy. Three years ago it was my privilege to spend nearly a week with a young Frenchman who had been educated for the priesthood, but whose eyes were opened to see the errors of his Church. He was a highly educated young man, as you will infer when I tell you that he has just published a French Grammar, with idioms, &c., which has been very favourably reviewed.

He spent three nights at my house, and from him I gathered much of Mr. Chiniquy's career. Since meeting with him I have met with a gentleman in this town who, when in Canada some years ago, heard of this great movement, and possibly your Magazine will be circulated amongst many who will be interested in it.

I trust the article may find favour with you.

With kindest regards,

Yours truly,

Shotley Bridge, Co. Durham,

H. SMITH, Wesleyan Minister.

April 21st, 1881.



WHEN the tercentenary of the Scottish Reformation was celebrated nearly a quarter of a century ago, Father Chiniquy was warmly greeted in the Scottish metropolis, where he told of the wonderful work of God among his own countrymen in Canada.

The tidings of his contemplated visit to this country; the reception which has been recently given to him in Australia; the lectures he has already published; the remarkable book on "The Priest, Woman, and the Confessional," which he issued in 1879; besides his zeal and success as a temperance advocate—will, we have no doubt, serve to kindle and intensify the desire of many to see and hear him. A few words about him and his work will not be out of place in this serial. It was in the year 1858 that Chiniquy published the letter in a French newspaper in Montreal which became the occasion of the religious movement which has had such an influence upon the Canadians ever since. Still, it would be a mistake to assume that there had been no preparation for it in their minds.

In the year 1835 there arrived at Montreal two persons upon

whose hearts the Lord had laid the burden: "Go to preach and teach My Gospel in Canada." The names of these servants were M. Louis Roussy and Madame Feller. The latter opened a school for French Canadian children, many of whom were Catholics. Roussy also opened a school about twenty-five miles to the south-east of Montreal. He had not laboured long before fruit appeared. Several Roman Catholic families renounced their faith. On account of this the priests protested and persecuted. In spite of these opponents, success was given to the work commenced by Feller and Roussy. These labourers in the Lord received much help from the Rev. J. Gilmour, pastor of the Baptist church at Montreal. He undertook the task of providing for Madame Feller a building, which served as a dwelling, a school-house, and a place of worship; and, when more ample accommodation was needed, members of various religious bodies came to the help of these two missionaries.

In 1841, MM. Cyr and Lafleur, two young Frenchmen, residing near the school of the Protestant missionaries, became Protestants. After a time they became theological students at the Grande Ligne Institution, and afterwards entered the theological school of Geneva, at that time under the presidency of the gifted Merle d'Aubigné. Returning to Canada after their training in Geneva, they laboured ceaselessly to win souls for Christ.

It became evident to the Roman bishop and priests that something more must be done, or the influence of their Church would fade and perish. At that time Father Chiniquy was the most eloquent preacher they had in Lower Canada. He was urged to do his utmost to save his countrymen from the delusions of Protestants. Glad of the honour, he went forth to do the bishop's will. After a public discussion with M. Roussy, Chiniquy, in one of his discussions against the "new and detestable sect," pointing to the chapel of which the foundations were being laid, said, "Children of our holy Church, you will not allow these walls to rise any higher, if you are faithful to your mother." Still the walls of the chapel were completed. In connection with that work, as in several similar enterprises, the Baptists stood in the front rank as fellow-helpers.

Before a year had elapsed Chiniquy was recalled, and sent to a distant settlement of French Canadians in the State of Illinois, no one but the bishops knowing why he had been sent. Chiniquy suspected he knew the reason, and was resolved to have the matter

sifted. To secure what he desired he sent copies of letters to the late Napoleon III. and to Pius IX. imploring them, in the interests of the French emigrants and the Catholic Church, to remove the then bishop and appoint another. Chiniquy, like Luther on a similar occasion, was successful; but this circumstance proved to be a turning-point in his life, and a crisis in the Catholicism of Canada.

Chiniquy's father, though educated for the priesthood, hesitated to accept ordination. The hesitancy after a time developed into a positive refusal. Upon his leaving the Quebec Seminary, where he had been trained, his superior, assuming that, though Chiniquy had scruples of conscience as to accepting the office of priest, he would always remain attached to the mother Church, presented him with a copy of the Word of God, and gave him permission to read it with notes supplied by trustworthy interpreters within the Church. Thus privileged, he settled as a lay teacher in a remote and retired country village in the States. There he married, and for several years continued his work as a teacher. He continued to read the Bible which the superior had given him. The exhortation to keep the Book under lock and key was ignored. Not only was his wife permitted to read it, but also his son. At the age of nine the boy had committed to memory several chapters of the Old and New Testaments. On rainy Sundays, when the villagers were unable to go to service, which was conducted in a chapel at a great distance, it was not unusual for Chiniquy to allow his son to repeat a chapter from his highly prized Bible for the edification of his neighbours. One of the auditors made a statement in the confessional which implicated the elder Chiniquy. At the earliest opportunity the parish priest paid a visit to this heretic's house, and inquired as to the truth of the report. "Is it true that you and your son read the Bible?" "It is," replied Chiniquy; "and if you like you shall hear him." "I don't come here for that," said the priest; "besides, don't you know it is forbidden by the Church?" "But," said the father, "the Bible was given me by the superior of the Quebec Seminary, who surely knew what he was doing." "Monsieur Chiniquy, you know it is forbidden you to have any Bible except in Latin or Greek. I have come to get your French Bible to burn it." Chiniquy said nothing for a few moments, but in a state of great agitation paced the room; then, nerving himself for the effort, he firmly and politely said, "Sir, if

you have nothing else to tell me, you know the door by which you entered."

This circumstance produced a deep impression upon the mind of his son, and from that time he read the Bible more carefully than ever, and, before reaching the close of his twentieth year, was able to repeat from memory most of the New Testament.

It was his own wish, as well as that of his father, that he should become a distinguished servant of the Church. He was educated for the priesthood, and in 1833—two years before M. Louis Roussy and Madame Feller began their brilliant missionary career—Chiniquy was ordained priest. Meanwhile, he passed through a sharp mental and spiritual conflict. He frequently tried to reconcile the differences he found upon comparing the words of the Saviour and His apostles with those of the Romanists, at whose feet he sat as a diligent student for more than thirty years.

At the Scottish tercentenary Chiniquy said, "My reading of the Bible made me suspect that everything was not right in my Church. But every time these thoughts came into my mind that my Church was not the Church of Christ, I went to my knees and shed tears, thinking that I was tempted of the devil. The voice of God was coming to me twenty times a day, saying, 'You are following in your Church the laws of men and not the laws of God.'" Still, he was zealous for the Church of his fathers. Finding that tens of thousands of his countrymen were annually leaving Canada for the United States, and that the greater part of them, in consequence of being scattered among Protestants, were in danger of renouncing the Roman Catholic faith, he besought the bishops to select a number of priests in order to gather these Roman Catholic French Canadians and bring them to the Far West of the States and make a distinct people of them. The bishops were in favour of the project, and in 1851 Mr. Chiniquy selected a place, which at that time was a wilderness, where a colony, offering accommodation for nearly a quarter of a million persons, was planted. He sent forth invitations to his fellow-countrymen, who were scattered abroad through the States, to settle in this colony. Thousands upon thousands hastened to the district. Roman Catholic churches were built, and priests were sent to take charge of the flocks.

Chiniquy continued to read his Bible, and, though the Church said it was not safe to place the Scriptures in the hands of the people, Chiniquy thought otherwise, and when he went forth as a missionary

he carried New Testaments and Bibles with him, and, as he had opportunity, freely circulated them amongst the inhabitants.

While thus engaged, a great scandal was brought upon the Church by the immoral conduct of one of the bishops. Ultimately, the bishop was removed, and another sent to take charge of the bishopric; and, upon his appointment, some of his friends—the grand vicar amongst the number—urged Chiniquy to make peace with him. Tired, and sad at heart after a three years' controversy of a painful character, he wrote the bishop as follows:—"My Lord, we are determined to submit ourselves to your authority, according to the laws of God and the peace of the Gospel." The bishop was thankful to receive such an assurance, assuming that "the laws of God and the peace of the Gospel" meant the laws of the Church; but, when he discovered that Chiniquy meant "We will obey your authority according to the Word of God '*as we find it in the sacred Scriptures of Christ*,'" it was another matter.

Ten days afterwards the bishop desired the presence of this courageous son of truth again. When they met, his lordship asked whether he had brought the document he had shown him a few days previously. "Yes," said he, and handed it to the bishop, who immediately took it to the stove and thrust it into the fire. "My lord," inquired Chiniquy, "what authority have you to take from my hands a document which is mine, and destroy it without my permission?" "Are you not aware that I am your superior?" retorted the bishop; "as your superior I have no answer to give you." "Sir," replied Chiniquy, "you are my superior; you are a great bishop. But there is a great God in heaven, who is above you, and that great God has granted me rights which I will never give up to the hands of man. Now, in the presence of that great God, I do protest against your iniquity." Rising to his feet, he went on to say to the bishop: "My lord, the act of submission that you require from me is an act of adoration. I refuse to do it—I refuse to you that act of submission, and I refuse it to the Bishop of Rome. There is one God in heaven, whom I will obey without condition, and to whom I am ready to say I will do anything He bids me." The spirit of Luther moved the soul of this champion. The President of the Jesuits in Chicago was by the side of the bishop as Chiniquy spoke. Bishop and President were of opinion: "Mr. Chiniquy, if it be so, you cannot be any more a Roman Catholic priest."

Leaving them with the words "Almighty God be blessed for ever, he resolved to follow the leadings of Divine Providence. Taking his New Testament in hand, he opened it, hoping to find some suitable word; but for the moment he could read nothing, his eyes being blinded with tears. After a time the tears ceased to flow. He again opened the New Testament, and read 1 Cor. vii. 23: "Ye are bought with a price; be ye not the slaves of men." Overcome with surprise upon reading this appropriate passage, the book fell from his hand. It seemed as though he heard One saying, "I have died for thy sins; come and believe in Me; make My Word the light of thy feet and the lamp of thy path, and I will make thee clean and take away all thy iniquity."

Meanwhile, Chiniquy's bishop wrote to the French Canadian colonists informing them that he had been excommunicated. When, on the Sunday morning, the hour came for service, the people assembled at the chapel door in crowds, who eagerly inquired, "What is the news?" "I have no news to tell you here," said he, "but come into the church." For two hours he addressed them, and at the close of his address appealed to the heart and intelligence of his audience, thus:—"Frenchmen, I respect you too much to impose myself upon you; nevertheless, I will not leave you unless you tell me to go. If you think it better to follow Christ than the Pope, better to trust Jesus than the Virgin Mary, well. My countrymen, dear Frenchmen, the mighty God has taken me out of the house of bondage; He will also take you from it. Will you accept the deliverance? Will you go with me to the feet of Jesus?"

This appeal went to the hearts of thousands that day. It was, indeed, a Pentecost. From all parts of the church arose strong crying and tears. "My shoulders are bleeding," said one, "with the yoke of man." Another exclaimed, "Pull down the images; we have been at their feet long enough." With scarcely an exception, all the congregation rose, "men with beards pressing the young men to their breasts, and mothers shaking hands with their daughters," said Chiniquy, "all praising the Lord because they had been made free by the Word of God."

Soon after this circumstance, a new bishop was appointed, who professed to be very anxious to reclaim those who had wandered from the fold. He sent Chiniquy a letter requesting him to use his influence in assembling the people to hear the charge. He did so.

There was none absent—not even the sick. When, at the appointed hour, the bishop arrived, Chiniquy hoisted a flag upon which were marked stars and stripes. To the bishop this banner bore no strange device. The mottoes meant, “Sir, the days of darkness are gone, and the days of light are come. No longer are we in bondage and sorrow.” The bishop finished his sermon. At the close he inquired, “French Canadians, I see that you do not pay attention and respect to my authority, as I had a right to expect; and, in the name of God, who is hearing me, I ask you, who will regulate you in the ways of God if you reject my authority?” Then followed an ominous silence. In a few moments it was broken by one who had the courage of his convictions, who said, as with a voice of thunder, “We reject for ever your authority. We have nothing to guide us now but the Word of God as we find it in the Bible. Bishop, it is better for you to go away, never to come back again,” and 3,000 men, with one “Amen,” approved the words.

This movement, begun so auspiciously by two Frenchmen, and supported by the sympathy and prayers of some of the worthiest workers amongst the Baptists in the States, still continues to grow. In a book published in 1879, Chiniquy says: “I am sixty-nine years old; in a short time I shall be in my grave. I shall have to give an account of what I say. Well, it is in the presence of my Judge, with the tomb before my eyes, I say, ‘Auricular confession is one of the most stupendous impostures which Satan has invented to enslave and corrupt the world.’” Elsewhere in the same book he says: “The world in the darkest ages of old Paganism has never seen anything so infamous and degrading as the Confessional.” He promises to issue a very important book on the errors of the Papacy. No one is better qualified than he for this work.

While we are glad to welcome Beecher, Talmage, Moody, Sankey, Cook, and Cuyler, we shall also be glad to see amongst us Chiniquy, should circumstances permit.

H. S.

“I Never Attend Church-Meetings.”



IN one of those afternoons in the month of March last which were so light and genial that one shuddered at their delightfulness, wondering what manner of thing the inevitable after-blast would be, two ladies were seated, each engaged with some scrap of needlework, near the bay window of a well-ordered, cheerful room, looking out on a strip of garden by which the little house was secluded from the road, and which was just then very pleasant with its patch of grass, its bunches of snowdrops and crocuses, its few shrubs, some of them beginning to flower, and its two or three young trees which, excited by the unusual sunshine, rashly proposed to rush into flower too, reckless of caution or permission—as one may say, leaf or no leaf.

Mrs. Gray, the mistress of the house, and her visitor, Mrs. Pearce, had long known each other, though of recent years they had rarely met. In early youth, when they both lived in the little village of Brookwood, they were close friends, shared each other's confidence, taught together in the Sunday-school, and joined the church at the same time. It was on a short visit to Brookwood, which was arranged for the sake of enjoying a quiet Sunday and a few hours in the fields, that Mr. Gray first met the amiable lady who afterwards became his wife. Concerning this important event, we need only here say of him, as of how many an adventurous man? —“He came, he saw, he was conquered.” But that (as he sometimes observes to her who conquered him, adapting some poet's words) was “twenty years ago.”

“Twenty years ago, my darling ; twenty years ago.”

For nearly that length of time our friends have lived at Cottenville, though not always in the pretty house which now belongs to them. Mr. Gray, by intelligence and industry, aided by frank and gentle manners, has prospered in his undertakings, and is by none so highly esteemed as by those who most fully know him. He has grown up from boyhood in one circle of religious friends, increasingly loved and trusted, and has for some years been one of the deacons at Trinity Chapel.

The Pearces, having lately removed to Cottenville, united themselves to the same church, and the ladies, notwithstanding the changes wrought by time, were pleased with the opportunity of renewing their former friendship. It had been arranged that the afternoon already referred to should be spent by them together, and that Mr. Pearce should return from town with Mr. Gray to a late tea, and take his wife home. The time passed in pleasant talk about home affairs, the children of both families, the doings of the boys at school, baby's miraculous new tooth, the inscrutability of the Cottenville servants, the best shops in the neighbourhood, and other poetical and practical matters, till at length Mrs. Pearce alluded to the previous evening's sermon.

"Such a sermon!" she exclaimed, "and such a service altogether! surely it must do great good."

"It was well adapted to do good," replied Mrs. Gray. "Our pastor was in his happiest mood; his whole heart seemed in the service, and his sermon was, as it always is when he preaches to the young, the very 'milk of the Word.'"

"Yes, indeed! So simple and yet so full! So glowing and so earnest!"

"Yes! I often wonder that so much earnestness has so little apparent result. It is not as though it were a thing only of fits and starts. There is nothing spasmodic in it."

"But you don't mean to say that Mr. Thomas's ministry is wanting in results?"

"Oh, dear, no! It is what is called a successful ministry. The congregations are good, the finances flourish, and additions are made to the church. We have much to rejoice over—much; but I often feel that we might look for more if only we were all as earnest, or anything like as earnest, as our pastor is."

"But isn't there a difference? None of us are in his position."

"But we are all in the position of members of the church. If we fill that position as we ought we shall do much to help the minister. By-the-by, I hope you will be able to go to the service on Wednesday evening, and stay to the church meeting."

"Oh, I never attend church-meetings!"

"Never attend church-meetings? How is that? I have missed you, and I know you have many home-ties; but I hoped you might manage it now."

"It is not entirely the home-ties that keep me away. I don't like church-meetings."

"You don't really mean that you never go? You used to be constantly at the church-meetings at Brookwood."

"Ah! we were young then, dear; and I liked the meetings there. Dear old Brookwood! Those were happy days." And the speaker sighed, and paused from her work, and looked out over the garden, and saw nothing of what was there, but saw rather the plain old school-room beside the still graveyard in the village where she was born, the face of her old pastor, and the friends of bygone years.

"Those were happy days," she said. Her friend looked at her, not without some wonderment; and then, unwilling to interrupt her, stitched on for a while in silence. For this confession of having left the old Brookwood ways, with the strong affection evidently still cherished for them, suggested many a question. "Is it not strange," she said to herself, "that some of the very best people fall into this bad habit about church-meetings? I should have thought Jane had been too well taught to become a victim to it. It is not that she has lost her love for the Saviour or for His Church, though, to be sure (judging from some things one sees), that would seem to have little to do with it. I wonder how it is? I must ask her presently."

At this moment Mrs. Pearce turned towards her, and said with some feeling: "I dare say you wonder at me, and sometimes I wonder at myself. But my path has led me through very different scenes from those of the old Brookwood days, and from those of our life here. Perhaps that explains the change."

"I was certainly surprised, dear, to hear you say what you did. It seemed so unlike you. But tell me about it."

"Well, at Brookwood, as you say, I always attended the meetings. I wouldn't have missed them on any account. But the last eight years, you know, before we came here, we lived at Thistleton, and there all was so different. They were such a quarrelsome people! I bore it as long as I could, and so did Mr. Pearce; but one night a speech was made by an old member of the church, attacking the pastor, sneering at the deacons, and generally scolding everybody—all for nothing that one could understand. And this was done so violently—I might say so virulently—with such language, and such ill-temper, that I was shocked and pained more than I can say. Then one of the young men rose, and said that, if that were a sample

of church-meetings, he should give up coming to them ; but he supposed no one was much surprised at what they had just heard. They all knew how cant rancorous Mr. Jones was, and if he didn't make these speeches, of what use would he be in the church ? He never did anything else. Then there was more of the same sort of thing. I managed to stay to the end ; but I've never been to a church-meeting since."

"That was bad, to be sure. But did the young man really refer to the older one's speech as 'cant rancorous ?'"

"He did, indeed ; and the blunder, if it was a blunder, was a very happy one. It admirably described the spirit both of the speech and of the man."

"I think I know the kind of thing ; though, happily, there is not much of it at Trinity. But are you sure you were right, after all, in absenting yourself from the meetings ? You would not justify leaving the minister and the deacons to contend with such men *alone*, would you ?"

"Well, no. But what could I do ?"

"You could be there. I suppose that, in this case, your sympathies were with the minister and the deacons ; and, that being so, your very presence would be felt to be a support. Suppose that every member should stay away under the influence of a feeling of disgust or dissatisfaction at something or other, what would happen ? Why, the whole conduct of the church would be dictated by its most ill-conditioned members. But here come papa and Mr. Pearce," and, nodding to the gentlemen through the window, Mrs. Gray rose and went to the door to let them in. After a few minutes, all were seated at tea, and a general conversation commenced, light and airy, at first, as the steam from the brimming cups, but becoming graver in a while, as the subject of the afternoon naturally came up.

"And what sort of a day have you gentlemen had in town ?" said Mrs. Gray.

"Such a day," replied her husband, "as makes one disbelieve in towns. Think of bending over a desk all day, and making out invoices in a dingy room lighted from the ceiling, when out in the fields, a mile or two away, buds are starting in the hedges, violets are peeping out in their beauty, and birds are filling the air with music."

"You like the country, I know," remarked Mr. Pearce, "and so do I very well. But I'd rather live where there's plenty of business

going on. Birds and flowers are poor substitutes for good customers."

"Good customers!" exclaimed the other, with a laugh. "Certainly, just now they are rare birds—as rare and as shy as ostriches. We haven't seen one in Ryder Street these three years and more."

"You want such big birds, you folk in the foreign trade. I can do with something less than ostriches; but I can't say that even little birds are plentiful."

"No. You haven't made your fortune to-day, I'll warrant, though we have had weather to bring out every kind of plumage."

"We've noticed that in the park," said Mrs. Gray. "There were such numbers there. And wasn't it pleasant," she continued, turning to Mrs. Pearce, "to see so many children out? Those little dears that have been ill, and shut up all the winter—how they enjoyed the sunshine!"

"I am glad you got into the park," said Mr. Gray. "And what else did you do, my dear? You didn't quarrel, I suppose, though you both looked serious when we came in. Didn't they, Mr. Pearce?"

"Did they? I didn't notice. I don't suppose they would disagree more than they found agreeable."

"I think you are both very disagreeable gentlemen all at once," playfully observed Mrs. Gray. "What did *you* quarrel about, pray, as you came up together?"

"Nothing very terrible. Mr. Pearce insisted on paying the tram-fare, and I wouldn't let him."

"Was that all? Well, since you confess, I don't mind confessing too," said Mrs. Pearce. "We didn't quarrel more than usual, you know, but that wife of yours, Mr. Gray, who was always a much wiser and better woman than I, has been giving me a little lecture."

"No! not a lecture, dear."

"A *little* lecture," said Mr. Gray. "What kind of thing is that? Did it hurt, Mrs. Pearce?"

"Well, no; it didn't *hurt*. But I keep thinking about it."

"That's odd," remarked Mr. Pearce, "it's just the contrary with me. When I'm lectured, it *does* hurt, but I *don't* think about it. What's the use?"

At this there was a general laugh, and then Mr. Gray asked, "But what was this lecture, Mrs. Pearce? We may as well have it."

"Oh! I can't pretend to repeat it, and I think we've laughed about it enough. For, after all, it is not a trivial matter. We were talking of the church and church-meetings, and I said that I never went to them."

"Then I dare say you had a lecture. My little wife is quite fierce on that subject. And, indeed, it is of far greater importance than many Christian people seem to think."

The conversation was adjourned to an adjoining room. Mr. Pearce asked, "Can you expect every member of a church to attend church-meetings? Very few have done so in any church I have known."

"I know little of other churches, but I suppose they are much alike, and I must confess that our own people are indifferent enough."

"Can you wonder at it? Are not such meetings often very formal and dull—mere occasions for transacting business; or else far too lively—the very people who ought to be silent spouting and speechifying in a most unbecoming manner, and proving that they neither know themselves nor understand what they are talking about?"

"At Trinity we are fairly free from that nuisance, and I dare say some of us think the meetings dull. But whether they be so or not, are they not the church's own meetings? Who is responsible for them but the members of the church? It is too bad for the members one after another to absent themselves till the attendance is meagre, and then complain of them as being uninteresting. Even if they be as dull as it is said they are, can people become more interested in them, or make them more interesting, by staying away from them? The idea is absurd and ridiculous. It reminds me of what I saw near our warehouse a day or two ago, when a drunken brute kicked his dog and then raved at him for yelping, and who, when his boy interfered, knocked him down, and then wanted to know what he was sprawling there for."

"Well, perhaps you are right. But I acknowledge that these meetings seemed to me, when I used to attend them, to be very unprofitable."

"Excuse me, Mr. Pearce; I was not thinking of you just now, but of people in our own church, who have been long connected with it, but who, to my knowledge, have not attended a church-meeting for years, and who, nevertheless, know so much about them (or think they do) that they are not backward to speak against them. As to yourself, if I thought you were serious, I should venture to ask you

whether you thought the duty of attending to the church's business depends upon whether its meetings are what is called '*interesting*' or not. I don't admit that it does. Were the business of the church as dull as parish accounts, it would be our duty to attend to it faithfully."

"But might it not be *made* interesting?"

"It *would be* interesting if you would come and interest yourselves in it. No doubt the worth of the meetings would be increased by the mere presence of any considerable number of those who now never come. If they want '*interesting meetings*,' the thing is largely in their own hands. They ought not to wait for that, but they certainly can help to bring it about. I am afraid the real root of the matter in the great majority of cases is a lack of spirituality. If there were a warmer love to the Saviour; a more genuine devotion to Him; a truer appreciation of what it is to belong to Him, and of what it is to have, in His infinite grace, a place in His church, there would not—could not—be this feeling, *that His affairs are dull*. For, think of them as we may, our church affairs are *His* affairs; and it is because this fact is so faintly realised that church-meetings are so lightly esteemed."

"What, now," said Mr. Pearce, "is the usual attendance at the church-meetings at Trinity?"

"At our last meeting there probably were about fifty members present, and the church numbers over two hundred. It looks as though there might have been a larger attendance, doesn't it? And it would have been good for the absentees to have been there. I don't think that any one with a spark of Christian love in his heart could have been at that meeting and felt it to be dull. Three candidates for baptism were received, and the testimony about them and from them was most moving. One had been brought to the Saviour by the influence of her Sunday-school teacher. Another had come one night to the service with a companion, and the sermon had proved to be to her the very Word of God, piercing her to the heart, but wounding only to heal. The third was a young man, the son of two of our most consistent members; and when our pastor read his letter, in which he told how the influence of the daily life of his parents had always drawn him towards the Saviour, and had at last constrained him to yield himself entirely to Him, there was scarcely a dry eye in the room."

The speaker ceased. The story was tenderly told, and it touched his friend, as well it might, for he too had a son who was the child of many prayers, and latterly of many hopes. Mrs. Pearce, however, came in at the moment, equipped for going home, and nothing more was said. After a warm "Good-night!" the friends separated. Mr. and Mrs. Pearce walked quietly to their residence, and the wife was soon occupied in superintending the retirement of the young children to bed. After an hour's absence, she returned to the room to find their eldest son seated with his father in earnest conversation. She looked at them both inquiringly, and her husband said, "Willie has been speaking to me about joining the church. By God's blessing, last night's sermon decided him, and he wants to see Mr. Thomas about it before Wednesday." This was uttered rather brokenly, and then both husband and wife burst into tears.

On Wednesday evening, Mr. and Mrs. Pearce, for the first time in seven years, were at the church-meeting, and, sitting next to their friends, Mr. and Mrs. Gray, had the joy of hearing their own son mentioned as a candidate for baptism and membership.

Time will prove how long this better view of their duty to the Church and its Lord will last. The story has been thus simply told that any of its readers who have neglected this same duty may see that such neglect is wrong, and may resolve, in Christ's name and strength, to be guilty of it no more.

ALEPH.

*On Fra Angelico's Picture of the Crucifixion, with
Surrounding Groups, Florence.*

WEARY heart, oppressed with sighing,
Every source of comfort trying
But the one thy God supplies :
Turn and leave thy selfish sorrow !
Life and strength and patience borrow
From the place where Jesus dies !
All thy faithless fears repenting,
Cease, O cease thy vain lamenting :
On the cross thy Saviour hangs !
See the gentle, meek, and lowly,
See the Lamb of God, most holy,
Languishing in mortal pangs !

Hands all human pains assuaging,
 Feet that trod the billows raging,
 Cruel nails are piercing through :
 Listen to His holy pleading,
 For His murderers interceding,
 "For they know not what they do."

Friend and mother, near Him keeping
 Mournful watch, with bitter weeping,
 Pierced by the sword of grief,
 Now He views ; and, for them grieved,
 Bids them, of Himself bereaved,
 Each to each to bring relief.

"Think on me when Thou art reigning !"
 Cries the thief, and, not disdainin',
 Graciously He quick replies,
 On the dying sinner smiling,
 Faithful 'midst the loud reviling,
 "To-day with Me in Paradise !"

Man of Sorrows and acquainted
 With all grief, by sin untainted,
 Parched His throat and wan His eye.
 Tortured, overborne with anguish,
 Now His fevered flesh doth languish,
 "Thirsting" in His agony.

Darkness o'er the land is brooding,
 Darkness in His soul intruding,
 Listen to the mournful cry ;
 "God ! My God ! hast Thou forsaken
 Me, Thy Son ? Thy presence taken
 Far from where I grieve and die !"

Him the Father always heareth,
 To Him now most nigh appeareth,
 Opens wide His arms of love :
 "Father, to Thy hands My spirit
 I commend, and now inherit
 Endless joy with Thee above."

Yet once more His dying glances
 Greet the world, as death advances :
 "It is finished !" loud He cries.
 Thus, rejoicing in salvation
 Now complete for every nation,
 Jesus bows His head, and dies.

Now the trampling earth discerneth
 Clouds disperse as day returneth,
 Shining through the darkened air,
 While the temple priests, with wonder,
 See the curtain rent asunder
 And the Holy Place laid bare !
 So, poor heart, thy gloom shall brighten ;
 He who bare thy sins shall lighten
 Every load, and lead thy way,
 By the path of service lowly,
 Through the veil to worlds most holy,
 There to reign in endless day.

H. C. LEONARD.

Reviews.

COMMENTARY ON ST. PAUL'S EPISTLE
 TO THE ROMANS. By F. Godet, D.D.
 Translated from the French by Rev.
 A. Cusin, M.A. Volume II.

A SYSTEM OF CHRISTIAN DOCTRINE.
 By Dr. J. A. Dorner. Translated by
 Professor Banks. Volume II. Edin-
 burgh : T. & T. Clark, 38, George
 Street.

THE second volume of Godet's work on the Romans comprises his exposition of chapters vi.—xvi., and thus completes one of the most profoundly learned and spiritual commentaries on this most instructive and wonderful of the apostolic writings. Godet is not, indeed, so masterly an exegete as Meyer. His textual and grammatical criticisms are neither so original in their character nor so extensive in their range, but in other and more practical directions Meyer must yield the palm to Godet. In clearness and breadth of spiritual apprehension, in doctrinal accuracy, in condensed force, and, above all, in

exquisite touches of genius which open up immense tracks of thought, our author has no superior. Along with the power to appreciate the results of the most rigid philological investigations and the severest processes of formal logic, he has the intuition of a poet, and depends largely on the interpretative power of a personal spiritual experience of the deep things of God. He views the cathedral window (to borrow a fine image), not from the cold outside, where we can discern no miracle or glory of art, but from within, where "every ray of light reveals a harmony of unspeakable splendour." There is, of course, in this Commentary much with which every Biblical scholar is familiar. There are points on which Meyer, Philippi, and Olshausen may be consulted with equal advantage ; but there is, at the same time, much that is peculiar to Godet—the expression of the man's own life—and this is the part on which we place the highest store.

He is in sympathy with the best features of modern thought, but is not thereby rendered dissatisfied with the principles of Evangelical orthodoxy. Calvinist and Arminian will alike find his exposition suggestive, and perhaps there are no criticisms in the course of it more effective than those which refute the vague and inconsequential reasonings of men like Canon Farrar, whose "Life and Work of St. Paul" has evidently been closely studied, and kept more or less in view throughout. The dogmatic, the ethical, and the apologetic worth of the Epistle to the Romans could not be more beautifully illustrated than they are here; and Godet has anew demonstrated the fact that a powerful and healthy Christianity, with which the world cannot dispense, has never been developed except on the lines traced by St. Paul. The whole book is a fine exemplification of its closing paragraph: "The New Testament contains two writings which admirably complete one another—the Epistle to the Romans and the Fourth Gospel. The one presents for our contemplation the object of faith in its grandeur and perfect beauty—the union of man with God realised in One, in order to be at length realised in Him, in all; the other initiates us into the means of apprehending the salvation thus realised in One for all, and of appropriating it: the act of faith. There, the ideal realised, shining as on a celestial summit; here, the arduous pathway by which sinful man may succeed in reaching it. Let the Church constantly possess herself of the Christ of John by means of the faith of Paul, and she will be preserved, not from persecution, but from a more terrible enemy—death."

The first volume of Dorner's "System of Doctrine" we noticed at some length.

The second is occupied with investigations into the Scripture doctrines of man, of his relation to God, and finally of sin and salvation. This takes the author over ground of the first moment in theological and ethical science. It brings into prominence questions which relate to the nature, the necessity, and the form of revelation, and, therefore, of the possibility of the miraculous. It is, however, in the discussion of the Biblical doctrine of sin that the strength of this volume lies. The treatment, which is, from first to last, a fearless application of the principles and methods of the inductive philosophy in determining the exact force of Scripture and the phenomena of human life, is particularly full and satisfactory. Dorner's primary aim is to ascertain the teaching of the Divine Revelation as to the source, the developments, and the results of sin; then to show how this teaching harmonises both with the consciousness of individual men and the history of the world at large. The ecclesiastical doctrine, in the various stages of its progress, is distinctly defined, and we are enabled, without difficulty, to compare the conceptions of the greatest thinkers on this momentous theme. Dorner discusses it with a becoming sense of its gravity and of the vast and far-reaching issues depending upon it, and, though he is not in any sense a homilist, he has furnished matter which, in popularised forms, would bring conviction home to the hearts of multitudes who could not master his treatise, and there is not a pulpit in the land whose occupant would not preach more powerfully and impressively by pondering Dorner's elucidation of this solemn fact which necessitated "Our redemption through Christ's blood."

THE PULPIT COMMENTARY. *Joshua*.
Second Edition. London: C. Kegan
Paul & Co., 1, Paternoster Square.

THIS additional instalment of the great Commentary under the able editorship of the Rev. Canon Spence and the Rev. J. S. Exell, is worthy of a hearty welcome and an attentive study on the part of all who are engaged in the momentous work of expounding Holy Scripture and of preaching the Gospel. It is difficult to account for the fact which the author of the admirable "Introduction to the Book of Joshua" before us notices, viz., that that Book "does not seem to have been a favourite one for homiletic treatment." That it is capable of such treatment in a very effective manner is conclusively shown by the excellent homilies which have been founded upon it for this noble volume. We presume that these homilies have been used in the pulpit by the various preachers who have supplied them, and we can imagine that they must have been invested with the unwearied interest of real instructiveness to any congregation fairly trained to religious thought. The names of their authors are a sufficient guarantee for varied knowledge, discriminative thinking, spiritual earnestness, and pulpit eloquence of a high order—the Rev. E. de Pressensé, D.D., J. Waite, B.A., R. Glover, W. F. Adeney, B.A., and S. R. Aldridge, LL.B., B.A. All these preachers are celebrated in one way or another, and their celebrity will be increased by their admirable contributions to this important work. Two of them—Mr. Glover and Mr. Aldridge—are eminent in our own denomination; and here, as elsewhere, they show themselves to be "workmen needing not to be ashamed, rightly dividing the Word of

Truth." The expository part of the work was entrusted to the Rev. J. J. Lias, M.A., Vicar of St. Edward's, Cambridge, and late Lecturer in Hebrew at Lampeter College, and his expositions are very helpful in the study of the text. He also contributes largely to the homiletics of the book, and supplies an elaborate Introduction, in which all the more important questions relating to it are learnedly discussed, and are solved (so far as they can be solved at all) with a soundness of criticism which leaves nothing to be desired. The volume is further enriched by an invaluable Introduction to the historical books, from Joshua to Nehemiah inclusive, from the Rev. A. Plummer, M.A., Master of University College Durham. Such labours as these cannot be too highly appreciated.

THE HOMILETIC QUARTERLY. April,
1881. C. Kegan Paul & Co.

THE space at our command forbids any minute mention of the immensely varied contents of this excellent number of the serial under the vigorous editorship of the Rev. J. S. Exell. Still less are we able to describe them as they deserve, and to apportion the meed of praise to which the several parts are entitled. We have sermonic outlines suited to Good Friday, Easter, Ascension, and Whitsuntide, and many other subjects of high interest at any period, by well-known and able preachers; expositions of many parts of Scripture, by superior Biblical scholars; a capital children's sermon ("A Sea of Glory," Hab. ii. 14), by Dr. Edmond; "The Incarnation: a Testimony," by Dr. G. D. Boardman; and a continuation of the

"Clerical Symposium" on the Lord's Supper, in which the various views of that important institution are ably set forth. Amongst the best helps provided for the modern pulpit, the *Homiletic Quarterly* still retains a foremost place.

HOURS WITH THE BIBLE; or, the Scriptures in the Sight of Modern Discovery and Knowledge. *From Moses to the Judges.* By Cunningham Geikie, D.D. With Illustrations. London: S. W. Partridge & Co., 9, Paternoster Row.

THE unqualified recommendation which we gave to the first volume of this great work would be equally applicable to the second. Dr. Geikie lays his encyclopædic information under tribute for the illustration of the sacred history which he reviews, and so uses it as to light up the events which have been Divinely recorded with a transparency and a brilliancy which it would be impossible for them otherwise to possess. To a mind charged with so immense a mass of apposite knowledge as Dr. Geikie's mind is, and so master of it as to be able to call it forth at the moment when it is wanted, how sublime and impressive must the old histories of the Word of God be felt to be! The grandeur of the Book is enhanced, the conviction of its Divine origin is strengthened, and the heart more readily yields to its vitalising and ennobling power. It is refreshing to note the contrast between the learning which ministers to faith in such volumes as these and the nibbling criticism which is so miserably characteristic of the Rationalistic school.

ROBERT HALL. By the Rev. E. Paxton Hood. Hodder & Stoughton.

THIS is one of a series of popular biographies, under the general title of "Men Worth Remembering," some dozen of which are advertised as already published or forthcoming. The name of Robert Hall is unquestionably one of the most brilliant in the list. Any mere eulogy of him in the pages of the BAPTIST MAGAZINE would be not only superfluous, but impertinent. Though he died half-a-century ago, even the younger members in our Baptist churches and families are fully aware that he was one of the brightest luminaries by which the Baptist denomination has ever been adorned. They know that for saintliness and eloquence he has never been surpassed. He is to be reckoned not only amongst men worthy to be remembered, but also amongst those whose lasting fame is sure. Our English Christianity must subside, and our English language die, before Robert Hall can be forgotten. This being so, we are not surprised that the story of his life should now be newly told. We have our doubts as to whether Mr. Paxton Hood was the writer most fitted for the task. His thinking is discursive, and his style chatty and loose—qualities at the antipodes of those which so greatly contributed to Mr. Hall's almost unrivalled greatness as a writer and pulpit orator. Nevertheless, Mr. Hood has compiled the biographical facts with fair accuracy, and ventured upon some analysis of Mr. Hall's character and genius which will be read with interest, and with some measure of approval even by the comparatively few persons yet living who personally knew the

great preacher and enthusiastically admired him ; whilst the popular style of the work, and the anecdotes which sparkle in its pages, will make it welcome to the younger generation to whom Robert Hall is entirely a celebrity of the past.

STUDIES IN THE ACTS OF THE APOSTLES.

By the Rev. J. Cynddylan Jones, Cardiff. London : Houlston & Sons, Paternoster Square.

STUDIES IN THE GOSPEL ACCORDING TO ST. MATTHEW. By the Same Author. London : Hamilton, Adams, & Co., 32, Paternoster Row ; Houlston & Sons, Paternoster Square ; R. D. Dickinson, 89, Farringdon Street ; Bible Christian Book Room, 26, Paternoster Row.

THE results of Mr. Jones's "Studies" in these two books of the New Testament appear before us in the form of sermons, which, we presume, have been spoken from the pulpit. They are very good sermons to read, and, if well delivered, must have been very good to hear. We have placed them in the order of their publication. The first volume contains fifteen discourses, and the second seventeen. We do not know to what denomination the author belongs. In descanting upon the cases of the eunuch and Lydia, he had to touch upon the subject of baptism, but we do not find anything distinctively Pædobaptist in his utterances. Some of his remarks, indeed, would seem to lean slightly in the opposite direction. We have read these sermons with unusual gratification. They are perfectly Evangelical, vigorous, and often original in thought, robust in sentiment, vivid

in illustration, with frequent quaintnesses of expression which give piquancy to their teaching, and keep the interest of the auditor or reader wide awake.

THE CHILD'S LIFE OF CHRIST. With original Illustrations. Parts 6 and 7. Cassell, Petter, Galpin, & Co.

THESE two parts of this most charming work conduct the reader from the ministry of John the Baptist to the interview of our Lord with the woman of Samaria. There is a great deal of explanatory and highly useful information slipped quietly and easily into the course of the narrative, which still retains all the elements of perfect adaptation to the child-mind which we have noticed with so much pleasure in the preceding parts. We hope to be forgiven for saying that the work would have lost nothing that was worth keeping if the hideous picture of the Baptism of Christ had been withdrawn. Our Lord is represented as kneeling with one knee in the shallow of the Jordan, and bending his head slightly forward to receive a few drops of water upon it from the Baptist's hands ! We thought this error had been finally and for ever exploded.

WARD & LOCK'S UNIVERSAL INSTRUCTOR. Parts 6 and 7. London : Ward, Lock, & Co.

WE are amazed at the mass of knowledge in relation to all matters which have to do with the culture of the mind which this marvellously cheap publication brings within the reach of all who are able to read, think, remem-

ber, and learn. We have expressed our unqualified admiration of it before, and we rejoice in the opportunity of doing so again. It ought to circulate by hundreds of thousands.

A TRANSLATION OF THE ANGLO-SAXON VERSION OF ST. MARK'S GOSPEL. With Preface and Notes. By the Rev. H. C. Leonard, M.A. London: James Clarke & Co., 13 and 14, Fleet Street.

A VERY timely and most welcome publication. Our brother has done his work in a reverent, tender, and loving spirit, as was most fitting. The Preface not only revives the beautiful story of the death of the Venerable Bede, but contains some interesting facts respecting the Anglo-Saxon version of the Gospels, and shows the points in which it differed from our modern translations. It is very pleasant to be able to derive from this old version of Mark's Gospel so clear "an idea of the Bible, as read by our ancestors during a period of nearly five centuries." The notes are philologically valuable. Mr. Leonard has our best thanks for this charming little contribution to our Biblical literature.

CHINA'S MILLIONS. Edited by J. Hudson Taylor, M.R.C.S., &c., &c. London: Morgan & Scott, 12, Paternoster Buildings. 1880.

WE have frequently had occasion to commend this valuable periodical, not only for the interesting account it gives of the work of the "China Inland Mission," but for the insight it affords

into the social and religious condition of the people. Its information is unusually minute, so that it enables us, as for ourselves, to see the strange life of the flowery land, and to feel how deeply, how urgently, they need the Gospel of Jesus Christ to elevate and save them.

A LECTURE ON THE IMPRECATORY PSALMS. With Notes. By John Stock, LL.D., Huddersfield. London: Elliot Stock, 62, Paternoster Row.

THE question raised in this Lecture is large and complicated, and for exhaustive treatment requires much more extensive space. But Dr. Stock has clearly laid down the lines along which the wisest Christian teachers will proceed, and has effectually broken the force of the sceptical argument which seeks to discredit the Imprecatory Psalms as integral parts of the Divine Word. He has also shown how unreasonable and mischievous is the tendency of the present age to merge "the Judge of all the earth into a Father who is too weak to punish even those who defy both law and Gospel."

THE INDUCTIVE METHOD OF REASONING REDUCED TO A SYSTEM. A Lecture. By Thomas Crow. London: Kempster & Co., St. Bride's Avenue, Fleet Street.

A GOOD popular exposition of an abstruse subject. If the author had, however, consulted Mr. White's authorised issue of his lectures on "The New Testament Tone of Certainty," &c., he would have withdrawn the criticism on p. 29.

THE
BAPTIST MAGAZINE.

JULY, 1881.

Dr. Bruce's New Work on "The Chief End of Revelation."*



WE have recently noticed in this MAGAZINE Dr. Bruce's great work, entitled "The Humiliation of Christ," and now we have to introduce to those of our readers who may not have seen it, another important volume from the same masterly pen. It is impossible to condense into the very limited space at our command the teaching of the admirable book before us, with the arguments by which that teaching is enforced. The subject is a large one, and Dr. Bruce has treated it comprehensively, if not exhaustively. "Two convictions," he tells us, "have been ruling motives in this study. One is, that in many respects the old lines of apologetic argument no longer suffice either to express the thoughts of faith or to meet successfully the assaults of unbelief. The other is, that the Church is not likely again to wield the influence which of right belongs to her as custodian of the precious treasure of Christian truth, unless she show herself possessed of vitality sufficient to originate a new development in all directions, and among others in doctrine, refusing to accept as her final position either the agnosticism of modern culture or blind adherence to traditional dogmatism." It must not be supposed from this intimation that our author is inclined to make any dangerous concessions to the free-

* *The Chief End of Revelation.* By Alexander Baldman Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Hodder and Stoughton. 1881. First Notice.

thinking spirit of the age, or that he has departed from any of the great truths which lie at the centre of our time-honoured Christianity. On the contrary, what we mean by the *Gospel* finds in him one of its most intelligent, uncompromising, and effective champions.

He begins his work by clearing away certain misconceptions which have arisen in relation to the matter in hand.

"These misconceptions fall into two general classes. First, there are those who take a theoretical or *doctrinaire* view of revelation, and next there are those who go to the opposite extreme and take an exclusively practical or ethical view of the same subject. This classification does not resolve itself into a distinction between the views of believers and those of unbelievers respectively; on the contrary, believers and unbelievers, or free-thinkers, may be found on the same side."

The former class are dealt with first, and they are described as holding "that *Revelation* is to be identified with the *Bible*, and that the Bible was given by God to men for the purpose of communicating doctrinal instruction on certain topics of importance." The Jewish *Kabbalists*, "by an arbitrary and grotesque system of interpretation, converted the Old Testament into a book of science, philosophy, and magic, as well as a book of moral law and religion." We see a similar mistake, though in "milder" form, amongst those "who have been of opinion that the Sacred Book, though not meant principally to teach the science of nature, yet contains latent in its pages important scientific hints, and always expresses itself in reference to natural phenomena with scientific accuracy." A curious instance of this is adduced in a recent American work by Mr. R. W. Wright, entitled, "Life: its true Genesis," in which the theory is propounded that "in the earth there are vital germs (not ordinary seeds) of all plants, and that whenever the necessary conditions come into existence, these germs manifest their presence in the earth by sending forth a crop of vegetation"—a theory which is alleged not only to be consistent with natural facts, but also to be supported by the Hebrew words in the first chapter of Genesis, rendered in the English version, "whose seed is in itself upon the earth," but which Mr. Wright renders: "whose germinal principle of life, each in itself after its kind, is upon the earth," i.e., "a germinal principle existing in the earth antecedent to all plant life, created there by the Divine Spirit, not the popular idea of seed produced first by plants, and from which in turn plants are made to grow by the fertilising influence of the soil." Dr. Bruce does not pause to combat the theory, but he finds no hint of it in the

words quoted from Genesis. What then? If the theory be true, the words in Genesis would not be discredited, inasmuch as they only assert "the familiar fact that plants spring from seeds deposited in the ground." If the theory be false, the authority of the sacred writer will not be compromised, inasmuch as, in relation to the phenomena of nature, "Scripture uniformly speaks, not in scientific or philosophic, but in popular language." Our author considers that it is only a lighter mistake of the same kind to use the Bible "as a quarry of proof-texts for an elaborate system of doctrine." The evil of this is seen in the fact that it tends to the treatment of that mass of Biblical material which "cannot be utilised in that way" as comparatively unimportant, whilst even that which can be so utilised is "likely in the hands of the dogmatic theologian to lose its living characteristics, and to be transformed into a dead thing." The utility of systematic theology, indeed, is not denied. "Revelation has a doctrinal significance;" but this should be developed in such a way as to keep the *chief end of revelation* in view, and to "make the whole system revolve round it as a centre." Other vices of the *doctrinaire* treatment of the Bible are pointed out, in its non-recognition of the progressiveness of revelation, and of the relative importance of revealed truths.—Many who have rejected the Bible have fallen into precisely the same mistake as to the supreme purpose for which it has been given. "The dogmatic conception of Revelation has been retained," though "the dogmas" have been "given up." To such the idea of Revelation is "exclusively pedagogic." The Bible is regarded as consisting of "two lesson-books, which the pupil outgrows one after the other. He learns his lessons about the unity of God, the moral law, and the life to come, and goes his way, and thinks no more about the primer and the second book." This is the natural result upon such minds.

"But, suppose that revelation consisted in something much higher than moral education, even in the manifestation of a redemptive purpose, in the exhibition to our faith of God as the God of grace, so supplying not only knowledge of duty, but power to become sons of God; and suppose that in the Bible we have the record of such a manifestation and exhibition, could we then think of outgrowing the holy writings as worn-out school-books? As well might we think of outgrowing the sun; for Christ is the Sun of our souls, because He is the Saviour of our souls, and no one who recognises in Him the Redeemer will ever dream of the possibility of His being superseded. Nor will the Book which bears witness to His redeeming love ever lose its interest, or its value, as an atmosphere through

which the rays of the spiritual Sun are diffused abroad over the world. Only such as think of Christ as merely a Teacher, and of Christianity as a system of ideas, will imagine that they can now dispense with both Christ and the New Testament. Even they are mistaken in their fancy. They are not so independent as they think. Some Christian light may, indeed, remain in their minds after they have thrown Christ and the Gospel aside; it is, however, but as the twilight which remains in the sky after the sun has gone down, destined to fade into darkness."

The writings of Lessing, Reimarus of Hamburg, and Mr. Greg, the author of "The Creed of Christendom," are adduced and discussed as examples of the misconception of "the chief end of revelation" under review in the first part of the opening chapter. The second part deals with another misconception of an opposite kind—that which is found in "the purely practical or ethical view," which is "so much in favour at the present time," and which is historically traced to Spinoza in the seventeenth century. Repelled by the religious controversies of his own and of past days, Spinoza judged that they arose from "an illegitimate use of Scripture as an authority in matters of philosophical and theological opinion in which reason should be left to its liberty."

"Men were fiercely wrangling about predestination and election, the depravity of human nature, irresistible grace, and the like topics. What if the Bible was never intended to settle such questions; what if the opinions it contains bearing thereon be not even mutually consistent, and are to be taken simply for what they are worth, as the personal opinions of the particular writers speaking according to the best light they possessed?"

From this standpoint Spinoza examined the Bible afresh, and on a great variety of questions "arrived at conclusions radically diverse from those current in the Church."

"The authority of the prophets, he found, had weight only in those things which bear on life and morals; their opinions no way concern us. These Hebrew prophets, on an examination of their history and writings, appeared to be men of singular virtue, who cultivated piety with great devoutness. . . . Their chief intellectual gift was a lively imagination. . . . All that we can learn from them is what bears on the fear of God or obedience; in reference to all else, for anything the prophets teach, we may believe what we please. . . . The apostles wrote as doctors, not as prophets supporting their statements on a 'Thus saith the Lord,' and they differed from each other in their views. They are not to be blamed for mixing up religion with speculation, for the Gospel was new, and they were obliged to gain for it access to men's minds by accommodating themselves to contemporary thought. But we may now disregard Paul's philosophy and theology, and attend only to the few elementary truths in

the teaching of which prophets, apostles, and Christ are all at one. These truths Spinoza pronounced to be neither more nor less than the doctrines of natural religion, which the much-decried reason teaches us by its own light."

Thus the chief, if not the only, value of the Bible is found in the ethical spirit which pervades it! Whatever it contains beyond that is of little worth! Kant and Fichte, in the next century, followed in the wake of Spinoza as "conspicuous advocates of the doctrine that the proper subject of all revelation is *law*." In the teaching of the former, the "law" was "statutory," consisting simply of positive precepts. In that of the latter, it was "moral." "Fichte defined the idea of revelation as the idea of an appearance produced by the Divine causality in the world of sense, whereby God makes Himself known as moral Legislator." Mr. Matthew Arnold, an obvious disciple of Spinoza, takes virtually the same standpoint, inasmuch as he contends that the function of the Bible is, "not to teach doctrines about God and other transcendental topics, but to set forth the supreme value of right conduct." In contradistinction to all these various interpreters, Dr. Bruce urges that, whilst the Bible sets forth true doctrine on the one hand and pure ethics on the other, it has another and higher object in view.

What is that object? To answer this question rightly, it is necessary to recognise the distinction between Revelation and Scripture. Scripture is "the record, interpretation, and reflection" of Revelation. It is advantageous in many respects to keep this distinction in mind, and specially in this, that room is thus secured for "the idea that possibly the revelation which God has made to man consisted, not in words exclusively, or even chiefly, but in deeds as well—yea, in deeds above all, forming, when connected together, a very remarkable history. . . . A book is not necessary to the being of a revelation; it may be necessary to its well-being—that is, to insure that the revelation shall accomplish the ends for which it was given;" but Revelation "signifies God manifesting Himself in the history of the world in a supernatural manner, and for a special purpose"—manifesting Himself in a manner superior to that which is discernible in Nature and in the ordinary course of Providence. "I believe," says Dr. Bruce, "that we have the record of such a special revelation in the Bible, and the question I have undertaken to discuss is, What is its nature and design?"

"To that question my reply is: The revelation recorded in the Scriptures is

before all things a self-manifestation of God as the God of *grace*. In that revelation God appears as One who cherishes a gracious purpose towards the human race. The revelation consists not in the mere intimation of the purpose, but more especially in the slow, but steadfast, execution of it by a connected series of transactions, which all point in one direction, and at length reach their goal in the realisation of the end contemplated from the first. . . . The word 'grace' . . . is here used in a very simple, intelligible sense, which can be easily defined by a form of expression antithetical to that employed by Mr. Arnold to define his idea of God. Mr. Arnold describes God as 'a Power, not ourselves, making for righteousness.' When we speak of God as a God of *grace*, we mean to represent Him as a Power, not ourselves, making for *mercy*; a Power that dealeth not with men after their sins, but overcometh evil with good; a Power acting as a redeeming, healing influence on the moral and spiritual disease of the world. This is surely a God-worthy representation. Grace, so defined, is indeed the highest category under which we can think of God. It rises as much above righteousness as righteousness rises above the category under which natural religion conceives of God, that, viz., of Might directed by intelligence. A God of righteousness is certainly a great advance on a God of mere power; yet it is only a step upwards towards a higher idea of God, in which the Divine Being becomes self-communicating, redeeming love. God cannot be said to have fully revealed Himself till He has been revealed in this aspect."

The need of such a revelation, as seen in the moral condition of the world, is obvious; to none but an atheist ought it to seem incredible. Philosophic naturalism is, of course, antagonistic to it. Celsus taught that "moral evil springs from a necessity of nature, having its origin in matter, and its amount constant and invariable. . . . That which has been shall be. The present state of things will reproduce itself in some future æon." The modern pessimist sees no forces at work except those which tend to an ever-deepening degeneracy; whilst the optimist considers such moral improvements as man is capable of to be nothing more than "the result of the upward tendency of all surrounding cosmic influences." Granting, however, that there is a God, and that man is a moral personality, and that consequently he is the possessor of a free will, we can discern the credibility as well as the grandeur of the idea of a redemption which shall spring "out of influences which can be traced up to God as their source," and which shall "act on man's reason, and will, and better inclinations." Some of these influences are acknowledged in the partial and imperfect theories of such writers as Schleiermacher, Mr. Rathbone Greg, and Miss Cobbe; but our author finds them all to be focussed in the incarnate life of the Son of God, and in the Atonement which He completed on the Cross.

At this point the question arises: "Does the literature of the Bible, on thoughtful perusal, convey the impression that its contents chiefly relate to a *purpose of grace*, and that its great watchword is *redemption*?" An answer to this question is first sought in the New Testament. Christ did not simply teach, as Mr. Arnold alleges that He did, that happiness is to be sought from within, and not from without, and that self-denial is essential to it; He also taught that He Himself was the great spiritual Healer; and the Kingdom which He proclaimed was "a Kingdom of Grace, open to all on condition of faith and repentance—a Kingdom whose advent was good news, and which was itself the *summum bonum*, because therein God, in His Paternal Benignity, admitted men freely forgiven to unrestricted fellowship with Himself, and so united them in fraternal bonds to each other as members of a holy commonwealth." Paul has much to say of righteousness; "but righteousness in his pages is really a synonym for grace. The righteousness of the Pauline epistles is usually, though not invariably, an *objective* righteousness, not in us, but hovering over us, a gift of Divine grace, the righteousness of God given to faith." It was the habit of the ordinary Jew to think mostly of Law; "the chief thing which Paul found" in the Old Testament—"the kernal or hidden treasure of the Hebrew Scriptures was the revelation of the Promise." Was Paul mistaken in this? "Did he read into the Old Testament a system of ideas not really there, revealed to his mind, not by legitimate exegesis, but by a peculiar religious experience?" Apparently the latter; but

"We must distinguish between the Divine end of the law and the end which was present to the minds of the instruments of revelation—*e.g.*, Moses. From the point of view of Divine teleology, the Apostle's doctrine of the law is unassailable. The ultimate result reveals the initial Divine intention, so that we may say that what God had in view from the first was the promise, and that the law entered to prepare men for the reception of the promised blessing, by a varied discipline, to be a pedagogue, a gaoler, a tutor, a rough husband, to make Christ and the era of grace, liberty, and love welcome. The law was a lower stage in the development of humanity, preparing for a higher, in presence of which it loses its rights, though the good that was in it is taken up into the higher, and united to the initial stage of the promise to which it stood in opposition."

Thus, though we naturally find the legal spirit in the literature of the Old Covenant as "the child's thoughts during the period of tutors and governors are tinged by the discipline under which he lives," yet 'it still remains true that the key-note of the Old Testament is grace,

and that the deepest current of thought runs in the direction of trust in God as the Redeemer. . . . So far is legal righteousness from being the deepest thought of the Old Testament writers, that the word righteousness is often used by them, as by Paul, as a synonym for grace, or for God's faithfulness in keeping His promise. . . . Israel is regarded as elected to be a missionary people to spread the knowledge of the true God among the nations, and so to make her God the ground of her claim to the gratitude and respect of mankind. This is only what we should expect; for a religion of grace recognises no claim in any man or people to Divine favour as matter of right, and, therefore, consistently puts all men and nations on the same level." Israel was an elect race in order that it might be "the vehicle through which God conveys His grace to all others;" and the election is merely "a method by which God uses the few to bless the many."

"In a sense it may be said that the Bible begins with the call of Abraham, all that goes before, the first eleven chapters of Genesis, being a preface intended to convey a general idea of the state of the world when the progenitor of Israel came upon the scene. Yet here, at the very starting-point of the history, in the long course of which the gracious purpose of the self-revealing God was to be slowly evolved, we find the nature of the purpose made known with a degree of clearness approaching that with which it shines in the pages of the prophets."

Naturalist critics explain this by the supposition that "the prophetic ideas of God and of Israel's destiny are in the history of Abraham, because the prophets put them there." The gratuitousness of this supposition is carefully exposed by our author. Surely it was possible for Abraham to exhibit "the blossom of which the prophetic idea was the ripe fruit." Besides,

"At no stage in the history of revelation is it necessary to assume a full understanding or consciousness, on the part of the instruments of revelation, of the purposes for which God was using them; and least of all is this probable in the initial stage. It is distinctly indicated in the New Testament that the prophets did not fully understand the meaning of their own prophecies; and we may well believe that Abraham did not possess perfect insight into the significance of the impulses that were at work in his soul. . . . Yet let us not imagine, on this account, that revelation had not yet begun to show itself in its distinctive character as a revelation of grace. The flower, though not the fruitage, of grace appeared in the patriarchal revelation. And, as the flower is a prophecy of the fruit, it may be said that in the flower Abraham saw unconsciously the fruit, Christ's day, and rejoiced in it. There was grace in all God's dealings with Abraham. It was an act of grace to show him the falsity of the prevailing religion, and to reveal to him the pure truth of natural religion, the worship of God the Creator and Moral Governor. It was a further act of grace to separate

him from his people, that he might forget old customs and, as a stranger in a strange land, worship the true God. There was grace also in the promise of a seed, and of a land in which they should dwell as, in a peculiar sense, a people of God. The covenant by which God appropriated Abraham's seed as His people, and gave Himself to them to be specially their God, was a covenant of grace. The lesson on sacrifice was also a remarkable manifestation of grace, for, while it negatively revealed the *humanity* of the Divine character, it positively revealed God's delight in self-sacrifice, and thus brought to light possibilities of sacrifice for God Himself which one could hardly dare to regard even as possibilities until they had actually been realised. The Divine oath uttered on the occasion, as a passionate expression of the admiration awakened by the sublime spectacle presented by the patriarch offering up his son, is specially significant as affording a glimpse into the inmost spirit of God. Looking down on the sacrifice, God exclaims: 'As I live, this is a great heroic deed; it shall not go unrewarded. Out of the son, whom this man is willing to part with, shall spring a seed multitudinous as the stars or the sand.' He could swear by no greater, therefore He swear by Himself; so, as the writer of the Epistle to the Hebrews finely points out, making Himself a Mediator or a middle party between God and Abraham. God swearing made Himself, in condescension, inferior to God sworn by. That is, God, in taking an oath, did a thing analagous to God becoming man. The acts were kindred, being both acts of condescension and love. In those two acts, as in covenant-making, God stoops down from His majesty to the weakness and want and low estate of man. In covenant-making God made Himself a debtor to His creatures and gave them a right to claim what is in reality a matter of favour. In taking an oath, God submitted to indignity imposed by man's distrust, and, instead of standing on His truth, put Himself under oath, that there might be an end of doubt or gainsaying. In becoming man, God condescended to man's sin, and submitted to be as a sinner that sinners might be delivered from moral evil. Grace appears in all these acts in an ever-ascending degree."

The manifestation of Redeeming grace, then, being the great purpose of the revelation contained in the Scriptures, what is the method in which that revelation has been given, and what is the peculiar function sustained by the supernaturalism, in the form of "miracle" and "prophecy," by which it is distinguished? Dr. Bruce's answer to these questions, together with his estimate of the true doctrinal significance of the great revelation of grace, must be reserved for consideration in our next number. Meanwhile, we trust that the taste we have given to our readers of the rich repast which our author has provided will induce them to avail themselves of the full feast without delay.

The Revision of the New Testament :
ITS ORIGIN, METHOD, AND CHARACTERISTICS.

BY THE BISHOP OF GLOUCESTER AND BRISTOL.*



HAVE the honour of speaking to your lordships in my position as Chairman of the New Testament Company. Yet, in so speaking, it is impossible for me to leave unnoticed the various public efforts, of which this is the last, that, for well-nigh 350 years, have had for their object the setting forth, in the tongue wherein we were born, the holy and inspired words of the written Book of Life. I must, therefore, ask your lordships to bear with me while I briefly allude to the various stages in the progress of this great work, and especially to the share which this House of Convocation has had in aiding and furthering the labours of the translators and revisers of the past. That share has not been a large one. Convocation, till this last revision, has never taken any prominent part in reference to the successive translations of the Holy Scriptures. Nay, at times, I fear, it has shown itself hostile and reactionary. Still it has its history in reference to the English Bible. We must look back 350 years. Tyndale's version of the New Testament had come over to this kingdom, and had been about four years in private, but widespread, circulation. The souls of men were profoundly stirred, and the desire to have at length the Word of God in our own mother tongue vivid and universal. The first public action on the part of the Church was, I grieve to say, to condemn that version, which was the bone and sinew of all that have followed it. At a Council held at Westminster, under Archbishop Warham, in May, 1530, it was condemned; but we may be thankful also to remember that it was agreed that the Archbishop should send out a document to be read by all preachers, in which the King's promise that the Scriptures should be translated in English was fully set forth. Four eventful years then passed away. The King's supremacy was

* An address before the Upper House of Convocation of Canterbury, May 17th, 1881. Reprinted from the *Guardian*.

acknowledged the next year, and the first steps taken for emancipating this country from the tyranny of Rome. In 1534 the subject of the translation of the Scriptures was renewed, and on the 19th of December in that year this Upper House of Convocation agreed that the Archbishop should, in the name of the members of the House, "make instance with the King that Holy Scripture should be translated into the vulgar tongue." Cranmer at once set about the work. He appears to have sent portions of Tyndale's Testament to several bishops for review and revision. The bishops, it would seem, all returned their revisions; but, from some cause or other, it miscarried. The next year (1535) Coverdale's translation, dedicated to the King, stole into this country, and was allowed to circulate, though not formally licensed till 1537. The prayer of Convocation was then still before the country. It was not directly granted, but it had this effect, that, not more than three years after its being sent to the King, the royal licence was given to the second edition of Coverdale's Bible and to Rogers' or Matthews' Bible, and that two years later, in 1539, the Great Bible was published, of which Coverdale was the sole editor.

This was an event of great importance, and may be regarded, in a certain sense, as the practical answer to the prayer of Convocation three years before. Convocation, however, I regret to say, was by no means satisfied with the answer, as, very soon afterwards, in February, 1542, it was decided by this House that the Great Bible should be revised according to the Bible then in current use, or, in other words, to the Vulgate. Two committees were appointed. The Old Testament Committee was presided over by the Archbishop of York; the New Testament Committee by the Bishop of Durham. The matter was subsequently referred by the King to the Universities, but, in the sequel, it happily fell through.

A generation then passed away. The Great Bible had, meanwhile, been revised, though in a very different manner from what the Convocation of 1542 had hoped for and had attempted. It had now passed, by the process of a revision performed by several hands, into the Bishops' Bible. The Genevan version had also been published, and was obtaining so wide a circulation that, in 1571, Convocation made a special enactment in favour of what it deemed the more orthodox volume—the Bishops' Bible. Every bishop was to have a copy in his palace. Cathedrals and, as far as possible, parish churches, were to provide themselves with the last authoritative version.

Somewhere about this time there appears to have been some thought of a movement in Parliament, as an undated paper has been found among the archives of the House of Lords containing the sketch of a Bill for "reducing diversities of Bibles, now extant in the English tongue, to one settled vulgar translated from the original."

Another generation passed away, during the whole of which three versions were in practically competitive circulation, the Great Bible, the Genevan version, and the Bishops' Bible. In Convocation there seems to have been some little reaction in favour of the Great Bible; for, in May, 1604, Canon 80 was passed, by which it was provided that every churchwarden was to provide for each parish a Bible "*amplissimi voluminis*," or, as it would certainly seem to imply, the Great Bible of more than sixty years before.

But a great and signal change was now very near at hand. In the February of the same year (1604) a passing remark of Dr. Reynolds, at the Hampton Court Conference, led the King seriously to take up the subject of a revision of the existing translations; and, before the Conference broke up, it appeared as one of the points desired by the King, and, in fact, carried at his instigation, viz., "That a translation be made of the whole Bible as consonant as can be to the original Hebrew and Greek." This was the fundamental resolution; and, as we well know, by the action of the King and some unknown, but most competent, advisers, learned men were called together, and the great work, which we familiarly know by the name of the Authorised Version, was set forth to the Church and the world in the year of our Lord 1611.

In reference to this version, nothing was said or done, either in Convocation or Parliament. This revision is to be attributed solely to the King, and to the wise and learned men whom he was providentially able to call together for the execution of this great and time-honoured work. More than a generation then passed away, during which the Authorised Version was steadily growing in public favour, and vindicating, year after year, its distinct superiority, not only over the Bishops' Bible, but over the popular Genevan Bible. And it was, perhaps, owing to this last fact that we find Dr. Lightfoot urging, in a sermon preached before the House of Commons in August, 1645, the desirableness of a revision of the Scriptures — and, apparently, with some effect, for, in 1653, a Bill was actually intro-

duced for a new revision, and some preparatory steps were taken. But the Parliament—the Long Parliament—was dissolved, and the plan entirely fell through.

For two hundred years all desire for any further revision had entirely died out. There were revised portions of Holy Scripture in this long interval by individual scholars, but nothing that in any degree helped forward the present movement. At the end of this long period, however, it was plain that the desire for a new revision had revived, and that the subject was beginning to take its place among the leading questions of the day. In the year 1856, which might be characterised as the germinal year of the present movement, Canon Selwyn (ever a true and warm supporter of revision) moved in Convocation, and Mr. Heywood, a few months afterwards, moved in Parliament, for the appointment of a Royal Commission to consider the whole question. The public movements failed; but a private movement made by five clergymen (one of whom is the present speaker, and another my Right Rev. brother the Bishop of Salisbury) in a great measure succeeded. The publication in the following year (1857) of a revised version of the Gospel of St. John by these five clergymen was generally admitted to have established these two positions—(1) that a sober and conservative revision of the Holy Scriptures might in due time be very hopefully undertaken; (2) that when undertaken it would be, almost beyond doubt, on the principles which this little company of scholars had gradually and experimentally felt out.

The time, however, was not then ripe, though the process of maturation had commenced. So half a generation passed away. Fresh critical subsidies were accumulating; new exegetical works were multiplying; and at last the time was ripe, and the great movement, with which Convocation has been so intimately connected, began in February, 1870, and shortly after assumed an authoritative and practical form. In that month, as your lordships well remember, the late Bishop of Winchester moved in this House, and the present speaker seconded, a preliminary resolution, which was accepted by both Houses, practically unanimously, and acted upon in little more than four months afterwards. An Executive Committee was formed; some forty scholars and divines outside of Convocation were invited to take part in the work. Two companies were formed—the one for the Old Testament and the other for the New—and both at once

addressed themselves to their long and responsible work. Soon afterwards two committees were formed in America, and regular and systematic communication established between the scholars on this side and on the other side of the Atlantic. The New Testament Committee commenced its labours on June 22, 1870, and closed them on November 11, 1880, and the result of those labours is the volume which I have had the honour and responsibility of presenting to your lordships and the members of the Lower House.

And here I might, not improperly, close the present address. Yet, if I rightly interpret my present duty, and, perhaps, also the wishes of your lordships, I ought not to do so on this somewhat memorable occasion without saying a few words on the manner in which the task committed to us has been done, and on the nature and characteristics of the revision.

In regard to the manner in which the work of revision was carried on, I may remind your lordships that it was in accordance with rules which had been laid down at the commencement of the work. They were framed with due regard to modern requirements and ancient precedents, being in many respects identical with the rules prescribed for the Revisers of 1611 and the rules which appear to have been observed by those who took part in the Bishops' Bible fifty years before. These rules were constantly tested, and, I am thankful to say (for I was in some measure responsible for them), proved efficient and sufficient to the end.

1. To introduce as few alterations as possible into the text of the Authorised Version consistently with faithfulness.
2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.
3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.
4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that, when the text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.
5. To make or retain no change in the text on the second or final revision by each company, except *two-thirds* of those present approve of the same, but on the first revision to decide by simple majorities.
6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by *one-third* of those present at the meeting, such intended vote to be announced in the notice for the next meeting.
7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.
8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

Of those rules, only one was found to be superfluous—the rule which prescribes that, if required by one-third of the company, the voting might be deferred on any difficult or debated question till the following day. The object was to prevent any lingering heat of controversy from having any influence on the final decision, and to assume a perfectly calm and, as far as possible, unbiassed decision. The rule, however, was never put in action. By the mercy and blessing of God, no occasion ever arose which made it in any degree necessary. Amidst ceaseless differences of opinion and countless divisions, the brotherly feeling and harmony that prevailed among us remained unimpaired to the very end, and rendered all such postponement of the final expression of opinion wholly unnecessary.

All the rest of these rules, as our Preface will show more fully in detail, were very carefully observed. They were felt by us to present those broad principles upon which I will venture to make a few observations, as tending to illustrate that on which I am now speaking—the *manner* in which we have endeavoured to execute our work.

In the first place, we have felt that what was required of us, not only in the criticism and the translation, but in all the details of the revision, was to express a corporate and collective judgment. It is this which distinguishes our work from every other revision that has preceded it. It has been the work of a large body of men sitting together and arriving at their results after full corporate discussion. This, as we know, was not the case with the Bishops' Bible. Our latest historian of the English versions of the Bible (Dr. Eadie) reminds us not only that there was no consultation among the Revisers, but even no final supervision. We have no reason for thinking that it was otherwise with the Genevan Bible, which, though the work of persons dwelling for the time in the same city, does not present any traces of having been executed or discussed in common. The first edition, indeed, of the New Testament is known to have been the work of a single hand. Even in our Authorised Version the work of revision was carried on, in the case of the New Testament, by two separate companies that only communicated their results to each other, but never discussed them in common. In the final supervision, which, however, lasted only nine months for the whole Bible, the discussion was probably corporate, but it was only by a small number, and, from the very nature of the case, was probably more of a

merely harmonising nature than of a revision, in the true sense of the word. In our case it has been utterly different. Revision and supervision have been carried through by the whole company. Every detail has been submitted to it; every decision has emanated from it; every judgment rests solely upon its authority. The volume now lying on your lordships' table is the result, in every part and portion, of united and corporate discussion.

Not less strictly observed was our second principle—viz., to express that corporate judgment with precision and distinctness. I do not think there will be found in the whole volume the faintest trace of a rendering which would adjust itself to one or other of two competing views of the meaning of the original Greek. Our rule was invariably to put in the text the judgment of the majority, and that of the minority in the margin, that majority and minority being of the nature defined in the rules. There is, thus, nowhere any uncertain sound. Nor is there any ground whatever for supposing, as is sometimes the case in the Authorised Version, that the margin is the more correct rendering which, for some reason or other, it was not deemed desirable to place in the text. However it may be with the Authorised Version, it is certainly not so with the Revised. The text expresses the rendering or decision of the majority of the company—that which it deliberately preferred; the margin expresses the view of the minority, and is to be so regarded by the reader.

Our third principle was not only to express our corporate judgment with clearness, but to do so only after the fullest and most varied consideration. There is not a hastily-arrived-at judgment to be found in any page of the Revised Version. When I mention that the work has actually gone through *seven* revisions, I feel that I am justified in making this statement. Yes, my lords, *seven* revisions, all more or less thorough and complete. First, the whole of the version committed to the company was revised by it, and then transmitted to America. It was then revised by the 'American Committee and returned to England. It then underwent, in accordance with the rules, a second revision in England, and was again transmitted to America. After these four revisions, it underwent a fifth revision in England, mainly with the view of removing any hardness of diction, or of remedying any rythmical defects which might have been introduced through the various changes which had been imported in the course of this four-

fold revision. There was yet a sixth, and most important, revision in the form of a harmonising review of the whole, thus far, completed work. A Greek Concordance of the New Testament was divided into fourteen parts. Of these, twelve of the members most constant in their attendance each took a part (the chairman taking two), and made themselves individually responsible for a close examination of all the renderings of the words, each in the portion allotted to him. All varieties of rendering were thus brought up before the company, and, wheresoever necessary, the judgment of the collective body formally taken upon it. Thus there was a sixth revision. And even, in a certain sense, a seventh; for it so happened that one of the two portions taken by the chairman contained the article and the relative pronouns. This involved on the part of the chairman a careful reading through, line by line, of the whole volume. This reading revealed several inconsistencies in the use of the English relative that had escaped notice, and even disclosed a few slight inconsistencies in other words or expressions, which had, in some way or other, eluded the vigilance of the Revisers. When I add to this that, throughout all this lengthened process, the attendance was most remarkable in regard to numbers and punctuality—the average attendance during the whole ten years and a-half being as high as sixteen out of twenty-four—I think I may be justified when I say that the third principle at which we aimed—the expression of opinions only after the fullest and most varied consideration—was thoroughly and faithfully observed.

I now pass, in the last place, to a few remarks on the nature and characteristics of the version itself. Three characteristics will be found on every page—thoroughness, loyalty to the Authorised Version, and due recognition of the best judgments of antiquity.

Our version is certainly *thorough*—thorough both in regard to the text and the rendering. That thoroughness was to be regulated by the principle of faithfulness in regard to the translation, and a due regard to decidedly preponderating evidence in the case of the Greek text, which we regarded as the basis of our rendering. Faithfulness and decidedly preponderating evidence are, of course, both of them expressions which admit of a great variety of interpretations, and, in a numerous body like that of the New Testament Company, were certain to receive them. Without troubling your lordships with any enumeration of these varying shades of opinion, it may be sufficient to mention, as the general result, that the revision, both of the Greek

text and of the Authorised Translation, has been *thorough*, and up to a full standard of correction. It would have been a misfortune if it had been otherwise. A timid revision that had not the nerve to aim at comparative finality, but was simply suggestive of a renewal of the process when the public mind might be judged to be again ready for it, would have had a very unsettling effect, and really would have frustrated the very progress so contemplated; for such a kind of revision would have been used as a standing argument against any revision at all. Moreover, to modify a high standard, in some subsequent review, is a process comparatively easy; but to elevate a low and tentative standard, in the case of a translation of the New Testament, would be found, if attempted, to be a work of such peculiar difficulty as to be speedily abandoned. No such misfortune has happened to the Revised Version. It represents as full a measure of correction as is required by faithfulness, fairly estimated, but not more than that. The minor changes by which it is marked are certainly numerous, but all have only one common object—the setting forth with greater clearness, force, and freshness the language and teaching of the Inspired original. Eleven years ago I alarmed your lordships by the estimate which I then formed of the amount of change that would be needed; and, I remember, I led my brother of Salisbury to say that my words would frighten people from one end of the land to the other. If that estimate was deemed to be alarming, I fear I may alarm your lordships still more when I state the actual results, and compare them with what was then anticipated. What I stated as the very lowest was six changes for every five verses—one of these changes being for critical and textual reasons. What has actually taken place is an average for the Gospels of between eight and nine changes in every five verses—somewhere about one and a-half (or three in every ten verses) being for critical changes. As might be expected, the average for the Epistles is still higher. It appears to amount to about fifteen changes for every five verses—one and a-half, as before, being due to critical changes.

Yet, with all this thoroughness of revision and numerically high standard of correction, the effect to the general hearer or reader will hardly be perceptible. This is due to the second characteristic of our version—its persistent loyalty to the Authorised Translation. To any candid reader nothing will be more patent than this throughout the whole volume. Our words in the Preface will show the great rever-

ence that we have ever felt for that venerable version, and our practice on every page will show how, even when words may have been changed, our reverence has shown itself in such a careful assimilation to the tone and rhythm of that marvellous translation that the actual amount of change will scarcely ever be felt or recognised. Sometimes this has been effected by the choice of a word of the same rhythmical quality as that which it has displaced ; sometimes by a fortunate inversion ; sometimes by the reproduction of a familiar and idiomatic turn ; sometimes by the preservation of the cadence even when more than one of the words which had originally helped to make it up had become modified. In a word, our care throughout has been, while faithfully carrying out revision wheresoever it might seem to be needed, to make the new work and the old so blend together that the venerable aspect of the Authorised Version might never be lost and its fair proportions never sacrificed to the rigidity of a merely pedantic accuracy.

The third characteristic of the version—due recognition to the best judgments of antiquity—though not equally patent, will, I hope and believe, rarely be looked for in vain. In all more difficult passages, we have ever given especial heed to the great early versions, and to the voice, whenever it could be heard in the same language as that which we were translating, of primitive and patristic antiquity. In many of those passages, perhaps, on which we may hereafter be most severely criticised—as, for instance, in the “Deliver us from the Evil One” of the Lord’s Prayer—it will be found that we are but reproducing that which had always been the interpretation of the best and earliest writers of the Greek-speaking Primitive Church. We have thus sought to tread the old paths as well as the new, and, while never neglecting modern scholarship, have never reversed old interpretations without such a clear amount of contextual or linguistic authority as rendered such a reversal a matter of distinct and indisputable faithfulness.

But, my lords, I must detain you no longer. Such, in general outline, is the revision which I now have the honour of placing before you. Whatever may be its faults and shortcomings, it has been done faithfully, and it has been done prayerfully. Its pages bear the results of long-continued and arduous labours ; but those labours would have been as nothing if they had not been hallowed and quickened by prayer. Such is the Revision of 1881—not unworthy,

I trust and believe, to take its place among the great English versions of the past; not, also, without the hope of holding a place among them of honour, and, perhaps, even of pre-eminence. But these things belong to the future. For the present it is enough that I commend this volume to the favourable consideration of your lordships, and ask for it your fatherly prayers.

Love Stronger than Death.

BY THE REV. C. STANFORD, D.D.



HERE Love lives in its strength, it will be stronger than Death. It will come down, cast aside state and ceremony, submit to a thousand indignities, stoop to save, and "stand at the door and knock." It will make the king become a suppliant to his subject, and the father to his child.

Love to souls is one and the same thing all over the universe. It is the same in heaven as on earth—in God as in man. All love is humble; and, because God is the loftiest, He is the lowliest. Let us not recoil from this as from an irreverent saying; for, if God were not humble, He must have remained for ever a secret. If He had not descended with a stoop of infinite humility, He could not have come near enough even to the highest angel for that angel to descry, however obscurely, the glory of His presence. But if you would know what humility can do, study Redeeming Love. Were the native of some distant world permitted to visit us, and hear from our lips for the first time the story of our faith, he would, it is likely, be overpowered by the marvels of Divine humility. "Tell me these things again," he would naturally say, "for surely I have not understood you. *Did God indeed come down to earth?*" "Yes," would be the reply; "we would not seek Him, and therefore He sought us. 'Hearken unto Me, ye proud-hearted,' said the Holy One. 'I bring near My righteousness.

As you will not come to Me, I will come to you.' " *What, come as man?*" "Yes :—

" 'The Son of God with glory streamed,
Too bright for us to scan ;
But we can face the rays that beamed
From the mild Son of Man.'

So, to bring the Divine glory within the horizon of our faculties, He came 'in the likeness of man.' " *Make Himself of no reputation?*" "Perfectly true; 'He was despised and rejected of men, a Man of sorrows, and acquainted with grief.' " *Take the form of a servant?*" "Yes, the highest became the lowest; the Master of Life took the form of a slave. The Son of Man came into the world, not to be the receiver of services, but that He might render services to others." *Die on a cross?*" "Yes; 'He humbled Himself, and became obedient unto death, even the death of the cross.' " "And, after all this, did He indeed 'call you brethren?'" "Yes; still He was not ashamed to acknowledge us. At His crucifixion all created things were ashamed of man; the earth was ashamed, and shook to its centre; the sun was ashamed, and hid his face; the dead were ashamed, and could not sleep in their graves; but Jesus still owned us. Centuries before, looking forward to this hour, and living in it, as if it were already the living present, 'He was not ashamed to call us brethren' (Psalm xxii., Heb. ii.)." "Now," might the spirit-stranger say, "at last I understand His words: 'Learn of Me, for I am meek and lowly in heart.' "

Though He sits enthroned on the riches of the universe, and the clouds are the dust of His feet, His heart is still unchanged; and "we can witness to His praise; His love is still the same." Like the sunshine, which falls with magical flicker on pearl and ruby, lance and armour in the royal hall, yet overflows the shepherd's home, and quivers through the grating of the prisoner's cell; pours glory over the mountain range, flames in playful splendour on the waves, floods the noblest scenes with day, yet makes a joy for the insect, comes down to the worm, and has a loving glance for the life that stirs in the fringes of the wayside grass; silvers the moss of the marsh and the scum of the pool; glistens in the thistle-down; lines the shell with crimson fire, and fills the little flower with light; travels millions and millions of miles, past stars, past constellations, and all the dread "magnificence of heaven," on purpose to visit the sickly

weed, to kiss into vividness the sleeping bloom of spring, and to touch the tiniest thing with the gentleness which makes it great; so does the Saviour's love—not deterred by our unworthiness—not affected by our slights—come down to teach and bless the meanest and the lowliest life in the new Creation. He restores the bruised reed; the weakest natures share His visits, and revive beneath His smile. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: 'I dwell in the high and holy place, and with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'" All images fall infinitely short of the reality. "Light," said the sage, "is the shadow of God." It is a shadow, and nothing more, of the Divine sun of souls. It does but darkly typify the brightness of His rays and the visits of His condescension. *There is no humility like His humility, for there is no love like His love.*

A Page from a Student's Diary.



H! double is the life that many live—
 A dual history, unlike, distinct.
 The countenance may shine, the speech be gay,
 While underneath a horror holds the soul.
 The outward's only seen and only known,
 The inward lies unspoken and unguessed.

* * * * *

O God! Thy face, erewhile so bright and real,
 Fades from the world, and the whole round of Truth,
 Which seemed complete and sure, has cracked and gone.
 The mighty base on which I built has rocked
 And rolled into the raging, restless depths,
 And all my pile of thought—symmetric, fair—
 In dire confusion falls; and I who stood,
 Or dreamt I stood, on an eternal base,
 And scornfully defied assaulting powers,
 Am now in helpless weakness tossed upon
 A sunless, starless sea.

In vain I drop
My anchors down into the dismal depths ;
Still deeper sinking—ever deeper still—
They find no hold ; and on the whirling waves
I'm borne, the sport of each capricious storm.
And yet, O Lord, I trust that somehow Thou
Dost rule the winds and waves ; that Thou art in
The gloom, in love beholding ; and that Thou
Wilt guide me to Thyself again.

I trust :
I do not doubt, I darkly, vaguely trust.
Oh ! take not this away—my only nerve
Of strength ; but hold me, save me, ere I fail
From utter hopelessness, and sink into
The blackest depth of dark Despair.

* * * * *

The years have passed,
And Thou, O Lord, hast shown Thy face again.
When passing through the waters Thou wast near,
And, though the waves and billows rolled around
My head, yet Thou didst hold me up, and guide
Me to a safe and sunny shore. And now
My soul reposes in a nobler faith,
And rests within the eternal calm of Hope.

Hints to Sunday-school Teachers.

II.

PECULIAR SCHOLARS : AND HOW TO DEAL WITH THEM.

"How shall we order the child, and how shall we do unto him?"—JUDGES
xiii. 12.



THE subject is interesting, important, and difficult. In treating it, one would like to have the light which experienced teachers could throw upon it. Nothing but experience can show you how peculiar some scholars are, and how difficult it is to manage them. If you can manage them, you will find your work with the others easy.

Most parents speak as if they had peculiar children — children either peculiarly good or peculiarly gifted—the best children in the world, little models of excellence, little prodigies of genius ; and should a teacher fail to see their goodness, or to develop their genius, the parents set it down as a settled thing that the teacher is a poor incapable, quite unfit for his office. No doubt, there are good and gifted children, although neither so good nor so gifted as their fond parents fancy. But sometimes those whom partial parents call the best children in the world are known by their neighbours, and especially by their neighbours' children, to be little imps, up to every trick, always in mischief, and seemingly on the fair way to a bad end.

A few parents run to the opposite extreme. Their children they regard as necessary evils ; and they take the fair way to make them what they mistakenly think them to be. They treat them as the keeper of a menagerie treats wild beasts ; the great matter being to keep them in the cage or on the chain. The result is, they get a good deal of the spirit of wild beasts ; and when they are let out on society, or taken into the Sunday-school, there is hard work prepared for somebody. "Do not sin against the child," are words that rise to our lips when we hear a parent or a teacher either flattering him to his face, or assuring him that he is a hopeless character and must come to an ill end.

Well, it is very likely that you may have one, or more than one, peculiar child in your class. Some children have physical peculiarities. This was the case of a girl in America who was blind, and deaf, and dumb, and without the sense of smell. There was only one of "the gateways of knowledge" through which she could learn—"feelgate." How it was done I do not know, but Laura Bridgeman was taught to read by tracing raised letters with her fingers ; and when her fingers lost their sensitiveness she learned to trace the letters with her lips, and literally kissed into her mind and heart the truths of Jesus and His love. And though her eyes were sightless, she saw Jesus ; though her ears were stopped, she heard the still small voice of God's Spirit ; though her tongue was speechless, her heart talked with God ; though her sense of smell was dead, she enjoyed the fragrance of that name which is as perfume poured forth. If the difficulties of teaching and training a child like that have been overcome, you and I may keep a good heart in view of such mental and moral and social peculiarities as we are likely to

meet with in the scholars with whom we have to deal. At a few of these let us glance.

I. HERE IS A PECULIARLY DULL SCHOLAR: how are we to deal with him? *Our first duty is to find out the cause of his dullness.* Look at him! There is not a spark of life, not a gleam of intelligence in his looks, say what you may and how you may. Others light up with some new thought you give them, and ripple all over with a smile at some happy illustration; but the dull scholar meets you with only a settled and unmeaning stare, as if he could not conceive what his neighbours have got to please them so. Some one has recommended ministers, in order to keep up their courage, to think of their hearers as only so many cabbages. Well, it may seem to you no fancy, but a sober fact, that your dull scholar is as senseless as a cabbage. How is this?

His dullness may arise from natural deficiency.—In that case he is to be pitied, prayed for, and patiently borne with. You would not thrash a poor donkey because it could not compete with a blood-horse. I do not say, pray God to give the dull scholar intellect, but to give him grace in connection with the little intellect he has. It has been said: "God may give one a new heart, but He never gives a new intellect." That may be true; but God's Spirit, applying His truth and revealing His love, quickens the little intellect one has, so that he makes the best use of it. Do not despise one of these little ones—little in mental stature; he may become great in the Kingdom of heaven. Poor Joseph was, no doubt, a dull scholar, but he got a happy faith, and that brightened him. It is hard work to teach a scholar of this class. It is a real labour to get an idea into his mind. Be patient; be simple; be earnest; be bright in your dealings with him. Dr. Arnold, the great teacher at Rugby, said that he never could forget the look and words of a scholar of this kind with whom he lost all patience, and to whom he spoke with great sharpness. With a pitiful, not to say a reproving, look the boy said: "You shouldn't be angry with me, sir; I do my best!" Poor fellow! His best is very bad; but we must take him as he is, and accept him according to that he hath, and not according to that which he hath not.

His dullness may arise from mental laziness.—He may have brain-power enough if he would only use it; but his mind has never been wakened from its sleep. He must be startled with some striking

thought chosen for the purpose. You must prepare a mental electric battery, bring it to bear upon him, and pray that the shock may thoroughly rouse him. One who has been the dunce of a class for a time has suddenly brightened up and become a credit to his teacher. Adam Clarke, when at school, was so dull that his teacher complained to a visitor that he could make nothing of him. "Never fear, sir," was the cheery reply, "the boy will make a bright man yet!" Adam heard the hopeful words; and from them he got his first incitement to that application which ended in making him a great scholar, a great writer, and a great Christian. Try to interest this kind of dull scholar in some subject. Find out what he takes most interest in, and lead him on from that to something else. Study him; sound him; encourage him to talk to you, out of school hours, about himself and his habits. In this way he will become interested in you, and in what you say, and will begin to find out that he can think. It is a great thing to break "the shell that continues to shut in so many human chickens" long after they are no chickens in years.

When you are dealing with the dull scholar, you may think the poet Thomson was terribly sarcastic when he wrote:

"Delightful task! to rear the tender thought,
And teach the young idea how to shoot."

Your complaint is that the young idea won't shoot. But when perseverance is crowned with success, you will confess that it is indeed a delightful task.

II. HERE, AGAIN, IS A PECULIARLY PRECOCIOUS SCHOLAR: how are we to deal with him? He is a much rarer character than his neighbour the dullard. The dullard looks as if he never would begin to think; the precocious boy, as if he had begun too soon, progressed too rapidly, and would be ripened too early. You will soon find him out. Sometimes he will reveal himself by his *looks*. His head seems too big for his body, as if he had the head of a man on the shoulders of a boy; or he is "sicklied o'er with the pale cast of thought," as if he fed on books instead of good, healthy food, with plenty of exercise. Sometimes he will reveal himself by his *memory*. Usually he has a prodigious memory, and can repeat no end of chapters from the Bible or hymns from some book; and, while others cannot remember the lesson from week to week, he knows when you give an old thought, and can tell you that you told them *that* before. Sometimes he will

reveal himself by his *remarks*. He will ask odd, out-of-the-way questions, which it would puzzle a philosopher to answer, and make remarks apt enough to upset the gravity of a judge. "I cannot call you my angel now," said a mother to Master Hopeful, whose filial obedience had been proved imperfect. The boy was equal to the occasion, and briskly replied, "Oh, yes, I am; but I'm your fallen angel!" That boy, for his years, was too clever by half, and somebody would find in him a precocious scholar.

A boy may be precocious from his birth.—Whether this is from the quantity or the condition of his brain we need not inquire; one thing is clear, the activity of his brain is too great for the strength of his body, and, therefore, he needs to be soothed rather than stimulated. Others need to be roused to think; he requires to be hushed to rest. *He may be precocious by training.* His parents have unwisely urged him to apply himself from such tender years that, when he should be learning his letters, he can read fluently, repeat long pieces, and knows things of which, in childhood, ignorance is bliss. John Stuart Mill belonged to this class. He was treated as a sort of machine that needed neither rest nor recreation; so that he can scarcely be said to have known what it is to be a happy child or a mere boy.

You will find that the precocious scholar is rarely happy in himself. His natural playfulness has been crushed out of him, and he looks as if he never had been young. You will find, too, that he is rarely popular with his class-mates. They do not understand him, and he does not understand them. They call him "old stilts;" and rather like to give him a fall. Sometimes he is a thorn in the side of the teacher. He asks inconvenient questions, and occasionally he makes awkward corrections. "No, teacher, that is not the meaning; for I have read all about it, and, besides, Mr. So-and-So says it means —," is a remark not likely to win from him the warmest place in the teacher's affections.

And how are you to deal with him? Give him as little to do as possible; persuade him to lay aside his books and take to sports, and especially to open-air exercise. He is like a plant that needs to be removed from the forcing-house and exposed to restoring and bracing influences. His parents may not understand him; and you should confer with them about him. Advise them to stay his education for a time; to stop his supply of books; to give him something to do with his hands and feet; and to send him early to bed. In fact, he

ought to be allowed to run wild for a time. Your business is to give him here a little and there a little about the highest knowledge and the Best Friend, taking care that it is only a *little*; and, while you answer some of his questions as well as you can, hint to him gently that old-manish questions should be left to old men.

You will have precocious scholars, perhaps, of another class. There are marvellously clever urchins who will need wide-awake management to keep them from mischief. The late Dr. Guthrie tells us of a boy of this character. He accosted an old lady who was toddling along with a huge umbrella in her hand. He had no cap on his head, but plenty of brains in it; no shoes on his feet, but a good deal of understanding for all that. He set himself to operate upon the venerable old lady. He went up and appealed to her for charity. She gave him a grunt. He went up again. She gave him a poke. He saw there was no chance of getting at her through her philanthropy, and he determined to get at her purse through her selfish fear. So he pulled up his sleeve to his yellow, skinny elbow, and, running up to her with his bare arm, he put on a woeful look and cried: "Just oot o' the infirmary with the typhus fever, ma'am!" The effect was electrical. The old lady put her hand to the very bottom of her pocket, and, taking out a shilling, thrust it into his hand and ran. That was skinning a flint. You will have some of these sharpers to deal with; and you will need all your wits about you if you are to keep them from gulling you or in some way performing an undesirable operation upon you.

III. HERE, NEXT, IS A PECULIARLY SENSITIVE SCHOLAR: how are you to deal with her? Her feelings are quick and tender. A little thing will make her smile with pleasure; and a thing quite as little will make her sob as if her heart would break. Her companions might have skins like a rhinoceros; speak as sharply to them as you may, they will hardly wince. She is so thin-skinned that a reproving glance will draw tears.

This scholar is worth studying. She is shy of speaking, lest she should reveal her ignorance, and perhaps get herself laughed at. She is ready to take offence where no offence is meant, and will brood over some word spoken in the greatest kindness and simplicity of heart. She is quick to love, and will amply repay all the kindness that can be lavished upon her. She is apt to learn, and through the

strength of her affections will leap to conclusions to which others have to plod their way more slowly and thoughtfully.

And how are you to deal with her? You must take her as she is, and begin by winning her confidence. That done, she will, like her emblem, the passion-flower, expand under your genial influence and reveal the sweetness and beauty of her loving nature. Above all other scholars, she will call for gentleness, gentle looks, gentle words, gentle treatment. An angry look, a harsh word, a stern manner, would repel her, shut her up, and place her beyond your reach. And, yet you are to save her from herself. Like one of Shakespeare's characters, she "wears her heart upon her sleeve for daws to peck at." You must teach her better. When you have got her confidence and are quite alone with her, let her see how sad it will be for herself, and how trying to her friends, if she does not restrain her feelings, or encase her heart in faith and Christian firmness. "I will guard against this weakness," is the resolve you should encourage in her; "Lord Jesus, take my heart into Thy keeping," is the prayer you should suggest to her for daily and constant use. And, with a *resolved will*, and a *fixed heart*, her sensitiveness will grow into a fervent love, and become an element of strength. Her faith will become a tabernacle of joy in the calms of life, and a pavilion of peace amidst its storms. Few know the sovereign power of a resolute will; fewer still the self-possession of a heart in Christ's keeping. Teach the sensitive scholar both these holy arts, and you will save her from herself, save her for God.

IV. HERE, STILL FURTHER, IS A PECULIARLY INQUISITIVE SCHOLAR: how are you to deal with him? I do not mean simply an inquiring scholar, bent on seeking information, and trying to find it by asking questions; *that* is a spirit that should be encouraged. I rather mean a prying scholar, who carries his curiosity to an extreme, and asks questions about matters he should leave alone. His chief pleasure is in knowing everybody's business, and, like a character in an old play, good-natured, meddlesome Marplot, he might say, "I shall go stark-mad if I'm not let into the secret!" "I shall certainly lose this secret, and I had rather by half lose my money." This is the spirit that would make him a *spy*, an *eaves-dropper*, a *letter-opener*—anything mean to gratify impertinent curiosity. His very look is a mark of interrogation. He would "cross-examine an angel and open the sealed books of God." Why? what? who? where? when? how?

are questions ever on his lips or in his looks. At the most unexpected, perhaps the most improper, time he will put a question about something you are not willing to discuss, or about some one with whom he has no business. And nothing delights him more than to give his teacher what he considers "a poser," or to draw from him a confession that he is not prepared to answer him.

Such is your inquisitive pupil, and it will require all your self-possession and tact to manage him. Have a good understanding with him to begin with. Let him know how ready you are to answer any reasonable question arising out of the lesson, and ply him with so many questions as to occupy his mind with the subject under consideration. A fool may ask questions that a philosopher could not answer; and, sometimes, you may have to confess frankly that you have never seen a satisfactory explanation of certain difficulties. A teacher must, above all things, be true, and never pretend to know what he really does not know. Encourage, and prepare to answer, questions that are to the point, and make it a rule to have notice given of other and difficult questions to be answered on the following Sunday. Teachers of senior classes will find it agreeable and helpful to have a question box into which the scholars may drop their perplexing questions. Such box should be periodically opened, and the best possible consideration given to the inquiries proposed.

You will find it a most interesting exercise to turn up the questions that were addressed to the great Teacher, and see how He answered those who sought for information, and those who wished rather to entangle Him in some difficulty. He, too, had an inquisitive disciple who, not content to have his own duty made plain to him, tried to pry into the destiny of another. And to his question, "Lord, and what shall this man do?" the Master replied, "What is that to thee? follow thou Me." In the spirit of this reply, you should give the inquisitive scholar plenty to do; urge him to live up to his light, and lead him from the speculative to the practical side of Christian truth. Inquisitiveness must either be repressed or nobly directed. In the moral, as in the animal, world there are creatures that fall a prey to foolish and dangerous curiosity.

V. HERE, MOREOVER, IS A PECULIARLY IRREGULAR SCHOLAR: how are you to deal with him? *He is seldom in time*; that is one feature of his irregularity. And, however he may annoy you, disturb others, and attract the attention of the whole school, he does not seem to

mind it a bit. And, if he can, by any mischance, find his teacher late some day, he will make capital out of the circumstance for months to come. Seldom in time, *he is often absent*. On some you can always count; on him never. With you one day, he is away the next; and, perhaps, he may not favour you with the light of his countenance for weeks. He misses some of your best lessons, and lessons which you prepared with the sincere hope of doing him good. He is as shifting and uncertain as a weather-cock, and not so useful. Unstable as water, he cannot excel.

"How shall we order the child, and how shall we do unto him?" In the first place, *you must be as regular as possible yourself*, and so set a good example, and give him no handle to use against you. Punctuality, according to Louis XIV., is the politeness of kings; and punctuality should be the practice of teachers, who are kings in their class. When Washington's secretary failed to keep an appointment in time, and threw the blame of the failure on his watch, his master's quick reply was, "Then you must get another watch, or I another secretary." The moral of the story is too plain to need application. Watch-makers would have a good time of it if all unpunctual teachers were to take the hint. Never allow a little thing to keep you away from your class. A headache may depress you, a storm may threaten you, or a friend may solicit you; but let there be no yielding except to the inevitable. Give your scholars the impression that you will make any sacrifice to meet with them; and, catching your spirit, most of them will soon come to make any sacrifice that they may meet with you.

In the second place, *you must consider his circumstances and learn whether he is to be blamed or pitied*. Home circumstances may make him late, or may keep him away. This is more likely to be the case with a girl than a boy; but, in any case, you will distinguish between one who is irregular from necessity and one who is irregular from carelessness. Enlist the sympathy and co-operation of the parents; they can remove hindrances and encourage regularity; and, if you get on the right side of them, they will.

In the third place, *aim to interest him in you, and in what you say, so as to bind him to the class by his regard for you*. This may be done by visiting him at his home, or by inviting him to yours, and talking with him about your plans and wishes, and your hope that he will back you up in your work and be a credit to the class. The best

way to get him interested in you is to be really interested in him, and to make the lesson as interesting to him as possible. We might say of some teaching, as Quince says of the lion's part in the play, "You may do it extempore, for it is nothing but roaring." And a scholar may be pardoned if he is not attracted and held by the roaring.

Do not lose heart, however, if the irregular scholar, in spite of your best endeavours, should continue irregular. God Himself speaks as if He did not know what to make of, how to deal with, some irregular and inconstant ones, whose goodness was like the morning cloud and the early dew. Do your duty and keep a good heart.

VI. HERE, FINALLY, IS A PECULIARLY UNRULY SCHOLAR: how are you to deal with him? I need not describe him. In fact, he is indescribable, and like no creature so much as "the unspeakable Turk." He has got the upper hand of his parents; and they have left him pretty much to his own sweet will. Now he fancies he is to have the upper hand of his teacher; and his whole look is one of defiance. He delights in nothing so much as in creating an uproar. He glories in being able to "rile" his teacher and "nettle" the superintendent. He has always some "little game" in hand; and, generally, he is worst when he should be best, when some one is leading the school in prayer. If then he can pinch or playfully dig a pin into some quiet boy so as to extract a scream, he is in the third heaven of delight. "No, I won't!" is his usual answer to the most reasonable request. "Don't care!" is his response to the most solemn appeal.

And what is to be done with him? "Turn him out," some say: and he richly deserves to be turned out; but if we all had our deserts, it would fare badly with us. "Tame him," say others: and that is the very thing that needs to be done with him; but it is more easily said than done. Rarey had a wonderful way of taming the most unruly and fiery horse, and doing it without unnecessary cruelty; but it is not every teacher who is a moral Rarey, able to tame this wild colt of a scholar. Thrashing won't do him any good. Perhaps he gets plenty of that at home; for there are parents whose whole system of family discipline consists in giving the children what a mother described as "awfu' letherins." And if, on the contrary, they have spared the rod and spoiled the child at home, it is not the province of the Christian teacher to use it. Some, I know, agree with the mother who had brought up eight strapping boys, and

brought them up well, and who, when asked, "How did you bring them up?" said, "I brought them up in the fear of God and the horsewhip." I think the fear of God is better apart from the horsewhip; but, if horsewhip there must be, the parent, not the teacher, should wield it.

Try to find out his weak or tender point. There is some soft place about him; and if you find out that, you may touch a spring that will open his whole soul to your control. A common daisy picked up by a prisoner from a patch of grass in the prison-yard called up memories of her girlhood, and drew forth a flood of tears as she mused over it in her cell. And something as simple as that may give you the key to the unruly scholar's heart. Try, try, try again, and you may find the key that fits.

Show him that you wish to rule him only by love. A teacher who had perfect control over as rough and unruly a class of scholars as could well be gathered together, and whom one teacher after another had given up in despair, was asked the secret of his influence over them. This was his answer: "I'm a believer in the omnipotence of love. Every good teacher is a believer in the omnipotence of love; and, if you bring that power to bear in every possible way, you will win the day, and, winning the day, you will make the unruly scholar one of your best allies."

Sometimes it may be necessary to give him to a peculiarly experienced teacher, and to have him taken to a separate room. It must not be tolerated that one should, for weeks and months, sacrifice all the pleasure and profit of a whole class. Rather than dismiss him, let special provision be made for him. Christian ladies, gentle, firm, and wise, have a marvellous charm over such young savages, and to a Christian lady let him, if possible, be entrusted.

As a last resource he may have to be expelled the school. This should never be done until every other method has failed; and, when this is done, it should be done quietly, gently, sadly, by the superintendent and the teacher together. Some would make the expulsion public for the sake of example and warning to others; better let it be private for the sake of the boy himself, and to make it easier for him to retrace his steps if he should wish to confess his faults, to promise amendment, and seek restoration to his place and privileges. Like the door of the Father's house, the door of the school and of our hearts should be ever open to admit the returning prodigal.

R. P. MACMASTER.

Church and Chapel.

BY THE HON. MRS. ROBERT BUTLER.

“**Y**OU say I ought to like your church, and not the chapel best,
Well, sit you down if you have time, and take a minute's rest,
And I will tell you, riverint sir, as how it first began,
We left off going to your church, both I and my good man.

“’Twas in another parson's time, some thirty years ago,
Not him as was before you, but 'fore him again, yer know ;
We went to church, my man and I, as reg'lar every week
As did the parson and the clerk, who went to preach and speak.

“We loved the church, and churchyard too, and once when spring came round,
And all the pretty flowers shot forth their buds above the ground,
Our Rosie she fell ill with croup—she wasn't three year old—
And Jesus took our precious lamb to tend in heaven's fold.

“And in your churchyard 'neath a tree we chose her little grave,
We liked to think that branches green above her head would wave,
It seemed so peaceful-like and sweet ; but I felt hard and wild,
And couldn't say, 'God's will be done'—she was our only child.

“The parson came to speak to me, but didn't do no good ;
He said, 'God's ways on earth with man were seldom understood' ;
But, when he read the burial words, how Jesus rose again,
Peace fell upon my troubled heart, and tears poured down like rain.

“My Rosie, too, would rise again, and by her grave I knelt,
To thank the Lord who'd taken her, and from that time I felt
I couldn't wish her back on earth, exposed to every storm,
From heaven, where Jesu's sheltering arms embraced her safe and warm.

“And summer, autumn, winter past, and then again came spring,
And with it to our cottage home the joy that angels bring,
For God looked on our loneliness and sent another child
With Rosie's eyes and Rosie's hair, who, like her, crowed and smiled.

“The fields were shining bright as gold clothed in their flowers gay,
And birds were singing loud the songs they seem to keep for May,
And so we thought we'd call her May, this blossom bright of ours,
That God had sent to us in May, the season of the flowers.

"The fairest flower of all the spring,' I said to my good man,
And then we knelt and prayed for her like parents only can.
The Christening day dawned bright and warm, and burst with light and love,
As though sweet Nature joined our hearts in praising God above.

"We got into the pony cart. I'd dressed her all in white.
I didn't hear an angel's wing, nor see an angel bright,
But by our side an angel sat with ready outstretched hand
To take our sinless child to dwell in God's own sinless land.

"The pony hadn't been out for weeks, and so was fresh that day,
He cocked his ears and jumped and shied, and then he ran away ;
My man called out to me, 'Held tight, he can't go on for long,
He'll soon spend all the strength he has, he pulls away so strong.'

"I feared not for myself but her, and held her to my breast,
And then around her blessed form my arms I tightly pressed,
For if we had a fall I thought they'd shield her from its force,
And on and on the pony ran its fright'ning, madd'ning course.

"Those minutes seemed like hours to me. Have you, sir, ever seen
Your dearer self in danger great, confronting death, I mean ?
Then, perhaps, you'd know the breathless fear which seized my heart that day,
As on and on the pony ran its fright'ning, madd'ning way.

"And on he galloped till he came where, by the left road-side,
A new-laid pile of stones was heaped. He looked at it and shied.
The cart was overturned and broke, and I knew nothing more
Until I found myself again within our cottage door.

"My precious one was in my arms. 'Thank God, she's safe !' I said,
And looked up in my husband's face. There came a fearful dread
As broken-hearted tears I saw, fast down his pale cheeks rolled,
I touched my little angel's hand. Good God, 'twas deathly cold !

"There was a cut as from a stone upon her blessed brow,
And that was all the sign of hurt. My husband told me how
My arms had held her tiny form so firmly in their grasp,
That he had tried and tried in vain to loose her from my clasp.

"We women shed our tears like rain, and find in them relief ;
They're wrung from men like drops of blood in agony of grief ;
I never saw such bitter tears as in that desolate hour
Were pouring down my husband's cheeks, forced out by sorrow's power.

"Wife, this won't do,' at last he sobbed, 'she's gone to glory now,
And sin will never seal its brand upon her sinless brow ;
The burial words will comfort us as when our Rosie died,
And in the churchyard 'neath that tree we'll lay them side by side.'

"We put some flowers upon her breast, and placed her in her cot,
We seemed to feel her angel soul reflected from that spot.
'I'll see about the burial now, at once,' my husband said ;
He kissed us both, and left me there to watch my precious dead.

"My blossom sweet, my flower fair, that God to me had given,
To bless me for an hour, and then had taken her back to heaven ;
She looked so pure and innocent, dressed in her robes of white,
I felt she'd be my angel guide to lead to realms of light.

"In half-an-hour my man came back. I never shall forget
The altered look upon his face, his teeth were firmly set
As though with rage, and then he said, in bitter accents wild,
'The parson's mad, I think, he says she's not a Christian child !

"'And he won't bury her at all !' My May, my heavenly May,
So loved by God that to Himself He'd taken her away,
To think it needed water cold, thrown over her by man,
To give God's Spirit to her soul, which Jesus only can.

"Well then we said we'd bury her hard by in Baptist ground,
And there, 'mid trees and flowers of spring that freshly budded round,
We heard how Jesus died and rose, that He might all redeem—
The parson could not rob us of that glorious Bible theme.

"And soon we took our Rosie up to lay them side by side,
And oft we go and pray by them in summer eventide,
And read the words that Christ is risen, which tell us they shall rise,
Our angel children years ago transplanted to the skies.

"And so we went to chapel, sir ; we felt we couldn't pray
With one who spoke and thought hard things of darling little May ;
And by her in that Baptist ground we hope ourselves to rest ;
Oh, may our souls be joined with hers in peace on Jesu's breast.

"And parson died soon after that. With funeral pomp and show
They laid him in his churchyard grave 'mid outward signs of woe.
Ah, well ! I'd rather in God's day be with my children found
Than with the parson, though he lies in consecrated ground."

Death of Mr. O. T. Cutter, late of Calcutta.



ANY of the survivors of those who have been connected with Baptist Missions in Eastern India during the last twenty years will learn with sorrow of the death of Mr. O. T. Cutter, which took place on the morning of April 19th, 1881. The greater part of his life, extending over seventy years, was spent in connection with printing in Burmah, Assam, and Bengal; at first in connection with mission work in the two former provinces, and in later years as superintendent of the Government printing establishments in Calcutta. On account of his efficiency he continued in the latter connection beyond the usual time of service, but retired to reside in London in the spring of 1873. An American by birth, and from early years associated with some of the most distinguished of those who have served the cause of missions in Burmah, he ever manifested a deep interest in all Christian work in India, and delighted in the friendship of those engaged in it. When in Calcutta his position enabled him efficiently to help many of the native Christians—which he was ever ready to do—and how cheerfully and heartily he served his brethren engaged in the Mission many of the rejoice to testify. A responsible and onerous official life was succeeded by seven years of retirement, occupied in devoted attention to a loved companion whose broken health was the cause of much anxiety; in varied service, assisting any of his brethren who, coming to a strange city, might need his help or be cheered by his sympathy; and in delighted attendance on those public services which seek to quicken spiritual life or strengthen the means of Christian work. A comparatively short illness, which seemed a simple prostration of the whole physical and mental powers, closed a life in which many rejoiced as illustrating sincere piety, hearty friendship, and loving sympathy.

Reviews.

HISTORY OF RELIGION IN ENGLAND, from the Opening of the Long Parliament to the End of the Eighteenth Century. By John Stoughton, D.D. New and Revised Edition. In six volumes. London: Hodder & Stoughton, 27, Paternoster Row. 1881.

Dr QUINCY somewhere remarks that

the works of our great English divines form of themselves a literature of which, apart altogether from their theological value, any nation might be proud. They furnish us with our highest examples of style and our profoundest discussions of the metaphysical and ethical problems which occupy the attention of successive

generations. In like manner it may be said that the history of religion in England is the history of the most conspicuous and influential movements in our national life. The greatness of a nation is not decided primarily by its forms of government, the contests of its rival politicians, or its prominence in war, but by the power of the principles of which religion is at once the source and the symbol. This is the ground on which the most momentous of our conflicts have been fought, and our grandest and most memorable triumphs won. All the great secular historians—Hume, Hallam, Macaulay, Stanhope, and Green—devote much of their space to a narration of the struggles of religion against kingcraft, statecraft, and priestcraft. Religion is the sternest foe of tyranny and oppression, of ignorance, vice, and superstition—the inspiring power of all true philosophy, the friend of education and philanthropy, the guardian of our liberty. The subject is so thoroughly intertwined with our progress in every direction that to ignore it is impossible. It does, however, demand separate discussion. Special aspects of the subject have been ably treated by Hunt, Tulloch, Bright, Pattison, Waddington, and Skeats, but we have no work so comprehensive in its range as Dr. Stoughton's.

The period of which he writes comprises all the great epochs of our history since the Reformation—the Civil Wars, the Commonwealth, the Restoration, the Revolution of the Georgian era. Dr. Stoughton is not the advocate of any single church or party, but writes with equal fairness of all—not only explaining their specific principles and detailing the salient events in their history, but tracing their mutual relations and influence. Roman Catholic, Epia-

copalian, Presbyterian, Independent, Baptist, Unitarian, and Wesleyan will find in these pages a graphic narrative of the matters in which they are severally interested. The history is a model of scholarly research. Materials have been gathered from every possible quarter—public and private libraries, State papers, MS. collections, church-books, and parish registers. The candour of Dr. Stoughton is as conspicuous as his thoroughness. He sees clearly that "the advocates on one side of a great question were not all thoroughly good, and those on the other side not all thoroughly bad." He honours truth, integrity, and devotion wherever he finds them, and never attempts to varnish their opposites.

The story he has to tell is a noble and fascinating one. No doubt there is much in it to awaken indignation, shame, and regret. Religion has often been dishonoured by the unholy purposes it has been made to serve, and the unholy alliances into which it has been forced. It has been used as a mere engine of statecraft, a means of enslaving and degrading men. But the history is nevertheless one of progress. Light has triumphed over darkness, good over evil, and, with many drawbacks, amid severe struggles and frequent failures, there has been through the centuries a steady advance towards the realisation of God's ideal. The very names of the men whose lives Dr. Stoughton portrays are a history in themselves—Charles I. and II., James II., Strafford, Laud, Pym, Cromwell, Hampden, Milton, and Bunyan, and the seven bishops, to say nothing of the founders of our Free Churches, our theologians, preachers, and mission pioneers. How powerful the associations which gather around the mention of the High

Commission Court and the Star Chamber, Edge Hill and Marston Moor, Bartholomew's Day, the Act of Uniformity, the Conventicle Act, the Five-Mile Act, the Test Act, and the heroic struggles for their repeal! How beautiful the glimpses we obtain into the inner life of the Churches! Many of our ecclesiastical opponents are here seen to be immeasurably better than their creed; and certainly we cannot but be thankful for the noble stand our forefathers made to resist the encroachments of Popery, to secure absolute freedom from State control, to establish a Scriptural mode of worship and purity of church fellowship. If we wish to understand the England of to-day, with its enlightenment, its civil and religious liberty, and its possibilities of still broader growth, we must become familiar with the events and the men so vividly presented to our view in Dr. Stoughton's history. If this work were the sole achievement of the author's life, he would merit our warmest congratulations. It cannot fail to become one of the classics of our English literature, an enduring memorial of patient and scholarly research. Its mere literary excellences, its clearness and simplicity of style, its graphic portraiture, its skilful analysis, its masterly tracing of the sequence of events in relation to the purpose which runs through the ages, would alone secure for it a foremost place. Add to these qualities soundness and impartiality of judgment, transparent candour, and the refined sympathy of a generous Christian heart, and what further can we require? The publishers, in issuing this new edition, have placed all the churches of our land under great obligations. It is printed in a large clear type, is

well bound, and with a "get-up" which leaves nothing to be desired. Its price brings it within general reach, and we cannot doubt that the spirited enterprise of the publishers will be rewarded.

THE JESUS OF THE EVANGELISTS: His Historical Character Vindicated. Or an Examination of the Internal Evidence for our Lord's Divinity. Mission with Reference to Modern Controversy. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's; Author of "Christian Evidences viewed in Relation to Modern Thought," "The Supernatural in the New Testament," &c. Second Edition. London: Frederic Norgate, 7, King Street, Covent Garden; Williams & Norgate, 20, Frederic Street, Edinburgh. 1880.

IN the edition of this work now before us the author supplies the key to what we do not hesitate to describe as the treasures it contains.

"The reader should observe that one great principle underlies the entire work. Whatever theory may be propounded as to the nature and origin of the gospels, it is a simple fact that they contain four delineations of the same great character, which, although taken from four different points of view, present a substantial unity in all their principal features. This unity is a fact which demands to be accounted for. The theory that they are four portraits of the same historical character, taken from the life, affords a rational account of it. The theories of those who deny the reality of the Gospel narratives assume that they consist of a mass of mythic and legendary matter, combined, it may be, with a few grains of historical truth; or that they have been gradually evolved by a number of discordant sects into

which the primitive Christian Society was divided, but in course of time became fused into a unity called the Catholic Church; and that out of such materials, the creations of a number of independent minds, the authors have created the perfect character of the Jesus of the Evangelists! These theories it is the object of the present work to disprove."

The mythical theory of the character of Christ has called forth many able opponents in our day, and we believe that it is rapidly passing into the most utter discredit. In fact, startling as the assertion may seem to some, we do not hesitate to say that the scientific spirit of the age is against it. It is the special business of science to ascertain facts and their relations to each other; and there is a true science of historical criticism which is becoming better understood than it used to be, which is not content to overlook even the most minute item of historical evidence, and which is fast finding out that the Gospel records are at least as trustworthy as any historical documents the validity of which has been established. It is the supernatural element in the Gospel which makes our naturalist critics so shy of admitting it to be true. They go forward to the examination with a foregone conclusion. Instead of allowing the history to prove the supernaturalism, they use the supernaturalism to discredit the history; and, having assumed this utterly unscientific position, they have to resort to all manner of ingenious but absurd shifts to account for evangelical facts which it is impossible for them to deny. Prebendary Row has elaborately and eloquently shown how their logic hobbles, and sprawls, and fails at every point. This, however, is not the only

service which he has rendered. He stands in the front rank of the great writers of our time who have, by their intense, patient, and devout study of the Divinely provided sources of information, brought the perfectly human and perfectly Divine character of our Lord into more distinct view, and who have thus vindicated His claim to the obedient faith and homage of the world. It was quite germane to his purpose to expound "the law of our religious and moral development," to recount "the preparations made in the Gentile world for the advent of Christianity" "through the developments of Judaism," and to define the "Messianic conceptions" which existed in the various ages which preceded the Messiah. The last chapter, which notes those "features of the Gospels which are inconsistent with the supposition of their unhistorical character," is one of the most conclusive in the volume. We beg our readers to make this admirable work their own.

SUNLIGHT AND SHADOW; or, Gleanings from my Life-Work. By John B. Gough. London: R. D. Dickenson, 89, Farringdon Street.

WE conjecture that many of our readers are already familiar with this most charming book. Those who take it in hand are sure to read it through with eagerness and delight. Of course it has not the sustained interest of a first-class novel; nor is it in any proper sense an autobiography. It is a collection of incidents, reflections, and outpourings of the heart on matters most closely relating to the welfare of man, and especially on those which have to do with the one great vice with which the author has waged so prolonged, so uncompromising, and withal so successful a war-

fare. Mr. Gough may not be a logician ; but he is something better. He is a philanthropist, inspired with a quenchless enthusiasm for the noble and blessed cause with which he is identified, and gifted with a glorious versatility of power in the advocacy of that cause in which pathos and fun play their respective parts to perfection. His pen is not less facile and potent than his tongue, and those who have been thrilled by his oratory will anticipate equal enjoyment in the perusal of his book, and will not be disappointed.

THE BOOK OF PRAISE FOR CHILDREN.

Published for the Congregational Union of England and Wales by Hodder & Stoughton.

THE Rev. G. S. Barrett, of Norwich—to whom the editing of this volume was entrusted—has executed his task with evident good taste and judgment. His selection of children's hymns has been carefully and wisely made, and, speaking generally, we can commend both his insertions and his omissions. We find in the book many old favourites from Watts, Charles Wesley, and Jane and Ann Taylor, as well as more recent pieces from Dr. Bonar, T. T. Lynch, Mrs. Alexander, Miss Procter, Miss Havergal, and others of our sweet singers. The claim of having adhered rigidly to the text of each hymn as written by the author is, however, not in every case made good. Thus, for example, Dr. McLeod's magnificent verses (No. 187) have several unfortunate variations :—

"Let the road be long and dreary, and its ending out of sight,"
should be

"Though the road be long and dreary, and the end be out of sight."

"Trust no friends of guilty passion,
Friends can look like angels bright,"

should be

"Shun all forms of guilty passion,
Friends can look like angels bright."

Verse 5 we have never before seen, and it certainly does not appear in Dr. McLeod's issue of the words with Sullivan's music. The second line of verse 7,

"Inward peace and inward light,"
should read,

"Inward peace and shining light."

At the end of hymn 344 the name of the Rev. W. Walsham How is incorrectly spelt. Taking the work as a whole, it is, perhaps, one of the best Sunday-school hymn-books which have yet been issued. It is issued in three forms, at 9d., 6d., and 4d.

THE SCHOOL HYMNAL : a Collection of Hymns for use in Schools and Families. London : E. Marlborough & Co., 51, Old Bailey.

THIS Hymnal has been compiled mainly by the Rev. W. R. Stevenson, of Nottingham, at the request of the General Baptist Association, and will no doubt be largely used by the section of our body which that association represents. We see no reason, however, why the other section should not give to it an equally cordial welcome. So far as we can observe, there is nothing to prevent this on the score either of taste or of doctrine. Indeed, it would find a fitting home in any School, or Bible-class, or Young Christian Band, where the Gospel of Christ is taught, and where His praises are sung ; for whilst, throughout, the book is intensely evangelical, it is also truly catholic. It is divided into two parts ; the first, consisting of eighty-nine hymns, selected specially for infant classes and younger children, the remaining 254 being intended for children

of more advanced years and training. A large number of the ablest writers of hymns for children have been drawn upon. The volume is enriched by excellent contributions from modern Baptist authors, including the Revs. T. and F. W. Goadby, E. H. Jackson, S. S. Alsop, C. Clarke, Dr. Sutton, and T. Ryder; and it can be purchased in paper covers for 3d., in limp cloth for 4d., or in cloth boards for 8d. The Hymns for Younger Children are sold in paper covers at a penny, and in limp cloth at twopence. A liberal allowance is made to persons taking quantities. Excellence and cheapness ought to ensure an extensive and permanent sale. We ought to say that the rendering of Dr. McLeod's hymn is open to criticism similar to that upon which we have ventured in the preceding notice.

of unbelief have anything of any worth to substitute for it. It is by no means a hackneyed, superficial, slovenly, or incomplete treatment of this large subject which we find in these numerous, compact, and well-printed pages. Even readers who are versed in the questions which are discussed will discover additional helps to correct judgment and faith; while the various reasonings are set forth in a manner not too abstruse for those whose knowledge is more limited. Such a book is eminently timely, and, if the young men and women of our day would "read, mark, learn, and inwardly digest" it, they would be, intellectually at least, amply fortified against the proud but cruel scepticism to which they are incessantly exposed.

THE CHRISTIAN'S PLEA AGAINST MODERN UNBELIEF: a Handbook of Christian Evidence. By R. A. Redford, M.A., LL.B., Professor of Systematic Theology, &c., New College, London. Pp. 540. Hodder & Stoughton. 1881.

We congratulate the Christian Evidence Society, at whose request this comprehensive and much-needed work was undertaken, on having selected a writer in every respect so competent. Professor Redford has brought to his great task a clearness and accuracy of judgment, a fulness of information, a freedom from warping and misleading prejudices, and a lucidity and vivacity of style, which impart to his work great interest and value, not only as a defence of Christianity at all the points at which it has been assailed, but also as an argument which goes to prove that none of the past or present forms

COMPANION TO THE REVISED VERSION OF THE ENGLISH NEW TESTAMENT.
By Alex. Roberts, D.D. London: Cassell, Petter, & Galpin.

DR. ROBERTS, a member of the New Testament Company, is also the joint-author of a work published some years ago on "The Words of the New Testament," in which many of the changes which have been made were distinctly anticipated. The subject has a strong fascination for him, and he has the rare power of imparting the results of his investigations in a simple and thoroughly popular style. The idea of his book is decidedly good. Merely English readers need some information as to the ground of the alterations made in the Authorised Version, whether they arise from an amended Greek text or from an amended translation. Dr. Roberts admirably supplies this need. His work will make the Revision much more intelligible, and will commend it to the

judgment and sympathy of many who, but for such guidance as he supplies, would regard it with indifference, and perhaps dislike. We strongly advise our friends to secure this invaluable "Companion."

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DR. ADAM CLARKE'S COMMENTARY ON THE HOLY BIBLE; containing the Author's latest corrections. A new Edition, with additional Prefatory and Supplemental Notes, bringing the Work up to the present Standard of Biblical Knowledge; and an account of the Revision of the Text of the New Testament. By the Rev. Thornley Smith. Complete in 39 Monthly Parts. Price 1s. London: Ward, Lock, & Co., Salisbury Square.

MR. SPURGEON has said: "If you have a copy of Adam Clarke, and exercise discretion in reading it, you will derive immense advantage from it, for frequently, by a sort of side-light, he brings out the meaning of the text in an astonishingly novel manner. I do not wonder that Adam Clarke still stands, notwithstanding his peculiarities, a prince among commentators." This is high praise, but it is well deserved. Clarke's Commentary on the New Testament is better known to ourselves than his Commentary on the Old; and we are glad now to have an opportunity of consulting the latter with an interest equal to that with which we have consulted the former. The two parts of this great work which have been issued conduct us to the end of the Book of Genesis. Dr. Clarke wrote when knowledge on Biblical matters was far more circumscribed and uncertain than it is now, and he had his fancies as an interpreter, which, however, he defended with no little ingenuity. The mistakes

into which, under these conditions, he naturally fell are happily corrected by his present editor, not by any modification of the text of the Commentary, but by the insertion of needful notes. There is also an interesting memoir of the learned author; and the edition is enriched by numerous engravings, maps, and plans.

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OWEN'S HOBBY; or, Strength in Weakness: a Tale. By Elmer Burleigh. Nelson & Sons.

HAROLD HASTINGS; or, the Vicar's Son. By James Yeames, Author of "Life in London Alleys," "Ingle-Nook," "Told with a Purpose," "Homely Homilies," &c., &c. National Temperance Publication Depot, 337, Strand.

PLUCKED FROM THE BURNING: a True Story. By Laura L. Pratt, Author of "Our Sister May," &c. National Temperance Publication Depot, 337, Strand.

JUVENILE TEMPERANCE STORIES. By Various Authors. National Temperance Publication Depot.

We have no room for particulars respecting these various temperance publications, but must content ourselves with saying that they are all readable and well calculated to promote the object at which they aim. "Owen's Hobby" is a prize story of considerable dimensions, admirably related, and full of affecting incidents which go to show how dangerous it is for those who take intoxicating drink to trust to themselves for the strength necessary for the avoidance of excess, and how the pledge of abstinence acts as a safeguard, even when all other human means have been found to fail. The

"Juvenile Temperance Stories" appear in two separate and pretty little volumes. These five publications should be widely circulated, and we hope our temperance friends will take care that they are so.

THE CHRISTIAN MONTHLY AND FAMILY TREASURY. Nelson & Sons.

WE have received three or four numbers of this new serial, and are glad to be able to speak of it in terms of unqualified praise. It is popular in style, but healthy in tone. There is considerable variety in its contents, and many of the articles are excellent, both from a literary and religious point of view.

FESTIVAL HYMNS: a Series of Original and Selected Hymns and Tunes for School Anniversaries and other Festival Occasions. By Alfred H. Miles. Sunday School Union, 56, Old Bailey. Price 4d.

SIXTEEN pieces in all. No twaddle in the hymns, and the music melodious, well harmonised, pure, simple, fresh, and vigorous. The publication ought to be the delight of our Sunday-schools for the special occasions which arise in the course of each year.

SERMONS TO STUDENTS AND THOUGHTFUL PERSONS. By Llewellyn D. Bevan, LL.B., D.D. London: R. D. Dickenson, 89, Farringdon Street. 1881.

BEFORE he went to America, Dr. Bevan was known in England and Wales, and especially in London, not only as an eloquent preacher, but also as an original thinker of wide and

varied culture. We are not surprised, therefore, to meet with him as an author moving in a by no means unusual path, nor are we surprised that in that path he maintains his fidelity to Christ as the Redeemer and Lord of our human life, and as the Guide of the various modes in which that life may be most fitly developed. His "Lectures to Students" are not only worthy of his reputation, but will do much to enhance it, and will thus widen his scope for Christian usefulness. He starts from the conviction—

"That those whose sphere in life requires a more exact and extensive mental training than the majority of people should entertain right views of religion, and should, perhaps more than any, possess the religious spirit. For their own sakes, religion is the chief concern, and in respect to others, over whom they will some day exercise a very deep and lasting influence, it is a serious evil if the best trained minds of the community are either hostile or indifferent to the claims of God."

From this point Dr. Bevan proceeds to consider the relation of religion to the cultivation of the intellect, and to the study of science, of law, of medicine, and of art, and to show how, in the intelligent and practical observance of that relation, these different ideals of life are at once most truly raised, sought, and attained. Most writers would be open to a charge of presumption if they were to address themselves to so comprehensive and varied a theme. But our author moves over the ground without any stumbling, and shows himself to be its master at every step. The book is not a big one, but it is full of noble and wholesome thoughts, arranged with perfect orderliness, and expressed with perfect perspicacity.

THE NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. Edited by C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Part XIV. London: Cassell, Petter, & Galpin.

WE have at various times commended this admirable work. From long familiarity with it, we are able to speak more confidently of its merits. The re-issue has now approached the end of the Fourth Gospel, but the original edition, in three handsome volumes, may still be had. Messrs. Cassell have in their long list of publications not one more really useful than this. It puts English readers in possession of the exact state and sense of the sacred text (thus illustrating the worth of the Revised Version), aids them by sound interpretation, is full of varied suggestiveness, and applies in a reverent and sensible manner the great principles of the Gospel to the practical every-day conduct of life. The recent appearance of the Revised Version will doubtless give an impulse to the increased circulation of this *magnum opus*.

NOTES ON THE GOSPEL HISTORY: *For Sunday-school Teachers.* By S. G. Green, D.D. Part II. London: Sunday School Union, 56, Old Bailey.

THIS second part of Dr. Green's invaluable "Notes" comprises the period from the return of the Seventy to the Ascension. Dr. Green has long been known and trusted by Sunday-school teachers as one of their best helpers, and every new work from his pen, produced with a view to their advantage, is sure to be ardently and gratefully welcomed by them. The present one is worthy in every respect of the celebrity he enjoys in this important department of Chris-

tian literature. To whatever part of it we turn, we find it full of apposite information and wise suggestion, whilst in many parts there is a beautiful freshness in the treatment of the Sacred History which invests the book with a high value, not only for the special class of Christian workers on whose behalf it has been written, but for ministers of the Gospel, and all who are occupied to any extent in more or less publicly expounding God's Holy Word.

THE MOSAIC ERA: *a Series of Lectures on Exodus, Leviticus, Numbers, and Deuteronomy.* By John Monro Gibson, M.A., D.D. Hodder & Stoughton.

DR. GIBSON has addressed himself to a very definite, but by no means easy, task, and he has accomplished it in a manner which entitles him to the warm approval and gratitude of his readers. This, indeed, might have been expected from the able author of "The Ages before Moses." His aim in both works was to "combine the advantages of the expository and topical methods, and at the same time to secure the benefit of *continuous* exposition, without wearying and discouraging those who have not time to dwell on details." The numerous events in the line of the history are treated more or less elaborately according to the degree of their importance; and thus we have "in outline, and in their organic relations, the salient features of the entire series of Scriptures which give us the history of the times of Moses." It is a relief to follow this history, as thus freshly told and expounded, without being arrested at every point by being reminded of some critical objection which

requires to be refuted. We are glad for once to be allowed to forget the German sceptics and Bishop Colenso, and just to yield ourselves, along with our author, to the weighty and momentous facts as they arise, and the moral and spiritual teaching they supply. He knows how to spiritualise without being fanciful, and wisely remarks that "many of the vagaries of modern ritualism are traceable to the want of education on the subject of the rites of the ancient Church and the light thrown upon them in the New Testament." The work is admirably printed and bound, and comprises 380 pages worthy of careful perusal from the first to the last.

THE HIDDEN BIBLE AND OTHER STORIES: *Memorials of Suffering for Conscience' Sake.* By Frances M. Savill, Author of "Lilian Mortimer," "Jenny's Journal," &c. London: John Snow, 2, Ivy Lane, Paternoster Row.

WE regret that this fascinating little book has been unaccountably overlooked. We read it with deep interest on its reception some three months ago, and were prepared to give it an unreserved and hearty commendation. The stories are five in number—"The Hidden Bible: an Incident in the Time of the Spanish Inquisition;" "Two Brothers: a Story of the Plague of London;" "Faithful and True; or, the Huguenot Galley-slave;" "Emestine Roussel: a Story of the Seventeenth Century;" and "Dorothy Wardour; or, Three Hundred Years Ago." Few of our writers surpass Frances Savill in the purity of style, the condensed, yet easy, development of detail, the picturesqueness of delineation, and the

thorough healthiness of sentiment with which she tells stories like those before us. Another excellence of her writings is that they strengthen our attachment to genuine Protestantism, and our resolve to do everything in our power to maintain it in these sad days of its peril.

THE VOICE OF SCIENCE ON TEMPERANCE. THE VOICE OF THE PULPIT ON TEMPERANCE. RELIGIOUS AND EDUCATIONAL ASPECTS OF TEMPERANCE. THE HISTORY OF TOASTING; or, Drinking of Healths in England. By Various Authors. The National Temperance League's Annual for 1881. Edited by Robert Rae, Secretary of the League. London: National Temperance Publication Depot, 337, Strand.

THE committee of the National Temperance League have acted wisely in issuing a series of popular manuals on the great and momentous subject committed to their trust. The temperance reformation is a question in which we are all interested, and, keenly as it has recently been debated, it will, we believe, rise into still higher prominence. It must be calmly, impartially, and exhaustively discussed, and from every possible standpoint—the scientific, the social and political, the moral and religious. The admirable manuals now on our table contain the results of the latest research, conducted by such authorities as Dr. Norman Kerr, Dr. Bidge, and Dr. Richardson; the eloquent and impressive sermons of Canon Farrar, Canon Wilberforce, Dr. Sinclair Paterson, and Mr. Clifford; the experiences of such philanthropists as the late Sir Charles Reed, Sir Edward Baines, Dr. Valpy French, &c. We do not know of

a single point in connection with the controversy on which light may not here be found, and, though the arguments of the speakers may not carry universal conviction, we are persuaded that they will add to the temperance reformers "a great company," and in every way advance the claims of this most important and urgent question, to which no patriot, no philanthropist, and, above all, no Christian can be indifferent. In the Annual there is a succinct history of the temperance movement and a number of capital papers. Such literature as this cannot be too widely circulated.

THE CENTENARY OF SUNDAY-SCHOOLS, 1880: a Memorial of the Celebrations held in London, the Provinces, and the Colonies. London: Sunday School Union, 56, Old Bailey.

THE success of the Sunday-school Centenary Services last year surpassed the most sanguine expectations of their promoters, and an impulse was given to the work of Christian instruction which has already resulted in increased efficiency and created a widespread determination that our Sunday-schools shall, by God's blessing, become all that they ought to be. These memorial services themselves deserve a memorial, and it would be impossible to find one more appropriate than the present volume. It contains a brief history of the establishment and progress of Sunday-schools both in our own and other lands, gives a *résumé* of the methods employed and the results achieved, details the steps which led to the services of last year, and summarises the principal sermons, speeches, and papers in connection with them. Such a mass

of sound, judicious thought, wise counsel, fruitful suggestion, and earnest appeal in relation to every possible aspect of Sunday-school work has never before been presented in a single volume. The sight of such a work would have filled the heart of Robert Raikes with unutterable joy. Every teacher ought to possess it for himself and make it an indispensable *vade mecum*. Such contributions as those of Dr. Vincent, Dr. John Hall, Mr. R. W. Dale, Mr. Clifford, Mr. Spurgeon, are simply invaluable. If our organisations, our methods, our spirit, and our successes in this branch of Christian labour do not reach "the highest possible," it is not for lack of wise and adequate direction. Prefixed to the volume is a photograph of the Raikes Memorial Statue on the Thames Embankment. The record of the Centenary Services is, as we have reason to know, far from complete. Many friends sent in no report of what they did; but there is probably no important omission, and, in view of the facts narrated, we are bound to thank God and take courage.

THE OPIUM SMOKER. Twelve Illustrations. Showing the Ruin our Opium Trade with China is bringing on that Country. London: S. W. Partridge, Paternoster Row. Price Sixpence.

WE should like this pamphlet to circulate by thousands. As a specimen of Chinese art, it is worth many times its cost; but it has an altogether higher than an artistic value. Its beautifully executed engravings depict the career of the opium-smoker from his ruddy youth to the time of his becoming a

ghastly skeleton ; and if such a representation, which is in no sense exaggerated, does not open the eyes of the English nation to the terrible evils of this nefarious traffic, nothing will. We should agitate and agitate until our Government is free from all complicity in so iniquitous and soul-destroying source of revenue.

OUTLINE MISSIONARY SERIES. *China.*

By the Rev. J. T. Gracey, M.A.

Indian Zenana Missions. By Mrs.

E. Raymond Pitman. *Madagascar.*

By the Rev. John Sibree. London :
John Snow & Co., Ivy Lane, Paternoster Row.

IN this age of handbooks we have met with none which are likely to be more generally useful than these "Outline Missionary Series." Their aim is to give in pamphlet form, and at the cost of sixpence, the best and latest information of the work which is being accomplished in our various mission fields ; to describe the country, the people, the religious systems under which they were trained, the introduction and progress of the Gospel, the character of

the converts and the prospects of future success. The writers have been selected on the ground of their special aptitude for their task. The numbers before us are admirable, combining clearness with brevity, accuracy and fulness with simplicity, fidelity to the Gospel with loving and generous sympathy for all men. As aids to missionary addresses—especially at our monthly prayer-meetings—these pamphlets will be invaluable. We could neither have nor desire anything better.

JUBILEE HALL ; or, There's no Place like Home : a Story for the Young.
By the Hon. Mrs. Greene. London :
T. Nelson & Sons, Paternoster Row.

A WELL-conceived, well-written, and thoroughly healthy story, inculcating the great lessons of honesty, straightforwardness, and obedience to our conscience. Fred, "the sneak" of the story, involves himself in disgrace and misery, until he is at length led to confess his misdoings and amend. All our boys and girls will be the better for reading so simple, so natural, and yet so powerful a story as this.

THE
BAPTIST MAGAZINE.

AUGUST, 1881.

The Revised New Testament.

I.



THE address of Bishop Ellicott—reprinted at length in the July number of this Magazine—on the Revised Version of the New Testament is a valuable contribution to the history of a subject in which all intelligent Christians are increasingly interested. It gives a lucid and succinct account of the various efforts which have been made for well-nigh 350 years to perfect the noblest of our literary, not less than of our religious, treasures—the translation of the Book on which, more than on any other possession, the greatness of the English nation depends. The origin of the most recent of these efforts—the result of which, so far as the New Testament is concerned, we have now before us—is generally familiar, but Bishop Ellicott, speaking as Chairman of the New Testament Company, has thrown much welcome light on the principles on which it is based, and the manner in which those principles have been applied. A calm and careful perusal of his address will tend to allay many needless fears, to overcome many strong prejudices, and to secure for the version a wider and heartier reception.

A mere acquaintance with the names of the men who formed the New Testament Company would lead us to expect that their work

would be favourably received. They were selected on the ground of their specific fitness for the task, and their fitness had in various ways been well proved, and was in each case generally acknowledged. In point of scholarship, intellectual power, and devout Christian character, no more competent body of men could have been found. And though the movement originated in the Upper House of the Convocation of Canterbury, it has been carried on in a thoroughly catholic and unsectarian spirit. The members of Convocation were "at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong," and to the spirit of this resolution there has been, we believe, from first to last, a manly and generous loyalty. All the Churches—Episcopalian, Presbyterian, Methodist, Congregational, Baptist, and Unitarian—have been ably represented by men in whom they have thorough confidence. The Roman Catholics would also have been represented had not Dr. Newman declined the honour offered him. A company which includes Archbishop Trench, Bishops Lightfoot and Ellicott, Dean Stanley, Dr. Vaughan, Canon Westcott, Mr. Hort, Dr. Scrivener, Dr. Angus, Dr. Milligan, Dr. Vance Smith, and Professors Roberts and Moulton could not fail to accomplish its task with equal fidelity, skill, and piety. Any work which bears the *imprimatur* of such men must claim, not only the favourable consideration, but the grateful appreciation, of all who desire to possess the Word of God in its purest and most perfect form. It is pleasing to be assured on the authority of the chairman—what, indeed, we had learned from other sources—that, "amidst ceaseless differences of opinion and countless divisions, the brotherly feeling and harmony that prevailed remained unimpaired to the very end."

Bishop Ellicott mentions several features of the Revised New Testament which, in our criticism of its merits, ought to be carefully borne in mind. No change was to be made or retained in the final revision unless *two-thirds* of those present approved of the same. In every detail the aim was "to express a corporate and collective judgment"—the judgment of men sitting together and arriving at a decision only after the most patient, honest, and fearless discussion. There is not, we are assured, "a hastily arrived at judgment to be found in any page of the Revised Version." The work has actually gone through *seven* revisions. Results thus deliberately reached should not be hastily depreciated. We should at least weigh them

with a care and patience proportioned to that which has been bestowed upon them by the Revisers. "A hastily arrived at judgment" is, on every ground, to be deprecated.

It could scarcely be expected that a work of this nature would be received with universal favour. On the one hand, there are many devout Christians who see no necessity for it. They are thoroughly satisfied with the old version, and cling to it with mingled veneration and love. They have been familiar with it from their childhood. It is associated with their deepest and most hallowed memories. Its words awakened them from their spiritual torpor, and quickened them with the inspiration of hope. It gave utterance to their feelings of contrition, and relieved them of their tormenting sense of guilt. It has consoled them in innumerable sorrows, and sanctified their brightest joys. It has taught them the true meaning and worth of life, and quelled their fear of death. They naturally, therefore, invest it with a sacredness which can attach to no other book; and to alter its beautiful and familiar words seems to them little short of sacrilege. It is (to use the simile of an eloquent lecturer, who was himself strongly opposed to revision) as if one should seek to remove from the home, or to destroy, "the old arm-chair," around which a thousand tender and ennobling associations gather. Others, who are by no means insensible to the imperfections of the Authorised Version, have deprecated a revision because of the disturbing effect it would have on the public mind. They fear that it will unsettle men's faith, and produce a general feeling of uncertainty in regard to the truths revealed by God; and, rather than run so great a risk, they would retain the old translation, and leave it to scholars and preachers to give a more accurate rendering as occasion may require.

On the other hand, there are men who care little either for tradition or sentiment, who are always eager for change, and impatient of the slow processes by which alone it can be wisely and safely ensured. They are, as devotees of "the modern scientific spirit," unwilling to be trammelled by the methods and usages of the past, and would ruthlessly throw aside all restraint. There might be little harm in their "unchartered freedom" if their minds were as free as they imagine. But they are under the influence of a very strong and perceptible bias, and reject everything which does not harmonise with it. The thoroughness for which they clamour is thoroughness in favour of their own views. Several able criticisms have appeared,

in which the influence of dogmatic prepossessions is plainly visible, and the work of the Revisers depreciated solely because of its orthodoxy and conservatism.

But, notwithstanding this diversified hostility, the Revised Version is steadily working its way towards general acceptance. Its use, even during the short time we have had it in our possession, has had a powerful effect on public opinion; and there is in many influential quarters a belief that it will, in the course of a few years, establish for itself a strong and impregnable position.

A fine testimony to the impartiality of the work is seen in the criticisms passed upon it by representatives of conflicting schools of religious thought. Scarcely in any quarter has satisfaction been expressed with every detail of the revision, but there has been a very general acknowledgment of the validity of the results reached. Each party, it is strange to note, sees in it a confirmation of its own beliefs. Thus, the *Jewish World* affirms that "the chief changes tell in favour of Judaism. The new version is in many ways an additional confirmation of the position the Jews have always taken up in denying the extravagant claims of the followers of Jesus." The *Tablet* sees in it "a decided approximation in a multitude of instances to the rendering of the Catholic Vulgate." The *Christian Life*—the organ of the Unitarians—says, "We have every reason to rejoice at its appearance. To the long and steadily accumulating series of 'Concessions of Trinitarians' a comprehensive addition has now been made, bearing an authoritative stamp which will give enormous weight to its testimony wherever it may go. . . . Certainly the volume will produce some alarm in sundry strongholds of accepted orthodoxy. . . . It practically amounts to a re-setting of the traditional foundations of Christian theology." The *Watchman*, speaking on behalf of the Wesleyan Methodists, affirms that "Nothing now proposed will cause the New Testament of the future to differ in its truth from that of the past. The old doctrines are untouched, and the old promises are unchanged. Everything abides—nothing passes." Similar expressions of gratification might be quoted from the *Record*, the *Nonconformist and Independent*, the *Freeman*, and various other English newspapers—to say nothing of our American contemporaries, which, as a rule, are more warmly and uniformly eulogistic than critics on this side the Atlantic. The phenomenon is remarkable, but not inexplicable. It suggests many curious and profitable reflections on

which we cannot here enlarge, but on one point it is decisive—the rigid impartiality of the Revisers. It is, of course, impossible that the work should be absolutely favourable both to Judaism and Christianity, to Roman Catholicism and Protestantism, to Unitarianism and Trinitarianism, to orthodoxy and heterodoxy, but the satisfaction of the most competent and candid critics of these various schools arises from the fact that the Revisers have done their work without any undue bias, and have sought to make it in all cases harmonise with the requirements of truth and of fact. Their methods have been soundly scientific; their spirit reverent and faithful; and the results, therefore, apart from all sectional interests, are such as truth and right demand. Our own impression, not hastily formed, is that the Revised Version will, in the end, be found to confirm every article of our Evangelical faith.

We cannot, indeed, endorse Bishop Ellicott's assertions that "the effect to the general hearer or reader will be hardly perceptible," and that "the actual amount of change will scarcely ever be felt or recognised." Even if the changes were much less thorough than they are, the effect would be palpable. Very slight alterations, such as the substitution of one word for another—*e.g.*, "anxiety" for "care," "love" for "charity," "hypocrisy" for "dissimulation," "robbers" for "thieves," "glass" for "mirror," "run" for "have free course"—the use of the definite article, the omission or insertion of a conjunction, may be keenly felt. Still more must we be sensible of the correction of mistranslations, such as "flock" for "fold," "get" for "possess," "against myself" for "by myself," "leadeth us in triumph" for "causeth us to triumph," "the interrogation of a good conscience" for "the answer of a good conscience." These are all among the minor alterations, and yet they are sure to strike the ear and the eye. The version will necessarily lack the familiarity of its predecessor. If the changes are imperceptible, it would not have been worth while to make them, and the labour of twenty-four learned men, extending over a period of ten years, would be able to give a very poor account of itself. The Revisers certainly cannot be charged with recklessness. They have endeavoured to act as far as possible on the principle of continuity, and to make the new and the old so blend that the venerable aspect of the one should not be altogether lost in the stricter fidelity and greater accuracy of the other; but we can never persuade ourselves that the one is the other. Continuity is not identity, and we should not like to pass on the revision so severe a

condemnation as is virtually, though not intentionally, contained in the words to which we allude. We prefer to recommend the version on what seems to us a higher and safer ground. Taking the Bishop's estimate, that there is in the gospels an average of between eight and nine changes in every ten verses, and in the epistles an average of fifteen for every five verses, we should say at once that, great and numerous as these changes are, they were—in the judgment of the Revisers—imperatively demanded, and that we must, as intelligent, honest, and God-fearing men, either accept them or prove them to be needless. We do not plead for blind submission or unquestioning deference, but we may surely take for granted that, unless there had been good ground for making these alterations, they would never have been sanctioned by a company of our foremost Biblical scholars, who have devoted a considerable part of their lives to the study of this special subject, and whose sole desire was, in the words of their chairman, "to set forth with greater clearness, force, and freshness the language and teaching of the inspired original." This is a matter in which we are to be swayed by our judgment rather than by our feeling, by fidelity to God rather than by personal inclination and preference. If the Bible be indeed the Word of the living God, an authoritative declaration of His will, we ought to possess it in its purest and most complete form. A corrupt text, a false or inadequate rendering, must fail to express the mind of the Spirit. Our great requirement is to know what Christ and His apostles really said and did. They are greater than any of their translations, however venerated. Truth, not beauty, is our aim; and, if it can be shown that the sweet musical cadences of the Authorised Version are on this score defective and misleading, we must be willing to give them up for other and more accurate forms. If the Revisers have, as one reviewer asserts, sacrificed all associations and influences "at the shrine of pedantry and vanity," their work will soon pass into deserved forgetfulness; but if they have aimed at a faithful and accurate representation of the original text, as we believe they have, their work will live, and gradually gather round it associations as hallowed and inspiring as those whose disappearance we now hear lamented. Shall we allow, in the case of the sacred Scriptures, with their august authority, and the momentous issues dependent upon them, a rule which would not for a moment be tolerated in the study of a classical author? We applaud the labours

of scholars who spend years of research in endeavouring to reproduce the exact text of *Æschylus* or *Sophocles*, of *Demosthenes* or *Thucydides*, of *Livy* or *Virgil*, of *Dante* or *Shakespeare*. Is no such labour to be expended on the *New Testament*? For the sake of music and rhythm, of literary beauty and grace, are we to disregard the demands of fact and truth? To us it seems that such a spirit is as disloyal to Christ as it is unscientific. It savours of a zeal which is not according to knowledge, and erects a formidable barrier between the disciple, whose duty it is to learn and obey, and the Master, whose prerogative it is to direct, to counsel, and to command.

The Authorised Version was at one time an innovation, and had to encounter stern and unrelenting opposition. It would be well both for the friends and enemies of the present revision to bear in mind the manner in which the venerable translation of 1611 was at the time received. The translators say, in their Preface—

Zeal to promote the common good, whether it be by devising anything ourselves or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks; and if there be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one), it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know history or have experience. For was there ever anything projected that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition?

Again, the timid conservatives are represented as asking—

Hath the Church been deceived all this while? Hath her sweetbread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? We hoped that we had been in the right way, that we had had the oracles of God delivered unto us, and that, though all the world had cause to be offended and complain, yet we had none. Hath the bread been delivered by the fathers of the Church, and the same proved to be stone? What is it to handle the Word of God deceitfully if this be not?

Hugh Broughton, who was unquestionably one of the most learned men of his day, wrote bitterly against the work. "The late Bible was sent me to censure, which bred in me a sadness which will grieve me while I breathe. It is so ill done. Tell his Majesty that I had rather be rent in pieces with wild horses than any such translation, by my consent, should be urged on poor churches." Dr. Gell accused

the translators of literary inefficiency, objecting to their inversion of the order of words, to their constant use of supplemental and explanatory terms, and, above all, to their doctrinal perversions. Selden considered it "a translation into English words rather than into English phrase," and dwelt with considerable force upon its inaccuracies. From the dedication to King James we learn that the translators expected to be "traded by Popish persons at home and abroad," and to be "maligned by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves." They looked also for the King's favour to support them "against bitter censures and uncharitable imputations." And their worst anticipations were speedily fulfilled. Our present Revisers have assuredly no need to be discouraged. They have not provoked half such hard censure as was showered upon the men whose work they are said to have spoiled. For many years it seemed as if the Authorised Version would be allowed to drop into complete neglect. The Genevan Bible acquired a hold on the people which it was difficult to relax. Neither the Bishops' Bible nor King James's could supplant it. It was used both in churches and in families, and an edition of it was printed so late as 1644. So strongly did the people cling to it that Archbishop Laud made the vending, binding, and importation of it a High Commission crime.

We should betray a strange ignorance of human nature, and be blind to the teachings of history, if we expected the present revision to meet with a widely different reception. But, if its merits be as great as we believe them to be, it will slowly and surely work its way towards ultimate adoption by the public, and to a place, not only of honour among our English versions, but even of pre-eminence.

In a very little time we shall become familiar with the alterations which have been made. The sense of strangeness will pass away. Excellences will be brought to light, a deeper insight will be gained into the meaning of the Divine Word, and we shall be enabled to bring forth from it "treasures new and old." It must also be remembered that the revision has been made, not only in the interests of the present generation, but of those who shall follow us. It will be used by children who have not as yet any prepossessions in favour of either one translation or another. It will become to them what the older work has been to us, and in the course of a few years it will probably be defended by an intelligence, a gratitude, and an enthusiasm

which will make its position secure. We do not regard it as perfect. It is well that it should be subjected to a close and searching criticism; and, after the temporary excitement has subsided, and the opinion of the public has been matured by a process of calm and impartial investigation and reflection, the Revisers themselves will probably see that it needs here and there to be retouched before it can take the place for which it is designed, and for which, in the main, it is admirably fitted.

J. STUART.

"The Evil One."

A DIALOGUE: JUNE 6TH, 1881.



R. THOMPSON.—"Have you seen our rector's sermon on 'The Revised Version of the Lord's Prayer,' as reported in last week's *Chronicle*?"

MR. WALLACE.—"Yes, I have; and, though it displays Mr. Gurney's well-known intellectual ability, I must say that I think it a most unsatisfactory treatment of the subject."

MR. T.—"Well, perhaps I ought not to be surprised at such an opinion on your part, as I am aware that there are not many theological questions on which you and the rector agree."

MR. W.—"I hope you do not intend to imply by your remark that my mind is obstinately closed against all fresh light, and that I am so much of a bigot as to consign all who theologically differ from me to the tender mercies of the devil."

MR. T.—"No; I would not be uncourteous enough to insinuate so much as that. But my experience of orthodox people leads me to suspect that they are not very readily convinced of the error of any opinion which bears the stamp of orthodoxy, or of the truth of any opinion which has been stigmatised as heterodox. But this is a point which we need not discuss. You have read Mr. Gurney's sermon, and I am glad to find you admitting that it is quite up to his high intellectual mark."

MR. W.—"The admission is cordial enough, but it does not amount

to much. For, though Mr. Gurney is a superior man, and has brought his ability to bear upon the subject, yet I do not hesitate to say that he has entirely failed to establish his objection to the 'revision' in question, for the simple reason that he has based his reasoning upon principles which are utterly untenable."

MR. T.—"Indeed! Are you sure of that? If you can prove what you say, of course the sermon becomes worthless. But it seemed to me, as I read it, that he had treated the subject in a very sensible manner, and I fully agree with him in the remark that 'this particular revision will be regarded as one of the blemishes of what, on the whole, is a good and useful piece of work.'"

MR. W.—"Of course it will be so regarded by some—by all, indeed, who, like Mr. Gurney, address themselves to the scrutiny of it under the pressure of the conviction that the person who is understood to be designated by the phrase, 'the Evil One,' has no existence. Such sceptics are, intellectually and morally, as untitled to accept 'this particular revision' as an Atheist or a Pantheist is to accept the Bible as a Divine revelation. This, in fact, is exactly the position which Mr. Gurney assumes. I will quote his words. After deprecating the change in the translation on the ground that the form of the prayer, as it stands in the Authorised Version, is so 'time-hallowed' as to be sacred—a mode of reasoning, by-the-way, which is not always as convenient to 'Broad Church' theologians of our rector's stamp as it appears to be in the present instance—he goes on to say: 'There are, moreover, theological considerations more weighty even than the historical which might have stayed the Revisers' hand.' What right had Mr. Gurney to demand that the Revisers should be actuated in their work by any 'theological considerations' whatever? Their business was simply, as scholars, to translate, and not, as theologians, to interpret. Did Mr. Gurney expect a 'Revised New Testament' which should sustain his particular theology? He is evidently disappointed and petulant because, in regard to the matter in question, it fails to do so."

MR. T.—"Well, but what need was there for the change? And is it not clearly a change for the worse? As Mr. Gurney says: 'If night and morning we were to pray, "Deliver us from the Evil One," instead of praying, "Deliver us from evil," it would be a grave misfortune to the Church and a spiritual loss to each of us.' Further on he says: 'If the Revisers' rendering were introduced into our

Liturgy, the prayer'—*i.e.*, the Lord's Prayer—'would cease to be a symbol of peace and a bond of union. It would become the source and centre of controversy, and, like the Creeds and the Lord's Supper, would prove the cause of farther unhappy divisions.'"

MR. W.—"Very likely it would be so. But why? Simply because there are so many professedly Christian teachers around us who will not assimilate their theology to the plain teaching of Christ. If Mr. Gurney were to challenge the change in this part of the Lord's Prayer on linguistic grounds, his objections would deserve recognition in proportion to their validity. But he does nothing of the kind. On the contrary, he acknowledges the weight and the honesty of the scholarship from which the revision has proceeded. 'It must be taken as a fact,' he says, 'that, in the opinion of the majority of a body consisting of some of the best scholars of our day, the Greek words of the text are most faithfully rendered by "Deliver us from the Evil One."' There, I say, then, the matter ought to rest—at least until a still more accurate scholarship is constrained, on linguistic grounds alone, to set the new translation aside. To reject it under the pressure of a preconceived theological notion with which it does not happen to coalesce would be tantamount to the assumption, 'I consider myself wise enough to sit in judgment on the Lord's Prayer itself, to point out its theological inaccuracies, and to rectify them.' The audacity of such an assumption is amazing."

MR. T.—"You are hard upon the rector. I am sure he does not mean to be irreverent, nor does he pride himself in his own judgment in the repulsive way which your words imply. A more theologically tolerant man does not exist. So tolerant is he that he would have all theologies freely represented in his own church. He is a Liberal of the Liberals."

MR. W.—"My dear sir, believe me, I am no harder upon the rector than he is upon himself. I mean that I do nothing more than point to the position which he logically occupies. Of course, he is what is called a 'Comprehensionist.' Denying, as I understand him to do, the existence of an external embodiment or revelation of Divine truth bearing the stamp of Divine authority, and, therefore, holding that every man is left to discover Divine truth for himself by the exercise of his own faculties alone, he is bound to be widely tolerant, unless he lays claim to a personal infallibility which he cannot concede to those who differ from him. With every separate

mind theologically independent to the extent which he claims, there could be no church at all except on the Comprehension theory. I come back to the point, and say that it is astounding to me to find a Christian clergyman contending that 'there are theological considerations which might have stayed the Revisers' hand.' What is this but saying, "'The Evil One' is a myth, and, therefore, ought not to have been introduced into the revised edition of the Lord's Prayer?" Whereas, the business of the Revisers was, not with the question as to whether 'the Evil One' is a myth or not, but with the question as to what the original words in Greek really mean in English."

MR. T.—"But do you not think that there is force in his contention that the prayer, 'Deliver us from evil,' is every way a better prayer than 'Deliver us from the Evil One'?"

MR. W.—"I reply that that was no part of the matter which the Revisers had in hand. They had simply to translate the words of our Lord as He spoke them, and two-thirds of the Company have given the translation to which Mr. Gurney objects, and to which he objects *on exclusively theological grounds.*"

MR. T.—"Well, I must say that I agree with Mr. Gurney in his rejection of the dogma of the personality of the devil, and, with him, I am extremely sorry that the Revisers have given a form to the Lord's Prayer and to other passages which implies that that dogma is true, or, at all events, which implies that it is Scriptural."

MR. W.—"Excuse me, my dear friend, for persistently keeping you to the point. Our creeds and theological preferences in such a matter ought to go for nothing. The question is as to whether the Revisers have rightly or wrongly translated the words, and that question has to be decided apart from all creeds and theological preferences. I observe that there is much controversy amongst scholars on the question. That controversy is valuable in so far as it proceeds on philological grounds alone; and I am much more inclined to listen to a couple of scholarly disputants like Canon Farrar and Dr. Weymouth on a matter of this kind than to the arguments of a clergyman, however able, who approaches the matter with the feeling that 'there are theological considerations which might have stayed the Revisers' hand.' But now, having pressed this point as far as it needs to be pressed, I cannot help asking why there should be so strong a repugnance in the minds of men like Mr. Gurney to this old dogma of the personality of the devil."

MR. T.—"Well, you are aware that this is not the first time that Mr. Gurney has touched upon this dogma in the pulpit?"

MR. W.—"Yes, I am fully aware of that. Nearly four years ago he delivered a discourse in the parish church on this subject, which was fully reported in the *Chronicle*, and afterwards defended by him in a series of important letters occasioned by certain comments which the sermon had elicited. I have the sermon and the letters in my library, and, with your permission, will fetch them, that we may continue the conversation a little longer. . . . Here the papers are. I remember that one thing that struck me when I first read them was a feeling of surprise at Mr. Gurney's statement, made at the very outset, that the dogma of the personality of the devil is one 'which, by most educated minds, is now regarded as an exploded error.' This is high ground, and I cannot help asking what right Mr. Gurney has to occupy it. That some highly intelligent and conscientious men repudiate the dogma is true, but that the great majority of them do so is, to me, very questionable. So-called 'Rationalist' thinkers, no doubt, regard it as a figment; but I have yet to learn that the school of thought which they constitute absorbs into itself most of the educated mind of our time. Mr. Gurney's assertion conveys a reflection upon those who retain the dogma which can scarcely be otherwise than offensive to them."

MR. T.—"Let that pass, and let us come to the question, 'Is the dogma true?' It may be false, though large numbers of educated men thoughtfully and conscientiously hold it."

MR. W.—"Precisely so; and, on the other hand, permit me to say that it may be true, though large numbers of educated men thoughtfully and conscientiously repudiate it."

MR. T.—"I assent to that. I see that Mr. Gurney sets it aside on the ground that it has no rational foundation."

MR. W.—"Yes, and he deems it so essentially irrational that it cannot be accepted by rational men, even though it be involved in the teaching of the Bible. To this position I would offer two replies. First, how comes it to pass that, if this belief in the personality of the devil be so essentially irrational, it should have prevailed so long and so widely? Mr. Gurney very properly says: 'The devil and the demonism of which he is the corner-stone were credited for 2,000 years by the most intelligent races.' A remarkable fact, surely, and one not easily accounted for if the dogma be so essentially irrational

as Mr. Gurney affirms it to be. Of course, the antiquity and popularity of a belief are insufficient, taken by themselves, to prove the belief true. But surely, if a dogma has maintained its ground for 2,000 years amongst the most intelligent races, that may be regarded as affording at least some presumption that it is not grossly and absurdly irrational. And then, secondly, Mr. Gurney's assertion seems to me to be remarkable for its speculative audacity. I, for one, cannot detect any inconsistency with reason in such a belief. If we examine the works of God which come within the range of our observation, we find them marked by a regular gradation. As Robert Hall observes: 'The distance between us and nothing is finite, yet the interval is occupied and filled up with innumerable orders of sensitive beings; how improbable is it, then, that the distance between us and Deity, which is infinite, is an empty void!' Supposing, however, that orders of intelligence superior to man do exist (and they may, for anything we know to the contrary), and supposing them to have freedom to rebel similar to that which is possessed by man, who shall venture to say that none of them *have* rebelled? If they have, it is rational to infer that, like bad men, they are actuated by a principle of hostility to the Divine government. They cannot be peaceable subjects in the realm of God; they will exert their superior powers to inflict harm and damage wherever they can. The most transcendent human powers have been perverted to the most nefarious and devastating uses. Why should we think it incredible that the same kind of perversion may have occurred on a still more terrible scale amongst fallen angels? I challenge any logician to find any element of irrationality in these suppositions. Observe, I am not speaking of them at this moment as facts, but as possibilities; and, if they be possible, it is sheer presumption to say that they have not happened, unless the man that says it has authentic information to that effect, which nobody professes to have."

MR. T.—"But why not follow Mr. Gurney's example, and look at the matter in another way? You know that he objects to the doctrine of evil spirits, with their chief at their head, on the ground of the goodness of God. Even on the supposition that such spirits do exist, may it not be said that the goodness of God requires them to be so restrained that they shall have no opportunity of inflicting the injuries upon other creatures of God to which their selfishness,

their pride, or their malevolence might prompt them? This is the position taken by Mr. Gurney, and it is his great argument for proving that demonism has 'no rational foundation.' Does such an argument go for nothing?"

MR. W.—"*A priori*, it may go for something. No doubt it is, according to our notions of the matter, the disposition of a true father to take the best possible care of his children, to keep them as far as possible out of harm's way, to train them up in habits of righteousness, to instil into their minds pure and holy principles, and to guard them against influences by which their character may be corrupted, and by which their career may, consequently, become one of vice, degradation, and misery. It is also natural for us to apply these conceptions of a good human fatherhood to the Fatherhood of God, and to associate with them the certain fact that He has resources for the protection of His children from the incursions of evil which no mere human father can be supposed to possess. But on that supposition, with nothing to modify it, this world ought to be a veritable Paradise—a glorious heaven, without a sinner, without a sufferer, without a calamity, no part of it darkened, even for a moment, by the shadow of evil. Why should it not be so? Is not God competent, by His power and wisdom, to make it so? And is He not an infinitely good and loving Father? Yes; but the facts of the world give the most unqualified and, I might add, the most violent contradiction to this *a priori* conception of the Fatherhood of God. The history of man is largely a history of sin—a history of selfishness, of falsehood, of lust, of profanity, of rapine, of cold-blooded cruelty, of assassination, of murder on a large scale in the battle-field. It is, consequently, to a large extent a history of physical disease, of mental agony, of prolonged and complicated woe. All this, the perfect Fatherhood of God notwithstanding! The awful facts of human history are before us. Deny them we cannot. You may doubt the existence of the devil on the ground of the Fatherhood of God because you have not seen the devil in person. You may disbelieve in his agency in the world on the ground of the Fatherhood of God, because you cannot trace any of the phenomena of the world to him in the same demonstrative way in which you trace a river to its source. But here, in this world, are facts occurring, daily and hourly, the actuality of which you cannot doubt, and the horribleness of which you cannot adequately estimate; and these facts arise within the

precincts of God's family home, and in the experience of His children. Mr. Gurney can cling to the doctrine of the Fatherhood of God in the lurid light which is cast upon it by the past and present condition of humanity; and so can I. But neither the one nor the other of us can do so on the principle of pure rationalism. With what we know of man, the Fatherhood of God must be a matter of faith—not dictated by pure reason carrying on its operations by its own light alone; for that, in the presence of the dread phenomena of the world, would conduct us into the darkness of scepticism, as it has before now conducted so many of the strongest and noblest minds—but a matter of faith, based upon an independent revelation which reason itself may be able to authenticate as Divine. To me, it is just the same, so far as the character and government of God are concerned, whether I am led into evil by mysterious impulses in my own heart, or by the temptations of a fellow-man, or by the craftiness of a devil. I, for one, am unutterably thankful that, with the teachings of the Bible before me, I can believe in the Fatherhood of God, even though I am compelled also to believe, on the same authority, that no small portion of the evil by which the world is afflicted is due to the great 'adversary, the devil, who goeth about as a roaring lion seeking whom he may devour.'"

MR. T.—"But surely you will admit that the peril of humanity would not be so great without 'the devil and his angels' as with them?"

MR. W.—"Perhaps not so great. I cannot say. At any rate, the peril is simply one of degree. The agency of evil spirits is only a part of the great mystery of evil, and no more militates against the doctrine of the Divine Fatherhood than any other part of the same mystery. But what say you of Mr. Gurney's method of dealing with the Bible in relation to this question?"

MR. T.—"Well, of course he deals with it as our Rationalists generally do. But, it seems to me, there is a great deal of plausibility in what he says. The position he takes is this—that, whilst the Bible may be properly said to contain a Divine revelation for the guidance of man's faith and conduct, yet this Divine revelation is mixed up with much that is legendary and erroneous, and to the category of the errors it contains, the doctrine of demonism must be consigned. In regard to the countenance which the teaching of Christ is alleged to have given to this doctrine, it is to be supposed,

says Mr. Gurney, that He has not been accurately reported by His biographers, and that, even if He has, He humoured the prejudices of His hearers, because they were so wedded to the doctrine that they were totally unprepared for its denial."

MR. W.—"Yes, you have stated Mr. Gurney's position in this part of the argument fairly. But does it not strike you as a very remarkable position for a Christian clergyman to take?"

MR. T.—"Not particularly remarkable for a clergyman of the Broad school."

MR. W.—"Ah! you have me there. I had forgotten for the moment that the Church of England appears to embrace all varieties of religious belief, from the narrowest and stiffest Calvinism to the coldest and emptiest Theism. I had also forgotten that the men of the 'Broad' section are glad that it is so. How strange that they should forget that 'a house divided against itself cannot stand.' Even its great wealth will not keep it together for ever. The disintegrating process has already commenced."

MR. T.—"Be that as it may, I think that Mr. Gurney makes out his case when he argues that the doctrine of demonism need not be accepted merely because it is taught in the Bible."

MR. W.—"You are aware that he admits that it *is* taught in the Bible, and that the various books of which the Bible is composed may have been written by 'inspired' men?"

MR. T.—"Yes, he does admit that; but then he says that inspiration is no proof of infallibility; from which it follows, of course, that a doctrine may be clearly taught in the Bible, and yet be untrue. You know with what energy Mr. Gurney labours to upset the error which he stigmatises by the name of 'Bibliolatry.'"

MR. W.—"Of course I do, and it seems to me to have been a very needless labour. I dare say there have been 'Bibliolaters'—persons who have made a god of the Bible, just as other persons have made gods of the sun, moon, stars, and other objects in nature. Surely, however, it is possible to recognise the Bible as the medium through which God has been pleased to make special revelations to man without falling into a superstitious use of the Book, and giving to it an idolatrous veneration. There is no need to split hairs on the question of Bible infallibility. Mr. Gurney admits that the Bible writers were Divinely inspired, and I say that that admission ought to carry with it the further admis-

sion that what these inspired writers actually teach may be, and ought to be, accepted as true. If they have no more authority than Plato or Shakespeare, their inspiration, for teaching purposes, is of no value to us. It may be an interesting problem so far as the men themselves are concerned, as bearing upon the question of their relative greatness; but it is not a problem of any great moment to us. According to Mr. Gurney, doctrine is not to be tested by the Bible, but the teaching of the Bible is to be tested by human reason. If this be so—if Inspiration has thus to wait on Reason before it can claim, on behalf of any one of its dogmas, any authority over Faith, I am bound to conclude that it is not of much practical service, and that we could get along pretty nearly as well without its aid as with it."

MR. T.—"If you disagree with Mr. Gurney so strongly on the subject of Bible authority, I am afraid you will be still more uncompromisingly at issue with him in what he says on the teaching of Christ—I mean in relation to the subject we have been discussing."

MR. W.—"You are right. Mr. Gurney's remarks on this part of the subject are to me distressing in the extreme. I regret, too, to find the worst element in those remarks reproduced in the recent sermon. It occurs in the words, 'Christ may have taught His disciples to pray, "Deliver us from the Evil One," but the Spirit that was to show us truth, which they could not bear, has taught us to pray, "Deliver us from evil."' What am I to infer from this? I can infer nothing less than the allegation that Christ did teach that which He knew to be false! And why did He do so? Solely to accommodate Himself to the prejudices of the people! He corrected their errors on other matters, and that, too, at the risk of His popularity; why not on this? He was not even silent. All the evidence goes to show that He gave to the doctrine of 'demonism' His open and unqualified sanction. He had to think of the needs of after-ages as well as of His own. Ten clear words from His lips would have put the ban upon this doctrine, and there would have been direct and positive authority of the highest kind against it wherever Christianity might find its way. Thus the error of Christendom on this question, which has lasted for nearly 2,000 years (if it be an error), would have had to face the test of an emphatic denial from the Divine Founder of Christianity, and under that denial it would have long ago perished.

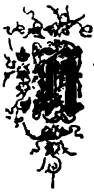
He withheld it; and the fact that He did so is sufficient to stamp the doctrine as one founded in truth."

MR. T.—"I am greatly obliged to you for going so fully into this matter, and will give your arguments my best consideration."

MR. W.—"Thank you for listening to me so patiently. I have not spoken disparagingly of Mr. Gurney. The respect I entertain for him on many accounts would guard me against any unbecoming temper in animadverting upon his teaching, though I am compelled to consider that much of it is not only argumentatively untenable, but morally dangerous. He prefers the prayer, 'Deliver us from evil,' to the prayer, 'Deliver us from the Evil One.' I, for one, am thankful that neither of these prayers excludes the other, and that the great Father in heaven delights to hear them both from His tried and tempted children."

EDITOR.

Nonconformist Biography: John Howe.



EARLY a century ago there lived in Scotland a somewhat eccentric, but withal godly, man whom Sir Walter Scott has made familiar to the readers of his works under the sobriquet of "Old Mortality," but whose real name was Robert Patterson. To this man had been told in early life the sad and painful story of the sufferings which, for conscience' sake, his pious fathers had been compelled to undergo, and the resolve had fixed itself deeply in his heart to do what in him lay to perpetuate the memory of their grand and noble heroism. He was but a common stonemason, but, by dint of hard work and careful thrift, he was able to save enough to set himself free for a few years from the pressure of his daily calling. Henceforward, his life, though invested with a higher dignity, was scarcely less laborious than it had been before. With hammer and chisel he went from place to place where the martyrs of his country were buried, and, with loving toil, cleared away the moss and scum which had gathered about their graves, and traced their names afresh on the rude headstones, that every passer-by might read the record and help to keep their memory green.

Now, perhaps, it may be thought by some of the readers of these pages that no "Old Mortality" is needed to bring to the recollection of the Christian Church, and especially to that portion of it to which we ourselves belong, the great and mighty heroes who, more than two centuries ago, suffered in its behalf, and secured for it the freedom and the peace which it now enjoys. And yet I suspect—nay, I know—that on the part of very many true-hearted and zealous Nonconformists there is an almost entire ignorance concerning the noble band of men who, in 1662, came forth from the Church of England to whose unscriptural doctrines and Popish rites they could no longer conscientiously conform, and laid with much anxious toil, and amidst many bitter trials, the broad and deep foundations of that Nonconformity which, next to the coming of the Gospel to our shores, has been the richest blessing this country has ever had, and in the profession and practice of whose principles it is one of our dearest delights to live.

In this paper I purpose calling attention to the life of a Nonconformist hero and divine, whose name is, or ought to be, familiar to every one of us. Of the memorable "Two Thousand" who were ejected from the Established Church in 1662, there were many who, both intellectually and spiritually, stood out Saul-like above their brethren; but unquestionably the greatest and grandest of them all was John Howe. Endowed with a physical frame imposing in its stature, and with a countenance remarkable for its beauty, gifted with a mind of exquisite refinement, and capable of soaring into the highest regions of thought, and possessing a soul which seemed to be without speck or flaw—tender as the morning light, pure as the driven snow—John Howe rises pre-eminent amongst the divines of his generation. Of him might be said with but little extravagance what was once said of Sir Isaac Newton:

"So near the gods, man cannot nearer go."

The life of such a man, cast as it was in one of the stormiest periods of English history, and consecrated as it was to the loftiest ends to which human energies could be devoted, cannot fail to excite our interest, to instruct our minds, and to improve our hearts.

To every admirer of John Howe it is a source of deep regret that so little can be learned respecting his personal history. Of some men a great deal too much has been recorded; large volumes have been

filled with details, one half of which are too commonplace and trivial to be worth reading. Of John Howe it would be impossible to write more than a brief memoir, for not only had he no Boswell to note down his sayings and to collect facts for his biography, but he himself, a short time before his death, insisted upon the destruction of a large number of manuscripts, containing, in his own handwriting, a minute account of his life from its earliest years. What we do know of him, however, is interesting in a high degree, and brings him before us as one of the loveliest and noblest of his kind.

He was born in the quiet town of Loughborough on the 17th of May, 1630, a few weeks after Charles I. made peace with France, and three years before the notorious Laud was promoted to the archiepiscopate. At the time of his birth, his father was the incumbent of the parish, and, from what we can learn, was a hard-working and deservedly respected man. But, wherever the influence of Laud extended, hard work and spiritual worth counted for little in comparison with ecclesiastical mummeries and Popish innovations. The one supreme aim to which he had evidently set himself was to assimilate the Church of England to the Church of Rome. With this aim the father of John Howe had not a spark of sympathy, and so Laud, who had before appointed him to the living, mercilessly turned him adrift. With the sharpest sorrow Loughborough was left, and, as there was no hope of living peacefully in England under the ban of Laud, an asylum was found in Ireland. After residing for some time in Ireland, father and son, owing to the rebellion which was raging in that unhappy country, were compelled to seek once more a home in England. They took up their abode, it is supposed, in Lancashire, and in the month of May, 1647, the son, being then in his seventeenth year, entered Christ College, Cambridge, the college to which the great Puritan poet Milton had previously belonged. Here young Howe applied himself earnestly to study, and became the intimate friend of Henry More and other distinguished Platonists, the influence of whose opinions upon him may be traced almost everywhere in his writings. In less than two years he graduated, and then left Cambridge for Oxford, where he soon won for himself a reputation for scholarship and for piety, and, after taking a good degree, became fellow of Magdalen College.

On leaving Oxford, in 1652, Howe was ordained, and took charge of the parish of Winwick, in Lancashire. From this parish he shortly

afterwards removed to Great Torrington, in Devon. Here Howe found a sphere in every way congenial to his mind. Not only was there ample scope for his fine preaching gifts, but, in the quiet solitudes and lovely scenes with which the neighbourhood abounded, he had constant inspirations and helps to thought and meditation. Besides, he enjoyed the friendship of the Rev. George Hughes, of Plymouth, a man of conspicuous intellectual ability and deep-toned piety, whose eldest daughter he married in 1654. While at Torrington, Howe preached the sermons contained in his two treatises entitled "Delighting in God" and "The Blessedness of the Righteous;" and, judging from what we can gather from the records of Calamy, his labours at times must have been heavy and exhausting. An hour and a-half in the morning and an hour and a-quarter in the evening is quite as much as present-day preachers and congregations care for on the Sunday; but when Howe was at Torrington it was no uncommon thing to have seven consecutive hours devoted to "preaching, prayer, and exposition," varied only by a few minutes' singing, during which the minister retired and took a little of something "for his stomach's sake." This was certainly "too much of a good thing;" but there is no reason why we should run to the opposite extreme, and complain of weariness and satiety when we have been in the house of God not more than half as long as we are willing, and even glad, to sit at an opera or a concert.

After being but a few years at Torrington, Howe removed to London. The circumstances connected with his removal are very interesting, and afford a striking illustration of the *dictum* once delivered by the ingenious author of "Eudymion," that "it is the unexpected which happens." Howe had gone to London in order to transact some business, and on the Sunday morning prior to his return he attended Divine service at Whitehall. Cromwell, who was then Protector, happened to be present; and, with that keen gray eye of his, which had a wonderful power of spying out men fitted for high and responsible posts, fixed upon Howe, attracted by his noble bearing and his magnificent presence, and, as soon as the service was over, secured an interview with him, and invited him to preach on the following Sunday. Howe modestly declined the honour, but Cromwell had made up his mind that Howe should preach, and it was of little use to argue against his wish. The Protector pleaded until he gained his point. Howe preached at Whitehall, and the

consequence was that he was asked to become Cromwell's domestic chaplain, which, after many objections on his part, and much pressing, on the part of the Protector, he consented to do.

The position which Howe was thus induced reluctantly to accept was certainly no sinecure; on the contrary, it was a position of unusual arduousness and delicacy. Not only had he to discharge the ordinary duties of a Court preacher, but he had to be Cromwell's chief adviser and helper in relation to all religious and ecclesiastical matters which, in that "era of sects and schisms," required for their settlement and control the utmost sagacity, diligence, and dexterity. So far as we can learn, Howe fulfilled all the duties of his difficult office with a prudence, a fidelity, and an unselfishness that never failed and never flagged. Although surrounded, even at the Court of the austere and devout Cromwell, with temptations to time-serving and personal aggrandizement which, by their subtlety, would have overmastered most men, yet, "never," says the historian, "can I find him so much as charged, even by those who have been most forward to inveigh against a number of his contemporaries, with improving his interest in those who then had the management of affairs in their hands, either to the enriching himself, or the doing ill offices to others, though of known different sentiments. He readily embraced every occasion that offered of serving the interest of religion and learning, and opposing the errors and designs which at that time threatened both."

Did our space permit, it would be easy to cite many individual instances of what Calamy has thus stated generally. It is evident that Cromwell himself had the highest appreciation of Howe's disinterestedness and integrity; for, although on more than one occasion openly opposed and rebuked by him, yet he felt constrained to pass upon him the following encomium:—"Mr. Howe, you have obtained many favours for others; I wonder when the time is to come that you will solicit anything for yourself or your family."

For some time before the death of Cromwell, Howe had become utterly weary of his life at White-hall. His time and attention were occupied with so many matters that were not of a directly spiritual or religious kind, he found so few opportunities of doing good in comparison with what he expected to find, and there was so much around him day by day to chafe and fret his tender and sensitive spirit, that he longed to be back again amongst the people he had loved and left

at Torrington. He wrote to Richard Baxter for his advice, and, owing to the earnest entreaties of that eminent divine, he was induced to give up his intention of resigning his chaplaincy. Shortly after this Cromwell died, and was succeeded in the Protectorate by his son Richard, but Howe, probably out of regard for the new Protector, who, notwithstanding his unfitness for bearing the responsibilities of the empire, was a man of many excellent moral qualities, did not, as might be expected, retire at once from Court, but continued there until Richard Cromwell was deposed.

Being then freed, not by his own will, but by the force of circumstances, from his situation at Whitehall, Howe immediately, and with a joyful heart, returned to Torrington. For a while he laboured there with great gladness and in unbroken peace. Then the storm of persecution set in. With the return of Charles II. came the restoration of Episcopacy. The ministers who had been ejected by the Lord Protector were reinstated and their successors expelled. Every member of Parliament was compelled to take the Sacrament according to the forms of the Anglican Church. All members of corporations were required to be members of the Church of England, and to take an oath to which even not a few Churchmen demurred. "The Solemn League and Covenant" was ordered to be burned by the common hangman. Some of the harshest laws of Elizabeth's reign were enforced. Independents, Baptists, and Quakers suffered. Philip Henry was indicted at the Flint Assizes for not reading the Book of Common Prayer. John Bunyan was cast into Bedford Gaol for preaching to forty persons without the special licence of the King. John Howe, because of his prominent position in the service of the hated Cromwell, was incessantly watched by the emissaries of Charles, and was at length arraigned before the magistrates for having preached two seditious sermons; but there was not enough evidence to warrant his conviction.

Isolated acts of persecution, however, were not sufficient to satisfy the bigotry of the prelatists; and so in 1662 was passed "The Act of Uniformity," which declared that every beneficed clergyman who would not give his "unfeigned assent and consent to all and everything contained and prescribed in and by the Book, entitled the Book of Common Prayer," should be ejected from the Church, and his "ecclesiastical benefice be void, as if he were actually dead."

On the day that this cruel Act came into operation Howe preached for the last time in the church at Torrington, and then, like Abraham of old, he, with about two thousand more, "went forth" by faith, "not knowing whither they went." For some years Howe wandered from place to place, preaching whenever he could find a place to preach in and an audience to hear him, and doing anything whereby he could support himself and a numerous family. During this period, he must have suffered at times severely. There can be little doubt that the description he afterwards gave of the lot of the ejected ministers was a passage from his own autobiography. "Many of them," said he, "live upon charity; some of them with difficulty getting, and others—educated to modesty—with greater difficulty begging, their bread."

In 1670 Howe went to Ireland and became chaplain to Lord Massarene, of Antrim Castle. Here he stayed five years, never hiding his Nonconformity, but yet comporting himself with such grace and dignity that he was allowed by the bishop of the diocese to preach in the church at Antrim once a week. His residence in Ireland seems to have been a very happy one, and, in the quiet and freedom from pecuniary care which it gave him, he wrote some of his best works, notably the first part of his "Living Temple." From Antrim he went to London and took charge of a Presbyterian congregation. Here his splendid ability and his amiable character soon won for him the friendship of some of the most distinguished ministers of the Established Church, and the prospect before him appeared to be one of uninterrupted usefulness and joy. But, alas! the "Declaration of Indulgence" which Charles had published, and which had afforded some protection to Nonconformists, was revoked, and persecution again became widespread and rampant. Every method that ingenuity could devise was adopted in order, if possible, to crush Nonconformity. The utmost severities were resorted to, even at the instigation of the so-called successors of the generous Peter, the large-hearted Paul, and the gentle John, and many of the prisons were filled with unoffending victims. For a considerable time Howe was virtually a prisoner in his own house. To have left it, even in the daytime, would have been to endanger his life. It was a trying period, but it was not altogether without its compensations, for in the solitude in which it compelled him and his family to live he found opportunities, which he might not otherwise have been

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able to secure, of preparing several of his smaller treatises for the press.

In 1685 Howe was greatly gladdened by receiving an invitation to travel on the Continent with Lord Wharton. This invitation he accepted without delay. In company with Lord Wharton, he visited many of the most famous European cities, and then, hearing that persecution was still raging in England, he took a boarding-house at Utrecht, and endeavoured to serve his Divine Master by preaching occasionally at the English church, and by offering his judicious counsel and his valuable help to English students at the university preparing for the ministry.

In the same year that Howe left England, Charles II. died, and was succeeded by his brother, James II. This king was a zealous Papist, and, with a view to obtain greater freedom for his co-religionists, he published a "Declaration of Liberty of Conscience." Howe's congregation in London at once desired him to return, and with their request he hastened to comply. The worst had now come and gone. The inglorious reign of the second James abruptly closed, and William, Prince of Orange, to the great joy of every Protestant heart, ascended the throne. Early in his reign the Toleration Act was passed, and from that day till now religious freedom has grown, and continues to grow. Some things are still necessary to its completion, but the attainment of these, we have ample grounds for believing, is not far distant.

Very soon after the passing of the Act of Toleration, Howe's health began to give way, and it was evident to those who knew him that his earthly course was nearly run. In 1702 he published the second part of his "Living Temple;" and in 1705 he sent to the press a treatise on "Patience in Expectation of Future Blessedness." This was the last work he wrote, and it formed a beautiful close to a beautiful life.

"His death, gradual in its approach, and long foreseen, was such as might be expected from the character of his mind and the calm tenor of his life. He was a total stranger to the raptures into which some have been transported in that hour, and equally so to those alternations of light and darkness, of hope and despair, which now raise the soul to the very gate of heaven and now fill it with despair. He was full of joy and hope; but it was joy and hope serene and unfaltering." Many of his friends, amongst whom was Richard

Cromwell, visited him, and to all he spoke in words of calm faith, radiant hope, and settled peace. On Monday, April 2nd, 1705, at the ripe old age of seventy-six, he fell asleep in Jesus, and heaven received its own.

To enter into any details respecting Howe's person, character, and writings would far exceed the limits of the present paper. A brief quotation in regard to each of these points must suffice.

As to his person, Calamy, who was well acquainted with him, tells us that "he was very tall and exceeding graceful. He had a good presence, and a piercing, but pleasant eye; and there was that in his looks and carriage that discovered that he had something within that was uncommonly great, and tended to excite admiration."

As to his character, Henry Rogers, his best biographer, says: "If it were asked, What was the characteristic peculiarity of Howe? we should probably not err in replying that it consisted in the complete absence of all ordinary peculiarities; in the exquisite harmony of all the faculties, which is the rarest, and yet the noblest, perfection of our nature."

As to his writings, Robert Hall, whose mind very much resembled Howe's, declared that, "as a minister, he had derived more benefit from John Howe than from all other divines put together."

With the memoir of such a man as Howe before us, we are led to exclaim with the poet—

"How complicate, how wonderful is man!
How passing wonder He who made him such!"

B. WILKINSON, F.G.S.

Stewards:



LILY fair, and of majestic mien,
Of stainless purity and loveliness,
Reigns in my little plot of garden ground.
The south wind gently stirred the lily queen,

And she responded to the soft caress,
Shedding a fragrant mist of perfume round!

In sombre mood of retrospective thought,
 Beneath the belfry-tower I stayed my feet ;
 When on the longing, thirsty air of night,
 Suddenly each melodious throat flung out
 A shower of silvery music, heavenly sweet,
 Changing all thoughts of sadness to delight.

Gazing at midnight into heaven's expanse,
 I saw a vision in the northern sky,
 Perfect in lustre, yet, not satisfied
 To enwrap itself in its own radiance,
 Floating its glory-mantle royally,
 And scattering floods of brightness far and wide.

The lily, bending to the wind of heaven,
 The church bell ringing to the summer night,
 The comet, hanging in the star-lit skies,
 All freely give of what to them is given—
 Sweet perfume, thrilling music, heavenly light :
 My heart, wilt thou not go and do likewise ?

L. M. D.

Christ and the Child.



HE accounts given us by the evangelists concerning Christ and the little child contain, when blended together, an instructiveness and completeness of scene which, in the sense we mean, is pleasing and striking. The circumstances were these. The disciples and their

Master were returning to Capernaum after great events that had occurred ; but, on their way, a spirit of rivalry broke out as to who should be greatest in the Kingdom of heaven. The light of the Transfiguration yet dazzled the eyes of the chosen three who had been permitted to be present at the hallowed spot. The voice from heaven still echoed in their ears. What our Lord had said a little earlier to Peter, in response to his confession that He was the Christ, no doubt was remembered by the impulsive disciple. Surely, they thought, we are the favoured ones. We shall have the highest rank in the coming Kingdom. How Jewish imagination was working, and what a true touch of human nature do we find ! They little thought, like many now, that Christ knew their disputes. When they came

to the house, to correct them, and to teach a lesson to His Church for all ages, Christ took a child—perhaps Peter's child—and in a threefold form inculcated on them the true child-spirit they were to cultivate and admire. Matthew tells us He called the child, and, placing him in the midst, spake of the nature and example of child-likeness. Mark adds that after this He took the child in His arms as though He would show the sentiments of tender affection He cherished for all those who possessed the child-spirit. Then Luke finishes the picture by describing that Christ finally placed the child by His side, as though He would suggest the honour that shall belong to, and be conferred upon, all those who, thus distinguished, are members of the Kingdom of heaven.

A study of child-likeness in these connections may perhaps have a useful freshness. We must, of course, define between the child-spirit and what we are familiar with as child-weakness. It is not childishness that is commended. We know, for instance, the attraction which trifles have for a child; the ascendancy of miscellaneous desires that have to do with appetite; the want of judgment noticeable; readiness to barter away even valuable things for any more showy, though of lesser worth; the fears and hindrances which little difficulties produce; the fretfulness, impatience, and petulance frequently found. These we rule aside. They were not the qualities to which our Lord referred. But there are distinctions which, when we name them, may be immediately recognised as those our Master designed. There is *humility*. No great ambitions harbour in the child's heart; no proud assumptions, no arrogant invidiousness. Reverence sits upon its brow, and is cherished in its breast. No undue setting up of self, but deference for the opinions of others. With this there is *meekness* and *lowliness*. No scheming selfishness, but gentle manners and pleasant ways that charm an observer and engage regard. There is *simplicity* in the nature of the child. No double meaning, no tortuous policy: a directness of thought and feeling, not yet spoiled by the world's sophistry. A crafty man may take advantage of this, if he be shameful enough to do it. Hence, a child may be easily misled. Deceitfulness is not detected by the open, frank, and genuine spirit with which he deals. So there is *sincerity*. Instinctive truthfulness shines in the bright eye, and is stamped upon the fair brow. *Purity* adorns. No tainting thoughts sully imagination; no corrupt desires

infest the heart. "Pure as the heavens ere the clouds are born," the beauty of innocence is a bloom not yet lost. Wordsworth says, and it is largely true,

"Heaven lies about us in our infancy."

Trust and *felt dependence* add their mark. To higher wisdom and to greater strength the eye and heart are directed. Guidance is willingly received as felt to be indispensably needed; and confidence is placed where it is felt to be rightfully demanded. *Teachableness* will lend its ready ear whilst inquiry multiplies its questions; and docile *attention* will prove its impressibleness, like the spirit breathed in Samuel's words, "Speak, Lord, for Thy servant heareth." A child has no difficulty in believing a parent's word; and *easy contentment* with arrangements made, soon pleased and glad, will show a cheerful, restful disposition. *Forgiveness* will distinguish. Hence the apostle says, "In malice be ye children." A child's quarrel is soon over. No fierce resentments, no settled hatreds remain. All is soon peaceful and rippling with happiness again. *Obedience* will add attractiveness; submission to the right, and uncomplaining surrender. No questioning in the spirit of wilful resistance, but prompt yielding to desires expressed. With all this there will be *love*. Love that is immediately won by kindness, and will show its sweet affectionateness in the gratitude and devices of a responsive spirit—love that will cling to the object of attachment, feel its great delight in its fellowship, and ever with prompt lip be prepared to own its indebtedness and avow its devotion.

How beautiful is the true child-spirit as thus described! What a protest against the words selfishness, hardness, and duplicity! What a recall does it suggest from crooked ways and perverse doings! What a calming, refining, elevating influence does a family exercise where this prevails! What a refuge for a weary heart, and from undue care, does it present! In a quieting, uplifting power, special blessings from heaven seem obtainable there. If such a disposition animated His disciples, our Lord shows it would check their envious grudgings. In their relation to His Kingdom, in the service they would render, in the example they would exhibit, in the dutifulness they would show, it would be a source of union, peace, and fellowship—a token of attachment to Himself, and a pledge of submission to His will. How fitting the prayer which a poet's words suggest—

“Lord, I would be a child at heart,
Although a man in years”!

Mark now tells us that Christ took the child in His arms. The action indicates—and the word used implies it also—tender affection.

Christ loves the child-spirit because of its inherent excellence. There are some things that win approval because of accidental circumstances connected with them. The colouring, the tinsel, catch the eye. They may not be of worth in themselves, but their accessories give them prominence, or some conventional estimate may attend them. They are popular for the day, and so lifted into notoriety. Perhaps some novelty makes them attractive; or some expediency may be served. Not thus with the disposition Christ commended. There is essential worth. The bloom of heaven seems to rest on these elements of character. They are valuable for their own sake. It is an excellent spirit as contrasted with the world around. What disorders and distresses have contrary dispositions produced! How they have separated friends, wrecked families and nations, and spread blighting and cursing influences on every side! The child-spirit would alter all this. It is a blessing to any human life possessing it. That heart would not be racked by contending passions where this reigns. There would be no preying upon it of the vultures of remorse. No demon shadows would darken there. Peace, rest, satisfaction in God, and committal in the path of duty of all interests to Him, would be found. This spirit is akin to Christ's own. There are said to be likenesses of Christ that have come down to us from the second and third centuries, copies of which have been obtained at great care and cost. Some of these have just been published in a work—the life-toil of Mr. Heaphy, who has died before they could be given to the world. We may look upon them with deep interest, but cannot tell whether they resemble the physical features of our Lord. But we take the portraiture of the child-likeness, and, looking to the evangelists, we are in no doubt at all that this is a spiritual likeness of Jesus. As He went about doing good, who could trace any pride of power or position in Him? As He placed Himself on a level with the poorest, who does not marvel to think that, though He was in the form of God, He made Himself of no reputation, and there was no respect of persons with Him? As power goes forth in His words, who does not feel the simplicity and directness of His character

and teaching, and how there never could be concealment or deception with Him? As He submitted Himself to the Father's will, who is not impressed by that obedience which was unquestioning and complete? As love shone out amid opposition and hatred, who does not admire the gentleness and patience with which He endured? Standing in the midst of the ages He exclaims, "Learn of Me, I am meek and lowly in heart." Christ had chosen the child-spirit as His own, and therefore like would love its like. This, moreover, wherever it is proved, will be the result of the Divine inworking. Only as the fruit of the Holy Spirit will such qualities be implanted and possessed. Pride springs from seeds of evil which, though unapparent in children, yet exist and will be sure to manifest themselves. Germs of all sin are in the heart, and as years advance they will be sure, inwardly or outwardly, to become evident. How can they be subdued? How can corrupted nature be made pure? How can renewal in the spirit of our minds be effected? Only as God re-creates. But this is His work. And when changed into a little child, when we are "His workmanship in Christ Jesus," then Christ loves, in us, the Divine result. The artist looks with interest on the product of his device and skill. His picture has often been with him in his dreams. The sculptor looks with pleasure upon the graceful limbs and expressive features of the statue he has chiselled. So Christ will look with a smile upon the fruit of His own work and love. With such sufficient and intelligible reasons, we can understand what Christ symbolically meant when He took the child in His arms.

Luke adds to this, and it completes the *tableau*, that Christ set the child by His side. We need not go far to comprehend the meaning of this.

For one thing, Christ would vindicate the spirit He commends against the world's scorn and contempt. The world's heroes have been often of a very different character. Some Tamerlane or Alexander, some Cæsar or Napoleon, who has deluged lands with blood, and laden the air with sighs, has been the favourite of many. Some Astor who has built up a colossal fortune, or some Rothschild able to dictate to kings and rule the exchanges of the world, has been the wonder and envy of others. Or, it may be, some bold successful schemer is the idol, or some self-indulgent profligate, or some loud-voiced and confident sceptic, who would destroy our trust in truth, and leave us in tears to say: "They have taken away my Lord."

Men of meekness and love—the Melanchthons, the Baxters, the Howes, the Flavels of the world—have been too often neglected. But though no trumpet sounds before them, and no herald makes proclamation, these are the men who have the patent of Heaven's nobility, and whom the King delighteth to honour. "The Lord hath set apart him that is godly for Himself." And when the cloud passes, the righteous shall shine forth a "manifestation of the sons of God." Our Lord means, moreover, that an assurance of His present fellowship and blessing shall be enjoyed. Unknown to worldly favour, the children of God have yet meat to eat that might well be described as "angels' food." A consciousness of the Divine presence has sustained and comforted them. Samuel Rutherford, in the time of his imprisonment at Aberdeen, could write as if it was a time of bright sunshine as to Divine enjoyment, "My Lord Jesus is kinder to me than ever He was; it pleased Him to dine and sup with His afflicted prisoner. A King feasteth me. I would not exchange my Lord Jesus for all the comfort out of heaven." Norman McLeod, a few hours before his death, said, "In this hurricane I have had deep thoughts of God. I feel as if He said, 'We know one another. I love you, forgive you; put My hands around you.' Happy thought, Thou art with me." Charles McKenzie could say, "I have been with Christ all night, and to-day I am ready for anything." Great peace had these; inward strength, as the Apostle Paul had, when, after he had stood before the most cruel and ferocious man, perhaps, the world has ever seen, he could write, "Nevertheless the Lord stood by me." When we feel we are at Christ's side and He is with us, all trials and sorrows can be endured.

Let us add that this action of Christ would be a token and pledge of glorious destiny. The child-spirit shall be the distinction of heaven. Without the imperfections that enfeeble it here, for they are "without spot before the throne of God," it shall be the permanent spiritual beauty of the saved. Simplicity, sincerity, obedience, love, glorified, shall be the lasting characteristics of those who for ever shall serve night and day in His temple; and, whatever else may be meant, surely nothing could be more appropriately designated than this, the "mark of the Lamb" upon their foreheads. How earnestly should we inquire concerning ourselves, then, in view of the words "Except ye be converted and become as little children, ye cannot enter into the Kingdom of heaven"! What a power of witness for Christ will

such a spirit be, and what a source of unity, comfort, and joy in Christian churches! It would be a sad thing to say with Hood—

"It's little joy
To know I'm farther off from heaven
Than when I was a boy."

Need any one say this? Nay, not if we give room to that Divine power within the heart that shall renew and sanctify our natures. Not if we live near to Him who has left us His example. Not if we now prove His mighty influence upon us with Whom, in the fellowship of heaven, our joy shall be eternally complete. G. McM.

Hints to Sunday-school Teachers.

III.

OUR PURPOSE.

"Every purpose is established by counsel."—SOLOMON.

"See it in Martin Luther! *He has a purpose, that miner's son.* That purpose is the acquisition of knowledge. *He has a purpose, that scholar of Erfurt.* That purpose is the discovery of truth. *He has a purpose, that Augustine monk.* That purpose is the Reformation."—PURANON.

"That quality [a fixed purpose] will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."—BUXTON.



WAS talking some time since with a dying friend. He was a man of great intelligence and energy, and had employed both his intelligence and energy in the service of Christ and His Church. He spoke with great interest and tenderness of the church of which he was a member and deacon; and in his utterances there was one expression which will ever live in my memory. He was on the borders of the eternal world, and not expected to survive more than a few hours. His face glowed as if the light of heaven were reflected by it, and with surprising energy he said: "What is wanted is that every member should be fired with a purpose. *Oh, that they were only FIRED WITH A PURPOSE!*"

Fired with a purpose! It is a good motto for Sunday-school teachers. If they were all fired with a purpose, and so at their best in the service of Christ and the young, they would kindle such a fire as would warm the church, illuminate society, and work a reformation among the boys and girls, the young men and maidens, of the day. Friends of the Saviour, under-shepherds of the lambs, let the motto live in your memories and shine in your experience, and your lives will grow sublime, and your influence blessed and imperishable.

You must have a purpose. Aimless teaching will prove useless, perhaps injurious teaching. Listening to some preachers, you cannot make out what they are driving at, and you shrewdly suspect that they are driving at nothing in particular. And, no doubt, there are teachers whose scholars have a like suspicion concerning them. If asked at the close of the school exercises, Well, what have you been aiming at in your teaching to-day? they would find it rather difficult to say whether they had any distinct aim. This is not worthy of their high calling. The children are gathered for a purpose; and a great wrong is done them if that purpose is not aimed at. We read of one who, in his simplicity, drew his bow at a venture; and, without aiming at any particular person, he managed to kill a king. That is no reason why we should draw our bow at a venture and shoot at random, when we can draw it with an intelligent purpose, and taking a distinct aim. The preacher who aimed at nothing and hit it is not worthy of your imitation.

You must have unity in your purpose. Aiming at too many things is likely to end in missing them all, or in making but a slight impression on any one of them. They have a custom, in some places, of growing a number of different kinds of fruit on the same tree; but it is found that the variety interferes with the excellence. In some cases all the grafts live, but only one thrives; and even that one proves less healthy than it would have proved if the others had not been there to rob it of necessary nourishment. If you have a variety of aims, it is very likely that none of them will thrive much; but if you have one grand aim—if you say this one thing I do—you may make it a thing of life and vigour and fruitfulness. In the early days of Sunday-schools, the teacher's aim was necessarily divided; but in these days of general education he can concentrate all his energy on his own special purpose. And concentration is the secret of impression. Like Luther, every teacher should be a man of one

idea. With the one master-thought in his mind, and the one master purpose in his life, he should make all other thoughts and purposes blend with and minister to that one.

You must pursue your purpose with enthusiasm. In order to this you will think about it, pray over it, and let it take such possession of your minds and hearts as to become a passion with you. "Brothers," said one who wished to inspire others with his own enthusiasm in the service of souls—"Brothers, let us go to Calvary! In the contemplation of the passion, we best learn the secret of the mission work." This was the true starting-point; here we find the mightiest motive for the highest service. Teachers, let us go to Calvary! In fellowship with the redeeming Christ, our coldness will be lost in the fire of His love; our fear will die in the power of His Spirit; and, with the baptism of the Holy Ghost—a baptism of light and love, of fire and tenderness—we shall become enthusiasts—God-filled, God-inspired souls. It is a poor thing to work ourselves up into a fitful excitement; but oh, it is a grand thing to seek fellowship with Him who was moved with compassion, and from the secret place of His presence to come forth, His heart beating in our bosoms, His love transfiguring our looks and inspiring our speech. Have a purpose; warm to your purpose; keep the fire of enthusiasm glowing under your purpose; so shall you burn your purpose into the minds and hearts of those who are entrusted to your care. It should be true of Christian teachers as it was said to be of the members of a certain church, that they can "take fire, and hold fire, and spread fire"—the fire of truth and love and spiritual power.

Now, if I were asked to say, in a single sentence, what the teacher's great purpose is, I should be inclined to give this answer: IT IS TO BRING THE SCHOLARS INTO LIVING SYMPATHY WITH JESUS CHRIST. They need to be brought into living sympathy with Him; for, in general, they are either ignorant of Him or indifferent to Him, and certainly do not spontaneously think of Him as loving and lovable, as setting His love upon them, and wishing them to set their love upon Him. They can be brought into living sympathy with Him; understanding His Gospel, and loving His person, very young children can prove, and have proved, that they are the friends of Christ. One such child grew up from earliest years loving Christ and imitating His love in the gentle beauty of her life. Suddenly the hand of death was laid upon her; but death wore so flattering an

aspect that his presence was not suspected until the doctor said she could not live till the morning. "Papa, shall I soon be well?" she asked, after the father had learned the sad truth. "Yes, darling; Jesus Christ is coming to take you to Himself, and He will make you quite well." "Really, papa! Do you mean it?" "Yes, darling, you are going to your better home; and you will be at home before the morning. You can trust Jesus, can't you, dearest?" "Oh yes, papa, with all my heart!" "And you love Him?" "Yes, oh yes; but not so much as I should like to." The calm of peace and the brightness of her joy continued. By-and-by, as if through the door opened in heaven she heard strains which only those about to be translated can hear, she said, "Oh, papa, they are beginning to sing!" And then, with a smile that seemed an earnest of heavenly beauty, she was not, for God took her. Who can think of such a life and such a death and still doubt whether children can be brought into living sympathy with the Saviour?

And a teacher should go to his class with this living conviction, this abiding purpose—my scholars can learn of Christ, can love Christ, can live for Christ; and I will so speak to them as to help them to do this to-day. In other words, the teacher's duty is so to enlighten, impress, and persuade his scholars as to make them Christians. And Christians are those who believe what Christ teaches, who enjoy what Christ gives, who do what Christ commands, and who resemble what Christ is. What a purpose! To reproduce Christ in the hearts and lives of your scholars, so that they shall be epistles—living epistles, illuminated epistles—of Christ.

To do this you must bring your scholars face to face with the living words of the living Christ. According to friendly critics, there is a general and deplorable want of familiarity with the Divine Word on the part of those who have passed, or are passing, through the Sunday-schools of the day. If this be true, it is a grievous reproach, and calls urgently for a better method of treating the Word of God. The whole Bible is our text-book; but earnest teachers will give special prominence to its vital truths, the truths that most clearly reveal Jesus Christ, who is Himself the Living Gospel. You must somehow, by some means, by all means, do these three things:—

First: *You must get the letter of His words into the memories of your scholars.* This will require tact; but if you have the art of putting things, you will easily so put this thing as to get it done as

a privilege rather than as an irksome duty. Some of us have reason to thank God and to bless the memory of our early instructors, because we were constrained, in our childhood, to treasure up God's Word in the storehouse of memory. And we always regret when we find, as we frequently do find, those who have passed through the Sunday-school unable to quote correctly even "the salvation texts" of Scripture. We do not expect them to be walking concordances; but we do expect them to "remember the words of the Lord Jesus, how He said."

Second: *You must get the meaning of His words into the understandings of your scholars.* To do this you must, of course, know the true meaning yourselves; and when you know it, and know it well, you will find it easy to make it plain to the young minds you are called to enlighten. Generally speaking, when I cannot grasp the meaning of a preacher, I question whether he knows himself what he means; and your scholars will judge of you after the same fashion. It is a great thing to get God's great ideas into a human mind; and if you prove, and paint, and persuade—if you explain, simplify, and illustrate—you will do this great and helpful thing. Not much, but well: let this be your principle. Be less careful to travel over much Scripture than to have a little well understood. What does the Bible say? That is the first question. What does the Bible mean? This is the next, and not less necessary, question.

Third: *You must get the love of His words into the hearts of your scholars.* This is the hardest thing of all. And yet your real business is not done until you bring your scholars to feel somewhat as the good prophet felt who could say, "Thy word was found of me, and I did eat it, and Thy Word was unto me the joy and the rejoicing of my heart." If you can teach from an illuminated Bible—a Bible lighted up by the experience of men, women, and children, it will aid you in your purpose. Some texts have a marvellously interesting history by reason of the influence they have had in opening human hearts and shaping human lives; and a knowledge of their history will commend them to the hearts of your scholars. We love God's Word, because of what it has spoken to us; and we love it all the more heartily when we know how precious it has been to others. The experience of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," reminds us that the nearest way to the hearts of scholars is our heaven; and that, if we

send up our thoughts to God in prayer. He will lodge them in young hearts with saving power. Pray each lesson before you teach it, and the hearer of prayer will make the word life to those who hear it from you.

The children of to-day will be the men and women of a few years hence; and you may, under God, determine to a large extent what kind of men and women they shall be. In the early French Revolution the schoolboys of a certain district formed themselves into a band of hope, wore a uniform, and were carefully drilled. On their banner there was this device: "Tremble, oh tyrants, we shall grow up!" Our Sunday-schools furnish the finest band of hope the world ever witnessed; and, as we think of the lessons which they are being taught, and of the spirit with which many of them are being inspired, we can anticipate a splendid future for them, and for society through them. In imagination we hear them shouting, as they exercise themselves unto godliness, "Tremble, oh enemy, we are growing up!" Be it ours to see that, with God's blessing on our labours, they grow up with intelligent convictions and high aims and consecrated lives. "My class for Christ!" Be this the purpose and prayer of every teacher!

An Appeal to the Benevolent.



THE Rev. W. Pontifex, of Woodstock, desires to call the attention of our readers to a case which he describes as both "needy" and "deserving." It is that of Mr. Randle, a Baptist minister at Sutton Courtney, near Abingdon, Berks. From Mr. Pontifex's letter we gather the following particulars. Mr. Randle is eighty-two years of age, and has a wife who is seventy-five. He has laboured in the ministry at Sutton Courtney for forty-eight years, not only without receiving any salary, but contributing liberally out of his own scanty resources to the support of the cause. The infirmities of age have told disastrously upon the little business by which he has heretofore been supported. The villagers are poor, and unable to render him any help. Through the kindness of some Abingdon friends, he is now receiving £15 a year from the Particular Baptist Fund, for which he is deeply grateful. It will be seen that further help is needed; for which the present appeal is made. Mr. Spurgeon has promised some assistance, and the case is strongly recommended, not only by Mr. Pontifex, but also by the Revs. R. Rogers, of Abingdon, and C. W. Banks, of

London. Mr. Rogers has kindly consented to take charge of any contributions which may be forwarded to him. The appeal comes from a thoroughly trustworthy source, and we shall be gratified if any of our readers should be moved to respond to it. So good and self-sacrificing a man should certainly not be allowed, at the close of a long, laborious, and useful life, to suffer want.

Reviews.

THE PHILOSOPHY OF PRAYER AND PRINCIPLES OF CHRISTIAN SERVICE ; with other Papers. By Henry Robert Reynolds, D.D. Religious Tract Society.

WE have here a miscellaneous volume, every page of which is full of beautiful and elevated thought. So much as this might be predicated of any book from so accomplished and devout a writer as Professor Reynolds ; and none who are familiar with his previous productions will be disappointed with the one which the Religious Tract Society has now published. The contribution to the Philosophy of Prayer, which is the first essay in the volume, is one of priceless worth. The metaphysical and so-called scientific difficulties connected with the subject have not been ignored, though the writer has wisely refused to allow himself to be so concerned with these as to put in the background the spiritual needs of which every true-hearted man is conscious, and the spiritual facts bearing on those needs and their supply which every thoughtful and candid inquirer may be able readily to verify. Prayer is regarded as "the ascent of the human soul into the Divine purposes." "When prayer is languid and heartless, . . . such feebleness is evidence that the purposes of God and the desires of man's soul are far enough apart ; but

when prayer is steadfast and importunate, and will besiege Heaven and repeat itself as by an inward and uncontrollable necessity—when there is strong crying after God, great longing after salvation and assurance, after holiness and usefulness and heaven, then there is the revelation of the eternal purpose, the witness of the Spirit in the soul, of that which the Father has chosen to bestow upon us. . . . The sovereignty of God does not override the want, the will, the tears, the cry of His children ; but does, in the first instance, express itself through that want, those tears, and those strong desires. It is not that man changes God's purpose, but that man verily and indeed discovers that purpose through his own earnest prayer." It is admitted that what is called natural law does seem, in one sense, greatly to curtail the limits of prayer, "and we feel that they are contracting day by day as fresh illustrations are obtained of the reign of law, and as new dominions are added hour by hour to the control of irreversible force. But where shall we have to stop ? The phenomena of the human will present an extraordinary deviation from the ordinary law of causation, and voluntary acts are of the nature of *causes* rather than of *effects*. . . . It is not reasonable of us to expect either the reversal of a Divine decree or the

suspension of a Divine law as the answer to a human prayer; but it is perfectly conceivable that human desires should themselves be prophecies of Divine blessings—foreshadowings of heavenly gifts, the prelibations of spiritual life, the hands and vessels into which the holy anointing is poured, the appetite which makes the bread of God a nourishment to the soul, God's preparation of us, by the law of the living Spirit, to receive His own unspeakable gift." So that "the wide empire of law does not make prayer unnecessary. . . . Prayer, if it be nothing else, is the seed which precedes the harvest." In an earlier part of the essay, the author points out with great insight and skill the direct advantage of prayer, whilst, later, he supplies and works out a vivid "illustration of the method of the Divine response."

"The ganglionic centres are sufficient in myriads of cases to preserve the vitality and activity of the parts of any organism. It would even seem as if the mind itself were distributed over the nervous system, with a view to accomplish specific ends which might seem to demand the special activity of the whole mind. So it is conceivable that God has given to His Forces of Gravitation, and Heat, and Light, and Life, a subordinate control within their own department. They work along the lines assigned to them, like angels of His presence—all absolutely submissive to His will, but not necessarily or needfully awakening the universal consciousness of the centre from which they take their starting-place. To return to the illustration, while these silent automatic processes are going on in a human body, it is well known that the prick of a pin, the sting of an insect, the block of a minute blood-vessel, the formation of an abnormal cell, the spread of a tiny parasite, will often, not merely communicate with the neigh-

bouring tissues and blood-vessels and nervous centres, but also send *instant* communication to the principal centre of all the force in the form of conscious discomfort or pain. The message is sent along the predetermined lines of communication, and sets other nerves of sympathy and motion into operation, to soothe the pain, or re-organise the tissue, or work out some fresh conclusion. Does not this furnish an analogy for the possible communication between the humblest member of the human race and God, with the creative and formative Spirit of the whole? True, I am only a fragment of the universal framework. My life is dependent upon my actual communication with the Source of all life, and though for a large proportion of my circumstances, affairs, and destinies I am dependent on the ganglionic centres of energy, which may correspond with the laws of gravitation, heat, life, and the like, yet I have a direct means of communication with Him who commands the whole cycle of causes and events. My pain and my pleasure go right to the centre of all energy, and I *am* in conscious communication with Him. In other words, my physical and nervous energy gives me a perpetual parable of the possibility of prayer and answer to prayer."

We cannot further quote or epitomise. There are two other essays; one on "The Titles of the Lord Jesus Christ and the Crowns of the Conquerors" (drawn from the Epistles to the Seven Churches in Asia), and the other on "The Principles of Christian Service;" both of which are distinguished by great freshness, power, and beauty. The volume closes with four shorter pieces, entitled, "The Horizons," "Religious Ennui," "Mont St. Michel," and "Tombs." If such a book could not be bought without its weight in gold, it would be well worth its cost.

THE LATEST OF QUESTIONS ANSWERED IN THE EARLIEST OF BOOKS: being Five Sermons preached at the Octagon Chapel, Bath, on the Sundays after Epiphany, 1881. By the Rev. William Anderson, M.A. London: Elliot Stock.

AN admirable idea, admirably worked out. Mr. Anderson is evidently well acquainted with the speculations of the modern positivist school, feels a wholesome repugnance to them, and has his own telling way of refuting them. He takes them up as they relate to "The Origin of the World," "The Origin and Destiny of Man," "The Struggle with Evil," and shows that the light shed upon these important questions by the teaching of modern sceptical science is worthy of no comparison with the far clearer light supplied by the earliest utterances in the Book of Genesis. He has a final discourse on "The Future Life," as indicated in the verses towards the close of the Book of Revelation (xxi. 1, 4), in which he observes: "Between these two chapters in Genesis and Revelation—that is, between the two covers of the Bible—lies the whole history of our race; the trials, the temptations, the bereavements, the agonies, the tears, the countless ages of suffering, from the temptation victorious in the Garden, to the temptation conquered in the Wilderness and on the Cross—from the Cross, with its great humility, onward to the second coming of the Son of Man in glorious majesty to judge the quick and dead. At length we arrive at the final issue of this struggle of the ages. Contemplate its unity, its grandeur, its harmony, its progress, its inconceivably grand ideal, proclaimed with the first dawn of revelation, carried out consistently to its close. How much poorer

would the life of men be without these pages!" How much poorer, indeed! Thank God we have in His Word an incomparably better Gospel for man as we find him in the world than the best that Natural Science can give to us; and to that we will gratefully and faithfully cling.

THE PULPIT COMMENTARY. Numbers. C. Kegan Paul & Co., 1, Paternoster Square.

WE have looked frequently and freely into this noble volume, and have not found it to be in any respect inferior to any of its predecessors. It contains 500 compact pages; and, whilst we do not pretend to have at present read the whole, we can fearlessly say that what we have read has convinced us that in this work we have by far the best commentary on the Book of Numbers with which we have any acquaintance. The Rev. R. Winterbotham is the expositor and the leading homilist, and his work is admirably done—as indeed those who know his previous writings naturally expected that it would be. The exposition is terse, clear, comprehensive, and scholarly, while the homilies are fresh, original, and vigorous. The other homilists are Professor Binnie, D.D., and the Revs. E. S. Prout, M.A., D. Young, B.A., and J. Waite, B.A. The Rev. Thomas Whitelaw, M.A., furnishes two Introductory Essays on the authenticity, authorship, and contents of the Book of Numbers, in which there is a fearless and, as we think, a completely successful attempt to refute the Rationalistic criticisms by which the book has been assailed. We could point to many pages of the volume which have both instructed and gratified us, and, in our judgment, so im-

portant a work should be in the hands of every student and expounder of the Word of God.

THE HOMILETIC QUARTERLY. July, 1881. C. Kegan Paul & Co.

There is no diminution either of instructiveness or of attractiveness in this invaluable periodical. For two shillings we have, in the number before us, 142 pages, all of which the ministers of religion of all denominations may consult with advantage, and in time turn to good practical use. Perhaps the "Symposium on the Lord's Supper" might now close, though the subject is by no means exhausted, and no one of the contributors has taken a view of it which will not be considered open to objections more or less formidable. The number opens with an impressive sermon for the close of the year, by Rev. John F. Ewing, M.A., and closes with a continuation of an interesting dialogue on "Chemical Elocution," by the Rev. J. R. Vernon, M.A. We have some fifty pages devoted to the exposition of various parts of the sacred volume, by expositors of known ability. The *Homiletic Quarterly* is still worthy of all the commendation it has heretofore received.

THE NEW NAME, AND OTHER SERMONS.

By the Rev. David Davies, Weston-super-Mare. London: Yates & Alexander, Castle Street, Holborn, E.C.

We have not the pleasure of a personal knowledge of Mr. Davies, but we learn from the *Handbook* that he is a minister of our own denomination, that he was trained for the ministry at Bristol College, that he first settled in 1872, and that he is now the pastor of a

numerous and influential church at Weston-super-Mare. We have looked up these facts because of the unusual interest with which we have perused the volume of sermons before us. We presume that this is Mr. Davies' first publication, but we hope it will not be the last. The book is not only good-looking, but intrinsically good. The sermons are twenty-nine in number, and they comprise 288 well-filled pages. They are all sermons of a high order, and some of them are so superior in the parity of their tone, in their freedom from all commonplaceness of treatment, in richness of thought, and in true eloquence of diction, that they ought to win for their author a high place as a Christian teacher. We presume that he is as yet a comparatively young man, and we trust that health, wisdom, and grace may be vouchsafed to him for many years of increasing spiritual usefulness.

LECTURES ON BIBLE REVISION; with an Appendix containing the Prefaces to the Chief Historical Editions of the English Bible. By Samuel Newth, M.A., D.D., Principal and Lee Professor of Divinity, New College, London; Member of the New Testament Company of Revisers. London: Hodder & Stoughton.

SUCH a work as this was needed, and was sure to be acceptable at the present juncture. Its execution could not have fallen into more competent hands. Professor Newth is not only an accomplished scholar, but a clear, facile, and telling writer; and he has a lively passion for the work in which, as an English Bible Reviser, he has been so industriously engaged in conjunction with the eminent Biblical scholars of

the day whose services we so thankfully acknowledge. Dr. Newth tells us that his present book "is especially intended for Sunday-school and Bible-class teachers, and for such others as from any cause may be unable to consult many books or to read lengthened treatises." He is right in supposing it to be "of great importance that those who are engaged in the responsible service of teaching the young, and to whom the Bible is the constant source of appeal, should be able both to take up an intelligent position in regard to the new revision of the English Scriptures, and to meet the various inquiries that will be made respecting it by those about them." Those amongst this class who master Dr. Newth's admirable volume will be fully equipped for this important task. The lectures are nine in number; they go over the whole ground, and supply all needful information in a form which is easily apprehended, and which may without difficulty be retained in the memory. The Appendix is also valuable for purposes of reference.

THE LOGIC OF CHRISTIAN EVIDENCES.

By G. Frederick Wright, Andover,
U.S. Dickenson, 89, Farringdon
Street.

IF Christianity is to hold on its way, its continuance will certainly not be attributable to the absence of a determined and persistent endeavour to reason it down. On the other hand, if it is to become extinct, it will do so in spite of equally determined and persistent endeavours to defend it. America is as busy in this double work of attack and defence as England and Germany. We welcome this book from the pen of Mr. Wright, for it is a vindication of the Christian faith of great freshness

and vigour. It is divided into three parts, in the first of which the author develops the principles of induction on which his reasoning is to proceed, and makes those principles clear by illustrations drawn from various inductive sciences. We thus ascertain the kind of evidence of which Christianity is susceptible, and with which the human intellect ought to be satisfied. In the second part, we have an exceedingly able discussion of the rival and comparative claims of Theism and Christianity, including a scientific defence of the personality, wisdom, and benevolence of the Deity, and of the certainty of a future life for man, together with a setting forth of Christianity in its highest character as a supernatural supplement to the revelation of nature. The third part deals with Christian evidences in detail, and, in its final chapter, sums up the entire argument and its results. We lent the volume a fortnight ago to a friend not too well acquainted with the complicated topics discussed in it, and anxious for light upon them, and in a week he returned it highly delighted with the information he had obtained, and grateful for the solution of many difficulties which had aforesaid occasioned to him no little anxiety. Some parts of the reasoning are abstruse, but these are probably amongst the most convincing to those whose intellectual power and training insure a suitable appreciation. All may study the work with advantage. It is not bulky, comprising only 267 pages.

VOICES FROM CALVARY: a Course of
Homilies. By Charles Stanford,
D.D. Religious Tract Society.

WE sometimes find ourselves in contact with objects, or in the midst of

scenes, for which the ordinary terms of admiration and of delight are felt to be altogether inadequate ; and, because we cannot say a thousandth part of what might justly be said, we instinctively say nothing. This is our own feeling whenever we read a new book from the pen of Dr. Stanford, and this is the feeling we have had in reading the book before us. It is more fitted to inspire a poem than to be the subject of a "review." To pass from page to page is like travelling in some glorious land of mountain and valley and lake and river, with the sky overhead sometimes bright and sometimes stormy, but always revealing the scenery below under some aspect of beauty or of grandeur, which delightfully enthalls the eye and the heart. Every new book from the noble intellect and the great soul of our beloved friend is a new treasure to all who obtain it, to be enjoyed, not once only, but through the remainder of life—a treasure which can never become stale or valueless. We bless God that strength is given to him both to preach and to write, and that he has grace to use his strength to so Christian a purpose. In him, genius, culture, wide information, eloquence, and courageous industry are sanctified by the Spirit of Christ, and consecrated to the spread of the Gospel and the glory of God. In this volume we have Dr. Stanford's thoughts on "Pilate preaching the Gospel," "The First Cry from the Cross," "The First Effect of the Crucifixion," "The First Prayer to the Crucified One," "The Dying Robber saved by the Dying Christ," "The Legacy," "The Cry from the Depths," "The Shortest of the Seven Cries," "The Proclamation," "Joy at the Last," "The Language of the Signs" (Matthew xxvii. 51-54), and "Dark Sayings

Lighted Up" (John xix. 31-37). These thoughts are bold without presumption, deep without obscurity, tender without weakness, and they are embodied in language which is full without being redundant, terse without being cramped, strong without coarseness, refined without effeminacy. "The glorious Gospel of the blessed God" shines resplendently through them all. We have read many discourses on the cry, "My God, my God, why hast Thou forsaken me?" all of which have left us with no other feeling than that of mystery the most appalling. Dr. Stanford has developed the mystery in such a way as to inspire in devout and sympathetic hearts the feeling of tranquil and blessed acquiescence. He has filled it with the light of Infinite Love.

THE POWER OF THE HOLY SPIRIT OF GOD. By the Rev. J. Hunt Cooke. London: Dickenson, Farringdon Street.

MR. COOKE's little book bears date 1877. We have no recollection of any notice of it in this Magazine, and yet it merits an unqualified commendation. It is far more valuable than most of the more elaborate treatises which have been written on the same great subject ; and if our readers have not seen it we beg them to procure it without delay. The author truly observes : "The religious utterance of our time abounds with statements on the work of the Holy Spirit which are often merely conventional—words with little meaning. On no subject is there a greater need of Scriptural teaching." Such teaching will here be found. The twelve chapters are brief, compact, well written, and full of Scriptural light and power.

CHIPS: a Story of Manchester Life. By Silas K. Hocking, F.R.H.S., Author of "Her Benny," "His Father," "Alec Green," &c. With original illustration by C. Miller. London: Frederick Warne & Co., Bedford Street, Strand.

AN extremely pathetic, but thoroughly healthy, little story.

MERCY AND JUDGMENT: a Few Last Words on Christian Eschatology with Reference to Dr. Pusey's "What is of Faith?" By F. W. Farrar, D.D., F.R.S., &c., &c. London: Macmillan & Co. 1881.

IN view of the innumerable criticisms called forth by his "Eternal Hope," it could scarcely be expected that Canon Farrar would maintain unbroken silence. Every work which discusses a keenly controverted subject is sure to awaken strong opposition, and we were ourselves among those who expressed a firm but respectful dissent from the bulk of the Canon's arguments and conclusions. With much of the opposition he has had to encounter we have, however, no sympathy. The subject of future punishment is surely open to free and honest discussion, and a Christian teacher is bound to form his views on it, not according to the current opinions of his Church or his age, but according to the supreme authority of the Scriptures. While our own belief is one which Canon Farrar does not accept, we have always held with Robert Hall that "the evidence in favour of it is by no means to be compared to that which establishes our common Christianity, and, therefore, the fate of the Christian religion is not to be considered as implicated in the belief or disbelief of the popular doc-

trine." It is unfortunate that the advocates of any cause should either misapprehend or misrepresent the position of their opponents, and still more unfortunate that they should indulge in harsh and ungenerous declamation. Dr. Farrar has certainly had valid ground for complaint on this score.

Although the present work is, in form, a reply to Dr. Pusey's "What is of Faith?" it is, in reality, a comprehensive endeavour to vindicate the main position of his *Eternal Hope*, and to discuss the whole question in a calm and scientific manner. As a theological treatise it is more satisfactory than its predecessor, and betokens patient research and vigorous, unprejudiced thought. Dr. Farrar does not deny the possible endlessness of future punishment, but believes that many who knew not Christ here will know Him hereafter; that "in the depths of the Divine compassion there may be an opportunity to win faith in the future state;" and that God's mercy may reach many who, to all earthly appearance, might seem to us to die in a lost and unregenerate state. The possibility of endless sin, and therefore of endless punishment, he fully recognises, and cannot accept the conclusions of Universalists; but he believes that the Scriptures warrant the *hope* that some who die in sin may hereafter be brought to repentance, and that the agonies of the future state may be so tempered by the mercy of God that the soul may find some measure of peace and patience, even if it be not admitted to His vision and His sabbath. To those who, like ourselves, hold that the Scriptures are our exclusive, as they are an adequate, rule of faith, many of the investigations in this volume have but a secondary importance. We must

hold to the teaching of the Bible, even *contra mundum*. Dr. Farrar has so far succeeded in his purpose that he has been able to find strong sanction for his position in many Jewish and patristic authorities, and shown that neither the Romish nor the Anglican Churches have taught the popular belief as a matter of *absolute dogmatic certainty*. The balance of opinion is, in our view, decidedly against the Canon's position; but opinion is not dogma, and to dogma there have been many unauthorised accretions. That there have been exaggerations in popular teaching we also admit, and it is well that we should be warned of their mischievous effects. In a matter so solemn and awful as this, no private opinion and no vehemence of language should be allowed to come between us and the Word of the living God. But farther than this we cannot go. As humane and Christian men, we should rejoice if we could cherish the hopes to which Dr. Farrar has given such eloquent expression; but, forcible as his arguments frequently are, they do not seem to us conclusive. In a notice such as this, detailed criticism is impossible; but what we have written is the result of careful and conscientious reading of the book, and of a sincere desire to know the will of God. We know no work so able and so scholarly as this on Dr. Farrar's side of the question; but even it has not altered our old beliefs. The sketch of Origen, we intended to remark, is, apart from the question of his eschatological views, a piece of fine historical portraiture and criticism.

LECTURES IN DEFENCE OF THE CHRISTIAN FAITH. By Professor F. Godet. Translated by W. H. Lyttelton, M.A. Edinburgh: T. & T. Clark. 1881.

A VOLUME from the pen of Dr. Godet is always sure of a welcome. There are some writers, to whose researches we are deeply indebted, whom it is by no means an easy task to read; and, greatly as we appreciate the value of their work, we can only profit from it by means of hard and persistent toil. Godet conveys the results of vast erudition and profound philosophical thought through the medium of a lucid and graceful style. He discusses the most difficult and abstruse subjects with a simplicity, a directness, and an elegance which are too rarely found in combination with originality and strength of mind. His sentences will often bear re-reading because of their beauty and suggestiveness, but never because of their vagueness or ambiguity. His greatest works are perhaps his Commentaries on Luke, John, and the Romans; but he has nobly enriched our literature by his "Biblical Studies." The volume before us contains lectures on the Resurrection of Jesus Christ, on the Miracles, the Supernatural, the Holiness of Jesus Christ, His Divinity, and the Immutability of the Apostolic Gospel. It will at once take rank with the ablest works on Christian evidences. It was called forth by attacks on the Gospel history made by such men as M. Réville, and refutes the most formidable arguments advanced by Rationalism. Godet's method is thoroughly scientific. It is a patient and fearless investigation of facts, and tolerates no theories which they do not sanction and demand. He has no difficulty in proving that the hypothesis of visions as an explanation of the belief in our Lord's resurrection breaks down in every point, and can be reconciled neither with the honesty, the practical common-sense, and the evangelistic zeal [of the apostles on the

one hand, nor with the good faith of Christ Himself on the other. No candid mind can give due weight to the facts on which he dwells, and reasonably reject the Christian belief on this momentous event. Again, from man's control of the forces of nature he has no difficulty in proving the possibility of the supernatural. Man is himself a supernatural ingredient in nature, as God is outside and above nature. Christ is the supernatural in its highest form. Holiness is the most marvellous of all miracles, and this existed perfectly in our Lord. The argument for Christ's Divinity is based upon His self-consciousness and His testimony concerning Himself, which, in [the last resort, we shall find to be, as Godet shows, absolutely conclusive. To reject it, either wholly or in part, would involve us in hopeless entanglement and confusion.

We are thankful to Mr. Lyttelton for his excellent translation of one of the most vigorous, suggestive, and entirely beautiful series of lectures on the central themes of the Christian faith which we have had the pleasure of reading. The work, wherever known, must be appreciated.

SOWING THE SEED: a Plea for the Religious Tract Society. A Sermon. By Rev. J. Oswald Dykes, D.D. "Seek Me Early Series" of Tracts. London: Religious Tract Society.

WE heartily rejoice in the publication of the judicious and eloquent sermon recently preached by Dr. Dykes on behalf of the Tract Society. The plea is based on a profound appreciation of one of our Lord's most memorable

parables, and nobly vindicates the principles of the Society. The application covers, of course, a wider range, and may be profitably read by all Christian workers.

The "Seek Me Early" series of tracts by various writers is especially adapted for children, and will be widely acceptable.

FROM the "National Temperance Depot" (337, Strand, London) we have received a copy of two "Present Day Tracts"—one being Canon Farrar's impressive and eloquent speech, entitled "Rescue the Children," and the other the opinions and experience of twenty-two Mayors on Total Abstinence.

THE Baptist Tract Society has issued, as a tract, a sketch of Joseph Cowell, the Christian philanthropist.

SONG EVANGEL. Words and Music. 112 Sacred Songs, set to Beautiful Tunes. Compiled by J. Burnham. London: Simpkin, Marshall, & Co; J. Burnham, 11, Dundas Road, Peckham, S.E.

WE have, during the last few years, received several admirable books of this kind, but none of them are more attractive than Mr. Burnham's. The Songs have been selected with evident good taste, and are not only thoroughly saturated with Gospel truth, but are bright, cheerful, and inspiring. The majority of them are not to be found in any similar English publication. The tunes are certainly beautiful, and harmonise well with the words. "Song Evangel" is sure to be generally appreciated.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1881.

The Late Dean of Westminster.



THE death of Dean Stanley occurred at the time when the sheets of our last number were passing through the press. Our tribute to the many excellences of his character, life, and work has thus been delayed; but we gladly avail ourselves of the present opportunity, late though it be, of doing such justice as we can to one of the noblest men of his generation. He has been called to his reward at a comparatively early period. Many of our public men are spared to an age considerably in advance of that to which he had attained when he was summoned to go hence. He did not appear to be possessed of a very robust constitution; and incessant toil, combined latterly with the grief occasioned by the loss of the noble wife whom he so ardently admired and so tenderly loved, may be supposed to have made fatal inroads upon such strength as he had. Only one man here and there remains to us whose departure would leave so wide and deep a vacancy, or whose decease would be so universally and profoundly deplored. The explanation of the high public regard which he rapidly secured for himself, which none of the mistakes into which he fell ever seriously diminished, and which continued to increase even to the last, is very simple and obvious. He was richly endowed with the highest and most attractive qualities of heart; and those qualities had the opportunity of shining out with an unclouded and far-spreading lustre from the lofty eminences to which his

culture and his piety enabled him to rise. A more genial human spirit never blessed the world with the sunshine of its smile. A larger heart of love never throbbed in a human breast. Nothing that concerned the welfare of his fellow-creatures was indifferent to him. He lived only to spend and be spent for the public good according to the lights which he felt himself able to trust. Better still, his goodness was never weakened by any element of effeminacy. Manliness gave dignity to his gentleness, and secured for him the respect without which affection can never possess much real value. His intellectual acquirements were almost unrivalled for their variety, extent, and exactness; they might be fairly said to embrace a very large proportion of the knowledge which is at present accessible to man; and he could use them as he needed them with wonderful facility and aptitude. But they infused no vanity into his spirit, never betrayed him into pedantry, never tempted him to conceits of style, but were simply and unostentatiously used by him as appliances for rising, and for helping others to rise, to the sublimer levels of life. He delighted in learning for its own sake, in the intellectual growth to which it ministered, in the exhilaration which its acquisition gave to his mental faculties, and in the ever-widening horizon which its daily increase secured for his mental vision; but he delighted in it far more for the sake of the humane and holy uses to which it is capable of being consecrated.

No stretch of charity is required for acknowledging that Dean Stanley's piety was not only genuine, but of a very high order. He did not apprehend the whole doctrinal scheme of Christianity according to our conception of it. We have always had to deplore that what we are bound to regard as some of its most vital elements failed to secure his recognition and advocacy. His most serious theological imperfection consisted in a very partial and incomplete view of the Atonement. To him, as to the whole theological school to which he belonged, and which he did so much to consolidate, the Atonement was a subjective spiritual cleansing mainly wrought, under the guidance of the Divine Spirit, by the moral influence of the Cross, rather than an objective legal provision made under the principle that the sinful may be delivered from their condemnation through the merit of One who, in the infinitude of His holiness and love, has vicariously taken to Himself the burden of their guilt and of its retribution. According to his view, the faith which justifies is not a

simple and exclusive reliance upon the death of Christ as the ground of our acceptance with God, but such an appreciative trust in God's love, however manifested, as shall bring the whole soul into living and active sympathy with God's will. We do not pause here to vindicate what we still like to term the Evangelical, as against the non-Evangelical, interpretation of our Lord's redeeming work. We hold to the necessity of the subjective cleansing, and to the part which the Cross of Christ performs therein, with the utmost tenacity; but on moral grounds, and with a hundred Scripture passages of plainest import in our recollection, we cannot blind ourselves to the anterior and indispensable necessity of an objective legal provision. It is likely that Dean Stanley would not have been so popular in some quarters as he was if, on these momentous questions, he had identified himself with the Evangelical section of the Church of England. Of one thing, however, we are as sure as we well can be of anything relating to the determining principles of human character and conduct—viz., that Dean Stanley did not shape his theology under sinister influences. He would not have rejected any part of Divine truth if he could have apprehended it as having presented itself to him stamped with Divine authority. Evidence which satisfied others whose ability to judge he would have been the last to disparage was, in his view, liable to objections which he felt himself unable to surmount. We regret the theological mistakes which he did not escape, but we cherish for his religious character an admiration none the less hearty on that account. He was "a man of God"—"walked with God"—delighted in prayer—worshipped with a soul rapt in its mingled awe and trustfulness—solemnly revelled in the mild majesty of the Saviour's love—felt within him the sublime security and the holy exhilaration of a Divine life—and accepted, not only without misgiving, but with immeasurable gratitude, the faith of a glorious immortality begun below and to be perfected in heaven. Devout men of various Christian communities who met him often and knew him well have testified to these excellences of his Christian character and these altitudes of his Christian experience. Those who saw him in the temple or heard him in the pulpit could clearly discern them. They were unmistakably revealed by his whole demeanour. Happily, moreover, his elevated piety gave no aspect of sombreness to the relations he sustained to his fellow-men, or to his manner among them. Into the

social circle he carried an irresistible charm. The rich and the poor, the learned and the unlearned, the cultured and the rude, alike felt the geniality which enabled him, without the most momentary loss of his dignity, either as a scholar, or as an ecclesiastic, or as a Christian, to adapt himself most agreeably to all with whom he came into contact. He knew how to converse in such a way that all who were within the range of his voice were glad to listen. This estimate of the Dean's social attractiveness needs no confirmation, but we gladly quote the following words from one who had the honour of an intimate friendship with him, and whose reminiscences of him are amongst the most interesting which have as yet been given to the public. The writer remarks:—

"He was the last man to lay down the law or play the oracle; indeed, his intellectual attitude towards most things was that of feeling after if haply he might find. No one could have been a more patient listener; he encouraged you to empty out all your thoughts, and he gave each thought at least its full value, however it might differ from his own. But every now and then he would interpose a few words which broke like flashes of sunshine through a cloudy sky, bathing the whole subject in new light. Such words would stick in the memory, giving the thoughts a fresh turn, and the spirit a quickening impulse. He was rather a begetter than a director of thought, and so he became to many an intellectual father."

Alluding to his hospitality, and the more quiet intercourse of the study, the same writer observes:—

"Dean Stanley seemed to make each one rise to his highest level, and this not so much by leading the conversation, or even by pitching it high, as by lifting it up from time to time, and giving it a fresh or a noble tone. His kindly eye kept glancing on all, and his ready ear was quick to catch anything good, especially if spoken by a more backward guest. Then he would draw out the speaker and help him to do justice to himself. The Dean's table was a republic of the best sort, giving an equality of opportunities and a unity of spirit. The one fusing element was the personality of the Dean, and no one could resist that. . . . But he was best seen alone in his study; for there both his gentleness and his spirit had the fullest play. He would listen most attentively, even inquiringly; often standing with his back to the fire, one hand holding his coat behind. But when his feelings were raised, he would pace restlessly about the room, speaking with a vigour, sometimes with an eloquence, seldom equalled in his public addresses. Only a few weeks ago I spent some time with him, and I never saw him to such great advantage. Our conversation touched on points which stirred his blood, and his words had a mingled fire and solemnity which made them burn."

It will be seen that the object of these lines is not criticism; for

that we prefer to wait for another opportunity. Dean Stanley was not of our religious communion ; but we are under no temptation to judge him with severity on that account. We do not join in the bigot's shout, "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are we !" We had to behold the goodness of this departed worthy from afar, but it was conspicuous enough to challenge our gaze, and bright enough to elicit our admiration. He did not like Dissent, but he was never bitter towards Dissenters, some of whom he was proud to reckon amongst his most valued friends. We did not like his Churchism, but the man was more than the Churchman, and the Christian was of far broader dimensions than the ecclesiastic. He missed some of the deeper truths of the Gospel ; but he reverently adored and supremely loved the one and only Saviour to whom our own homage is given. He wrote and said much which it is impossible for us to endorse ; but he also wrote and said not a little for which we are thankful. We could not place ourselves at his side in some of the controversies in which he was engaged ; but we can honour the chivalry with which he always fought, and can rejoice that he was, from first to last, the uncompromising champion of liberty. His ideal of liberty was generally an exaggeration in the spheres in which he allowed it practically to influence him, and sometimes even seemed to imply a comparative indifference to truth ; but it was a safer and healthier exaggeration than that of the narrowness which excited his aversion. His dream of a Church for England which shall be national, not by virtue of an Act of Uniformity, but upon the principle of "Comprehension," is to-day less likely to be realised than it has ever yet been ; but we hope that the day may come when the sentiment which made that dream most attractive to him, the sentiment which lives in the old apostolic words : "Grace be with all them that love our Lord Jesus Christ in sincerity," shall permeate our English society. Verily, he was a good man. Peace to his memory !

"Till Death us Part."

BY THE LATE DEAN OF WESTMINSTER.

I.

"TILL death us part."
 So speaks the heart
 When each to each repeats the words of doom ;
 Thro' blessing and thro' curse,
 For better and for worse,
 We will be one, till that dread hour shall come.

II.

Life, with its myriad grasp,
 Our yearning souls shall clasp,
 By ceaseless love, and still expectant wonder ;
 In bonds that shall endure,
 Indissolubly sure,
 Till God in death shall part our paths asunder.

III.

"Till Death us join,"
 O Voice yet more Divine !
 That to the broken heart breathes hope sublime ;
 Thro' lonely hours
 And shattered powers
 We still are one, despite of change and time.

IV.

Death, with his healing hand,
 Shall once more knit the band
 Which needs but that one link which none may sever,
 Till, thro' the Only Good,
 Heard, felt, and understood,
 Our life in God shall make us one for ever.

The Memory of the Just.

A SERMON BY THE LATE HENRY N. BARNETT.

"The memory of the just is blessed."—PROV. x. 7.



PERHAPS it is true that nobody ever yet died to be universally and immediately forgotten. The recollection may be based on an infinite variety of circumstances, and may be brief or protracted, vivid or dull, happy or sorrowful, according to the character and the relationships of the individual; but some impression is sure to be made—some reminiscences are almost certain to survive. There has scarcely ever lived a being so utterly and absolutely forlorn that no kindred soul mourned over his death, or felt his loss to be a calamity. The earth is one vast cemetery, and every grave has been consecrated by the tears of some who have visited it. Innumerable creatures have indeed lived comparatively in dissociation from all their fellows, and they have been buried comparatively without regret. But these are very few. Most are known whilst they live; and though many are but partially loved, yet when they are called away from earth some heart will throb with sensation, some memorial will record their name. We all die, and we all shall be forgotten; but we all die to be blessed in our last moments by a look of mournful love, and we are buried, not in oblivion, but in spots esteemed precious for our dust; and in the hearts of some who shall survive us, dear and sacred monuments will be erected to our memory. The traditions of our career will be affectionately remembered; our name will be uttered with reverential pathos; and thoughts, unbidden and unchecked, will spring up in bosoms which will have been favoured with our sympathy, or honoured with our love. A happy thought for the very humblest of us: that some bereaved souls will plant flowers on our grave, and, in times when we shall have long ceased to mingle with them, will think about us with grateful sorrow, and speak of us with solemn respect.

Posthumous fame, of course, in its character and in its duration, is regulated by the disposition, the achievements, and the associations of

those who attain it. It is varied, therefore, in its nature and in its degree. The memory of one man is more influential, more widely known, and more durable than that of another. There will always be an effect proportioned to the distinctness of his character, or the eminence of his services, or the fondness of his attachments. Imbecility of character and inutility of life will destroy all the usual claims to be remembered; whilst exalted genius, or benevolent and successful enterprise, or deep and faithful affection, as they add new importance to existence, will add new solemnity to death.

Now there is nothing in life so noble as goodness. It is exalted far above wealth, power—yea, even above genius. These come naturally to a man—or, if acquired, are the result of labours more or less sinister. This, however, is attained only by severe and protracted struggles, and can be retained only by virtue of constant conflict with interest, with will, with society. The good man, therefore, has in his goodness that which wins, and which properly wins, a deeper admiration and a more disinterested sympathy than any other imaginable attribute. There is none so noble, and ultimately there is none so much trusted—certainly there is none so generally or so deeply loved—as the just man. Consequently, none is so ardently, so honestly regretted as he. His name is treasured with most respectful care, and his memory is cherished with a veneration at once tender and devout.

But whilst the just man is bemoaned with an unusual grief, and remembered with singular gratitude, his memory has a power for good which can be ascribed to no character besides. It is not an affliction, not a curse, not a shame to those among whom it thrives, but an advantage, a solace, an honour. “The memory of the just is blessed.” The truth of this may be variously and indisputably proved.

I. IT ALLEVIATES THE BITTERNESS OF BEREAVEMENT.—It is a cheering fact that all those circumstances which make the losses occasioned by death more obvious are just those that make the absence of the dead more tolerable! The nearer and dearer they were to us—and, consequently, the more painful their departure may be felt to be—the more vivid, absorbing, and consoling are our *remembrances*. We have their society no longer; but the more we feel our want of this, the more intimate are our reminiscences of those acts, and looks, and words—those graces of form or of character—which beautified and blessed them when they were amongst us.

And then the remembrance that they were just as well as dear is a great consolation. It gives sanctity as well as beauty to their fame. Our mementoes are no longer *doubtful* or *delusive*. We think of them with admiration as well as regret. Besides which, it is that feature of our sorrow which brings all the edifying assurances of their present happiness and glory along with it. Because they were just, we think of their past history with complacent satisfaction and pride; and, also, because just, we think of their present position and experiences with assurance and joy. Their goodness made them more honourable in our esteem whilst they lived; it therefore relieves our recollections of them from all shame, and our ideas of their present state from all anxiety. Oh! this memory is a sacred and a gracious thing. It takes away all the delusiveness from joy, all the sorrowfulness from life. It makes the word *past* a meaningless word. Through its blessed help we have no past, for all that was worthy and gladsome in the past we retain even now. Thus it takes away the bitterness from bereavement. And how subtle are its workings! Remember only one incident, and a whole chain of circumstances rise before you with a vividness that glorified their original development. The panegyric of Rogers is quite true:—

“ Lulled in the countless chambers of the brain
Our thoughts are linked by many a hidden chain.
Awake but one, and lo! what myriads rise;
Each stamps its image as the other flies.
Each, as the various avenues of sense
Delight or sorrow to the soul dispense,
Brightens or fades; yet all, with magic art,
Control the latent fibres of the heart.”

When, then, such is the office of memory, and when by its charming and mysterious agency the brightest features in the character of the departed are preserved for the edification of the soul—when all that sweetened and sanctified those fellowships, that now, alas! are broken, is graciously and solemnly perpetuated—and when, moreover, the proofs of their present and everlasting happiness are thus present to our hearts, is it not most precious and consolingly true that “the memory of the just is blessed”?

II. INASMUCH AS IT CONSTITUTES A GRAND INDUCEMENT TO EMULATION.—The moral restraints which attend upon all the more sacred alliances of life are among their highest and purest advantages. That

reverence for parental authority, that anxious regard for the welfare of our children, that tender affection for our brothers and sisters which prompts us to seek their favour and promote their happiness, that beautiful sentiment of esteem for our friends which would deserve their honour and their respect in return—these are so many incentives to goodness, and so many restraints from evil. We would not do anything by which any who love us would be made ashamed, or by which their hearts would be grieved. Thus love acts as a second conscience to us. It is pregnant with moral power. It invests our obligations with attractions and charms that render obedience glad-some. It brings will and affection into the service of the conscience, and clothes the dictates of the judgment with all the diviner and more influential sanctions of the heart. But this is never so effective in the case of the living as in the case of the dead. We think of what they were, and the thoughts all settle into a devout wish to be like unto them. Our remembrance of their virtues, our admiration of their excellences, all so much more vivid and impressive now that we no longer have their immediate example, will urge us to a careful imitation of their life. Our “memory of the just” becomes thus a sacred impulse to goodness; a power by which we ourselves are morally benefited. And this influence is as sweet as it is effective. There is a degree of serenity, there is a hallowed innocence and spontaneity, and there is an obvious purity in it; so that it is welcomed at once as the sublimest proof of our appreciation of their goodness we can give, and as the happiest form of regret we can indulge. It inspires us, and at the same time consoles us. We yield to it, not as to an artificial expedient, or to a delusive superstition, but as to a legitimate power, a holy charm, a pure as well as a mighty intuition. It has energy, reality, and tranquillity about it. It captivates us, and sanctifies us by the purity and the holiness of its own raptures. When we are governed and impelled by this feeling, we no longer feel the pursuit of goodness to be a toilsome conflict; it is rather a cheerful and interesting pilgrimage to which our own taste prompts us.

Now that such an influence as this is blessed—that it is a form of Divine mercy—a generous and benign arrangement of our nature—those who have felt the enthralling cares of sin, I am sure, will readily admit. So hard is it to be good that, if we appreciate the severity and burdensomeness of the struggle, we shall gratefully accept any

stimulus which the dispensations of Providence or the ordinances of life may provide.

Moreover, there is another and, if possible, a more interesting aspect in which this principle may be contemplated. The "memory of the just" constitutes a sort of edifying prediction of the glorious and happy death reserved for ourselves. They have, in their life, presented us with an example which we now feel it would be pleasant and honourable to follow. In their death, they have also presented an illustration of the manner in which, if we imitate their example, we shall leave the world! The recollection of this is inspiring indeed. It fills us with hope, and with profoundest peace. In our remembrance of their happiness at this gloomy season, we have an earnest of our own. It is as though they had made an experiment on our behalf, as though they had tested a difficulty through which we have to pass—as though they had proved for our advantage the lightness of a yoke we have to bear. Oh! bless God, my friends, for all these hallowed aids to the purity of your life and to the tranquillity of your death. Be grateful for an example of virtue so refreshing, and for an illustration of safety and of faith so significant. Let the purity of your career, and the serenity of your last moments prove to your own heart and to others that "the memory of the just is blessed."

III. THE MEMORY OF THE JUST CONSTITUTES OUR ONLY SOCIAL TIE WITH HEAVEN.—The human race is unique, perfect, unbroken. Death is a great modifier of human associations, but does not extinguish them. It is an imposing thought that, of all who have lived, there is not one but now exists somewhere. All the myriads who have, through every age, populated this great world are still in being. The successive generations of mankind who have come and gone have not ceased from existence, but have formed themselves into new alliances in distant spheres, utterly beyond our immediate recognition, but open to our advent when destiny shall summon us thither. We sometimes feel a pensive gratification in tracing back the names, the traditions, the ages, and the various chronological records of our ancestry. It may be we can succeed in discovering a direct line for many generations. There is something mysteriously sad in the recollection that not one of the entire list now lives upon earth. Of not one can a single elementary constituent be discovered. They are gone. Their countenances no longer beam with animation. Their tombs are indiscoverable amid the vast mass of graves which cover the surface of our

globe. Their very dust is scattered. This thought, I say, is mysteriously depressing; but to the affectionate and the good, those who venerate and love their good old predecessors, the immediate authors of their own existence, it is mysteriously stimulating to remember that every member of the sacred family has survived the shock of death. Not a name on the long list has been obliterated; and we are hastening on to a period when we shall recognise them, when we shall commune with them, when, in that vast spirit-world where they have so long resided, we shall meet with them—tell them our gratitude for that life and that immortality which they have transmitted to us, claim our proper relationship with them, love them as our fathers under God, and worship in unity and devotion with them at the common throne of Him who is the Author of all life and the great Sanctifier and Comforter of all love. But though we have so many personal relatives and friends in heaven, we have as yet no knowledge of them. They are utter strangers to us; consequently, we cannot think about them; we have no direct interest in them. But there are spirits in heaven who have been personally dear to our own. They are not lost to us. We remember them still. In their lofty abodes, by the pensive power of memory, we have a sort of access to them. The unity they once enjoyed with us is in a sense unbroken. They have their fellowship with our own spirits. In thought they live with us still. Our recollections of what they were constitute a sort of sacred presence of them. It is as though their gentle, sanctified spirits overshadowed us. We are clothed in a cloud of radiant but mystic glory in which we see them stand. We have our broken but happy converse with them. They look upon us as they used to do. We still hear their old familiar voices. "They being dead, yet speak." They are in heaven. We remember them as having been on earth. That recollection constitutes a sort of social tie with the company of which they are members, and unites us with the kingdom to the citizenship of which they have been elevated. Man is a being with two natures, body and soul. He, therefore, belongs to two worlds. His body allies him with earth; his spirit with heaven. It is a blessed thing for him that he has friends, dear, personal friends, in both. Earth would be a wilderness without them. Heaven is made attractive by their presence. Often he is in a strait betwixt the two, not knowing which company to prefer. He would be sorry to leave his earthly

associates; and yet he is impatient to join those companions who have gone before him to heaven. In the meantime he waits his summons to the skies; not forgetting those who are already there, waiting to give him a hearty welcome when he shall arrive. The memory of the just constitutes at once his patience whilst he remains, and his desire to depart. It is that bond between the living and the dead, the sweetness of which makes separation tolerable, but the ardour of which makes the prospect of re-union anxiously, rapturously, joyful. Surely, then, "the memory of the just is blessed."

Once more let me urge you to acquire this character, that you may bequeath this blessing. If you are just, you will be remembered with solemn affection. If not, whatever else you may be, there will be some to curse your memory.

I can conceive no degradation more shameful, no condemnation more bitter, no curse more unmitigated than that of dying amid the horrors of those whom we leave, than that of being buried amid their execrations or their despair. Allowing for the softening influences of death—if by these prejudice cannot be uprooted, if by these, in the presence of which usually the oldest and deepest antipathies give way, disrespect is not conciliated, disgust subdued, indignation pacified, the character must indeed be desperate; the destiny must indeed be hopeless. I know there is not one of you would wish for such an end. Parents, you would not by your lifelong vices scare your children away from your grave. Children, you would not, by your reckless depravity, your obstinate disobedience, your notorious abandonment to evil, so far exhaust the hearts of your parents of their natural affection that, when you shall be called to leave them for ever, they shall be compelled to yield you no comfort and pronounce upon you no blessing. Oh no! There is ambition in every breast. We all thirst after fame! Well, no fame is so easy to be obtained—none is so honourable—none is so enduring as "the memory of the just." We have only to be good—and through Christ we all may be good if we will; then we shall be loved whilst we live; we shall be dismissed from life with the lamentation of wounded affection, but with all the cheerfulness of trustful hope; and, having been carried, like Stephen, by devout men to our burial, a monument of our life will be raised in the hearts of all our friends, and the praise of our virtues, the traditions of our humble heroism, the reminiscences of our joyful fellowships will be written, where all

truth is written, not on tables of stone, but on the fleshy tables of the heart ; and, long after we are gone, the panegyric will be read with reverence and with grief by those whom we once gladdened with our smiles and aided with our sympathy. Again, I tell you, this is a lot we may all attain. Aspire to it—aspire with energy and with trust in that Good Spirit who can best train you to righteousness, who can overshadow you with Divinest beauty, and inspire you with Divinest joy ! Be just, and your death will be glorious, your memory will be blessed. In the hallowed circle of home, the wider and scarcely less sacred circle of friendship, yea, even to the limits of your most casual acquaintance, you will have a name dear to all as the record of a benevolent, a useful, and a holy life. Embalmed in purest sympathy, your history will long survive the dilapidation of your frame ; and even when your name shall be forgotten, the sanctifying influences of your life will continue, until that great day of the Lord when you shall be called to the eternal concert of His praise—the beautiful coronation morn of your own immortality.

Sweet and holy is the memory of the just ! His love was as bright sunshine. The path of the just is as the shining light which shineth more and more unto the perfect day. Alas, that suns should ever set ! Alas, that the holy should ever die ! But, after all, why should we complain ? Throughout the whole day of love there was no splendour so deep, no glory so vast, as that which hallowed the last beams of the great sinking orb. The wide earth was wrapped in a mantle of sacred radiance. Besetting clouds were absorbed and glorified in the mystic and omnipotent illumination. Death was swallowed up in victory ! The love, the fellowship, the example which made it all day to us, is gone. The righteous soul hath departed ! The sun indeed is set ! But see ! The heavens are not all dark, for the moon—the memory of the just—ascends in her silvery car, and, catching already the light of the lost orb, perpetuates in softened radiance the gladdening beam. Though her ray is borrowed from the sun, now shining on other climes, yet her beauty is all-entrancing ! And though the memory of the just is but a subdued reflection of the full daylight of their love, yet it is blessed. Shine on, fair orb, shine on for ever, decking the sky with pensive splendour and spreading over the earth the holiest fascination ! Thy pale, sad beams are tributes to the glory of the day that hath ended ; but they gleam, notwithstanding, with prophetic glimpses of that bright

morrow's dawn when, with rapture in their hearts, and celestial affection in their eyes, the sundered souls of earth shall meet again, beneath a sky of everlasting brightness, in a temple whose light is God's own glorious face—meet in an immortal home for a fellowship that shall be infinite in its happiness, and eternal in its duration.

Dr. Bruce on "The Method of Revelation." *



IN our July issue we presented to our readers a summary of Dr. Bruce's exposition of the Chief End of Revelation, as consisting in the "Self-manifestation of God as a God of *Grace*," and of the arguments by which he has so conclusively and eloquently supported that view. The subject is, as yet, however, by no means exhausted. Dr. Bruce pushes it forward into a still fuller development by setting forth the method in which this Revelation of Grace has been given, and by showing how perfectly consistent that method is with the great purpose itself.

In the first place, the method is found to be one of slow and steady progress from rude forms to a form which at last reaches its perfection. *A priori* this is different from what might have been expected.

"Such a purpose, one would say, could brook no delay, but must be in haste to bless its objects; can be guilty of no partiality, but must treat all with like favour; and must reach its full accomplishment, not by a slow progress from lower to higher degrees of blessing, but at a bound."

But such an *a priori* expectation has not been fulfilled by the facts.

"Revelation took the form of an historical movement, subject to the ordinary laws of historical development, and exhibiting the usual characteristics of movements subject to those laws. The redemptive purpose of God was not ushered into the world a full-grown fact; it evolved itself by a regular process of growth, and the process was marked by three salient features: slow movement, partial

* "The Chief End of Revelation." By Alexander Baldman Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Hodder & Stoughton. 1881. Second Notice.

action, and advance to the perfect from the more or less imperfect, not only in knowledge but also in morality."

Dr. Bruce contends that such a method, so far from being intrinsically objectionable, was worthy of God, as the God of Nature and of Providence. The supernatural does but, in this respect, conform to the natural.

"A redemptive process from which the element of time was eliminated would have been a thaumaturgical performance so utterly unlike the world we live in, where all things are subjected to the law of growth, that it would have been hard for us, living in such a world, to believe that it could be the work of the same God who made and governs the universe. . . . Had Israel been delivered in a purely magical way, lifted up out of the land of bondage, and set down a few hours after in the land of promise, it would certainly have been a stupendous miracle; yet it would have been a poor display of the Divine character compared with that furnished by the actual method. In the imaginary case we should have seen only the Divine omnipotence manifested for a moment. In the actual case we behold all the Divine attributes, power, wisdom, patience, faithfulness, unwearied loving care—not a momentary manifestation only, but one extending over a lengthened series of years, supplying material for a history rich in pathetic stirring incident which endures for aye, an imperishable monument to the praise of Israel's God. . . . In like manner the same characteristic is no fault in the method pursued in the higher work of redemption, whereof that of Israel in Egypt was in some respects a type. The naturalness of that method is rather a point in its favour, to be emphasised by the apologist as far as the facts will allow. . . . The drama of revelation begins at the beginning, and, though it concerns the whole human race, has to do at the starting with a single individual. Such a commencement shows at once how thoroughly historical the process is going to be, for it is characteristic of great historical movements to begin with individuals and to expand gradually from them as centres, or to grow up from them as seeds, till they become at length world-wide phenomena. A revelation which begins with the call of Abraham is evidently going to take the form of an organic evolution, passing by a slow regular process through successive stages till it reach its final phase; from an individual man to a family, from a family to a nation, from a nation to a representative man in whom a new beginning is made, and the universal element for the first time clearly appears, and from the representative Man to all the nations of the earth. Surely a magnificent world-historical movement, extending through the ages, worthy of the first cause and last end of all, approving itself by its very leisureliness to be the work of Him whose mode of action is slow, never hasting, yet never forgetting His purpose."

But the question arises as to how this method of slow development is to be regarded as consistent with the idea of *Grace*. Does it not seem "as if a Divine Love sufficiently intense to put itself to the trouble of interposing in human affairs for the accomplishment of a

beneficent design would be unable to restrain itself from hastening with accelerated pace towards fulfilment"? The answer to this question is ready.

"Grace, however willing to move quickly, must take its rate of progress from the nature of the work it has on hand. To speak more definitely, it must take the recipients of benefit along with it, and move at a pace with which they can keep up. . . . It is very possible for love, by too great eagerness to show itself in action, to defeat its own design to bless its objects. . . . Children, to be truly blessed, must be educated for receiving, appreciating, and rightly using the gifts of parental love; and, for this end, lapse of time, patience, waiting, is indispensable. In like manner, Divine Love, however ardent, must be content to move slowly, because men need to be trained by faith and patience and moral discipline for the inheritance of the promise. . . . It takes twenty years for a child to arrive at manhood, and we ought not to wonder if it take twenty centuries for the human race to arrive at its majority, and to be prepared by the discipline to which it has been subjected all that time for appreciating the great characteristic privilege of the Christian era—that of standing in the relation of sonship to God. . . . Grace submitting to delay is only love consenting to be guided by wisdom."

It may be argued that at some stages of the historical development "the Divine manifestations were an aspect almost of antagonism to grace." The giving of the law is cited as an example. But the antagonism is apparent rather than real. Paul compares the law to the tutors and governors under which a child is placed till he arrive at his majority. Our Lord compares the growth of the Kingdom of God to that of grain, in which we see first the blade, then the ear, then the full corn in the ear.

"How unpalatable is green fruit, with its sour juices setting the teeth on edge! Yet it is a stage on the way to the mellow fruit of late autumn, whose sweet taste delights the eater. The acidity is opposed to the sweetness, yet it is a phase in the natural process of growth which has sweetness for its goal and final cause. In like manner Law may be opposed to Gospel, and yet be a phase in a revelation which has grace for its guiding idea and terminus. The law comes because it is good in its season, good for the destined recipients of blessing. For grace must accommodate itself to the needs of its object, and deal with him as he requires to be dealt with at any given time. . . . There was first the beautiful blossom of the promise in the patriarchal time, then the green fruit under the law, then the ripe fruit appeared with the advent of Christ, full of grace and truth. By the nature of the case the ripe fruit tarried long; for the legal discipline which was designed to prepare men for enjoying it demanded a lengthened period within which to work out its effect. During the lapse of that intermediate stage, it might well seem as if God had forgotten to be gracious.

But in truth He was only taking pains to insure that the ripe fruit when it came should have a maximum of sweetness to the human palate."

Our author next proceeds to show that there is no inconsistency with this great purpose of Grace as the chief end of Revelation in the fact that, according to the history, God "had dealings first only with one individual, and thereafter only with one nation." Such a method appears incompatible with such a purpose only when "the idea of election, and of what it involves," is misconceived. "Election," he says, "does not signify a limitation of Divine sympathy to all intents and purposes to the elect. The election of Abraham and Israel did not imply that all the rest of mankind were left without the pale of God's gracious purpose, and could share in none of its benefits, temporal or eternal." It was simply "a fitting of the few for blessing the many, one for blessing all." In working out the purpose on the narrower scale, the broader result was never lost sight of. "The 'mystery hid in God' must have guided the whole course of Divine Providence as the Ruler of the nations." And so we are not surprised to find that "God, while revealing Himself specially and systematically to the people of the election, did not altogether hide Himself from other peoples, but gave them as much light as might suffice to make the darkness of their night tolerable till the dawn should arrive; raising up now and then, here and there, men of comparatively pure, vigorous, and moral sentiments, and clear religious intuitions, whose wise thoughts and worthy life should be as starlight amid the gloom of night." The prophets of paganism are not to be disparaged; and yet there are "traces of marked inferiority in the pagan religions as compared with the religion of the elect people." The truth is that Israel was educated to give to the nations the benefit of the true religion, and that the nations were educated with a view to their preparation for receiving that benefit. Hegel, Bunsen, and Bishop Temple are quoted as finding a divine element in the ethnic religions which constitutes the educational force contended for. But the nature of the education must not be misunderstood. "We might conceive," says Dr. Bruce, "of the ethnic religions as being a preparation for Christ in this sense, that they were an exhaustive list of experiments on man's part to find out God, which were appointed to be made that man might be thereby made ready to welcome the light from above through the consciousness of the fruitlessness of their own search. . . . God had been for a

season suffering the nations to walk in their own ways, while not leaving Himself without witness, but doing them good, giving them rain from heaven and fruitful seasons, the things they mainly sought after, filling their hearts with food and gladness." The preparation need not, indeed, be supposed to be exclusively negative. It might "consist, not in mere fruitless experiments ending in despair, and in longings like those of Plato for light from above, but also in anticipations of truth, in ideas spiritually of kin to those of Hebrew psalmists and prophets and sages, scattered rays of light emanating from Him who is the Light that lighteth every man that cometh into the world."

There are, however, some difficulties arising out of the "moral defectiveness" characteristic of the period of preparation which our author admits to be serious as viewed in the light of his main theory, and to the solution of which he devotes many energetic and, as we think, convincing pages. He divides them into four classes.

"There are those connected with the defective morality of the agents or recipients of revelation ; those arising out of actions represented as being sanctioned and commanded by God ; those connected with rudimentary legislation ; and, finally, those presented in the traces of a legal spirit in the Old Testament literature, strongly contrasting with the evangelic spirit characteristic of the New Testament."

Two remarks are offered as preliminary to the discussion of these difficulties. First, it is to be expected that the morally perfect should be preceded by the morally imperfect. "It is enough if the perfect do at length come, and if throughout there be a perceptible progress towards the perfect as the goal. . . . The fact to be accentuated is, not the defect of preparatory stages, but the upward progressive tendency of the movement." Secondly : "We ought not to regard God's perfection from the Pharisaic view-point of mere majesty or negative holiness, but from the Christian view-point of gracious condescension and love. . . . The idea of God entertained by many believers is largely tinged with Pharisaism. The Divine perfection, what is God-worthy, is judged of by reference, not to the idea of *grace*, but rather to that of exaltedness above the world. . . . To all such self-elected guardians of His holiness and majesty God says : 'Suffer Me to condescend to man's need. I am not the Being ye take Me for. My first concern is, not to uphold My dignity, but to communicate the blessings of My grace ; and, for this purpose, I

am willing to stoop to whatever is necessary to bring Myself into living connection with those whom I would bless, so that they may indeed receive the benefit.' "

But take the difficulties which have been mentioned in their order. There are, first, those connected with the defective morality of the agents or recipients of revelation. Jacob is adduced as an instance. The wealth which Jacob obtained through cheating is called a blessing of God. His birthright was gained "at first by a disgraceful advantage taken of a thoughtless brother, and secured afterwards by a still more disgraceful fraud practised on an aged father;" and yet it is represented as "conferred upon him by the Divine will." How is such a case to be considered? Jacob's baseness is not to be extenuated. But the difficulty may be met by one or two plain facts.

"Such men as Jacob, in spite of their defective character, are often the objects of Providential preference, succeeding in life when men of Esau-like spirit—generous, impulsive, thoughtless—fail. And we might further maintain that such preference was in accordance with the dictates of moral reason, inasmuch as Jacob, with all his grave faults, stood higher in the scale of being than Esau, tested by the principle that every man who exercises reflection and forethought, and regulates his life by an aim worthy of a human being, is superior to one who is the creature of impulse and appetite."

Thus there is no expressed or implied "Divine approbation of Jacob's faults, or indifference to them, but simply a preference of him as, on the whole, all things considered, the better man—better absolutely, and better for the purpose of the election, which was to separate a people from the rest of the world unto a high vocation." But the best way of meeting the difficulty is to "fall back on the category of *grace*," and to see in the story of Jacob, and of other morally defective Old Testament characters, just what we see in the Gospel records—"the Holy One in gracious love becoming the Friend of the sinful," "fearless contact with the morally culpable on the part of a gracious Being who had a higher end in view than merely to preserve His own holiness intact, even to make the sinful partaker of His holiness." What is true in this respect of one case is true of all.

Take, secondly, the difficulties connected with questionable actions sanctioned or commanded by God. The typical case here is that of the destruction of the Canaanitish races. Could He, whose purpose

of grace was to bless all the nations of the earth, not only choose a particular people to be trained for being the vehicle of the blessing, but propose to "destroy a whole group of nations to make room for the chosen race," and that, too, through the instrumentality of that chosen race itself? It is not enough to say that the people of Israel persuaded themselves that God desired them to wage such a war. The history requires us to ask: "How could the God of absolute justice, and still more the God of grace, be in any way a party to such butchery?" To answer this question we must take in the whole case as it stands in Scripture. God intended the descendants of Abraham to inherit the land of Canaan; but He intimated to Abraham himself that the old inhabitants were not to be dispossessed or destroyed until, their "iniquity" being "full," "their destruction should be felt to be a just doom." As in the case of Sodom and Gomorrah, He was to "appear the righteous Ruler"—not, however, without a signal manifestation of His forbearance, for Sodom was to be spared if ten righteous men could be found in it. "When the whole people of Canaan had become as Sodom in the fulness of bread, pride, and abundance of idleness, given up to infamous and unmentionable licentiousness, at the period of the overthrow, then her iniquity would be full, and then it might well appear an act of charity to humanity at large to spue her out of the land, and to give the country to a people that would make a better use of it. . . . Here is no partiality of a merely national God befriending His worshippers at the expense of others, without regard to justice—here, rather, is a Power making for righteousness and against iniquity: yea, a Power acting with a beneficent regard to the good of humanity, burying a putrefying carcass out of sight, lest it should taint the air. Here is the Proprietor of the whole earth taking a particular section of it out of the hands of cumberers of the ground, and giving it to those who will occupy it to the general advantage, yet acting patiently, giving to the perverse space for repentance, as if loth to come to extremities." The rationalist objection to all this is, that God, instead of instigating "a war of extermination, fitted to dehumanise the chosen people and to shock mankind, ought rather to have put into the mind of the original inhabitants the impulse to emigrate to some uninhabited part of the world." The objection is shallow. Such "a mode of action would have been violently, magically miraculous, unnatural as well as supernatural." It would also have "involved a total oversight of the

interests of holiness, which, even for the ultimate happiness of the world, were the supreme interests in the case. For nothing was better fitted to qualify Israel for being the vehicle of moral blessing to mankind than some terrible proofs at the beginning of her history of the Divine abhorrence of human depravity." At the epoch referred to, the Israelites were under the discipline of law, and the acquisition of Canaan was to be "such as would serve the end of the lawgiving, the development of the sense of sin, and especially of a deep abhorrence of the two chief sins of the Canaanites, idolatry and sensuality."

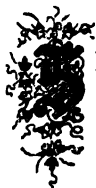
This last element in the case brings us to the third of the difficulties with which our author deals—that of rudimentary legislation. That legislation—"its ethical kernel, the Decalogue," together with "the laws relative to marriage, divorce, retaliation, &c., and also those regulating religious ritual"—might appear to "involve for God, as the King of Israel, a certain eclipsing of His gracious character." Yet it did also, after a fashion, reveal Divine grace. "In giving such laws, God was graciously accommodating Himself to the capacities of the people whose education He had taken in hand. The very rudeness of the legislation was a proof of the Divine condescension." In proof of this, admirable use is made of Hosea xi. 1, 3; Galatians iv. 9; and Matthew xix. 8. Thus, "the law involved a temporary obscuration of the promise; and it was to be expected that, while the obscuration lasted, it should lead those who lived under it to cherish ideas concerning God and human life, duty and destiny, bearing a stamp of imperfection, and demanding rectification by the light which came with the dawn of the Gospel era. This is only to say that the child's thoughts were like the discipline he lived under."

But what is to be said of the legal spirit which marks the Old Testament literature as contrasted with the evangelic spirit so characteristic of the New? This is the last of the questions with which Dr. Bruce deals in discussing the method of revelation as illustrative of its gracious purpose. He finds, as we all find, under the Old dispensation a comparative, though not entire, absence of the filial spirit, a certain querulousness in view of the dark mysteries of human experience, a conception of happiness as placed largely in worldly good, and a spirit of vindictiveness. Such phenomena are to be frankly acknowledged; but our author contends that "they ought not to be looked on as stumbling-blocks to faith, as if they were fitted

to bring into doubt the revelation of grace, or the claims of writings in which such blots appear to enter as constituent parts of the record of such a revelation." With our author's words in defence of this position, we close our analysis of the invaluable chapter before us.

"If we recognise the compatibility of the legal dispensation as a whole with a revelation of grace as a stage in the course of its development, such recognition covers all details which can be shown to be the natural effects of the dispensation. It is inconsistent to say that the law should come, that by its discipline it might prepare the heir for the promise, and at the same time to be scandalised when you find the child's thoughts taking their complexion from the system under which he lived, especially when it is considered that the direct aim of the system was, not to teach him to think imperfectly, but rather to prepare him for the era of perfection that was coming. . . . The defects in religious feeling, in the motives to good conduct, and in temper, which characterised the men who lived under the legal system, were accompanying incidents of the system, not ends which it proposed to itself. You cannot come to Mount Sinai without feeling more or less the solemn gloom and terror its environment inspires; nevertheless, the people of Israel were not gathered to the Mount of Lawgiving to have their hearts filled with such emotions, but to get introduced into their life-blood the steel-drops of moral law, without which neither individuals nor nations come to much in this world."

The Unauthorised Orders in France.



SINCE the passing of the March Decrees of 1880, the Unauthorised, and indeed many of the Authorised, Orders have been in a flutter of excitement. The events that have transpired during the last few years, and especially those of the last twelve months, in France confirm the assertion that "history repeats itself." It does not require an unusual degree of mental perspicacity to see that some of the causes which led to the French Revolution in the closing quarter of the last century are now operating in many places in France. As in the early years of the eighteenth century there arose a widespread revival of superstition, which was fed and fostered by the monastic Orders—which were swept out of France during the years of the Revolution—so, in the early part of the present century, and especially during the reign of Napoleon III., the old Orders returned, and there was again a rapid

development of superstition. As in 1789-94, so now there has come a reactionary movement. This anti-superstitious reaction affects not only the Orders that have been the nursing fathers and mothers of this child, but its influence is also felt in the so-called Reformed Romanism of France, headed by Père Hyacinthe and other like-minded men. Even in the Lutheran and Calvinistic Churches, between whom and the Republic there are relations closer than those obtaining between Nonconformity and the State in England, fears have been excited lest the Republic would, as soon as expedient, turn its hand against themselves. These fears were excited, in part at least, from a knowledge of the fact that a large number in the Chamber of Deputies were men of sceptical principles, and therefore opposed to all religions, whether Catholic, Protestant, Jewish, or Greek Church. That a large number of such men are there, must be admitted, but we do not think these persons in the present Republic are likely to forget that the Atheists who took charge of affairs in France were obliged to admit the impossibility of governing the country on Atheistic principles. "If there be no God," said one of their number, "in the interests of society it is necessary to invent one." We do not believe that France will again try to rectify the evils which at present obtain by resorting to measures extreme and violent as those which were tried nearly one hundred years ago. The facts which Edmond Scherer laid before us, in a very able article in the June number (1880) of the *Nineteenth Century*, are very significant:—"There is a general feeling that the Church [of Rome] is hopelessly barren, addicted to idle studies, at war with society, and that feeling has been intensified into disgust by the broaching of uncouth or paradoxical dogmas such as the Immaculate Conception and Papal Infallibility; by the propagation of such impostures as the miracles of Lourdes and La Salette; by the fanaticism displayed in the pilgrimages to holy places; by the setting-up of all sorts of new rites and worships, half-silly, half-nauseous." The same writer points out the subtle agents through whose influence these "dogmas," "rites," which have occasioned such deeply rooted and widespread disgust, have been propagated. He shows that the Church in France, as perhaps in no other country, has been Jesuitised.

According to the testimony of many competent witnesses, "it is impossible nowadays to consider Romanism, much less Gallicanism, apart from Jesuitism. We look in vain to that ecclesiastical system

for a remedy of the ills of France. Jesuitism, with all its subtle dialectics, can never delude the people into the notion that it can reconcile for them God and Liberty. Even if there were value in its teaching concerning God, it never can, nor does, refrain from crushing Liberty* when it has the remotest chance of doing so." Unlike others, the Unauthorised Orders—the Jesuits in particular—fail to see that true liberty pre-supposes laws which, by putting restraint upon individual liberty, ensures and perfects the liberty of society. Liberty, as applied to themselves, means one thing; as applied to those who differ from them, another and totally different thing. A specimen of the tone and style of address adopted by this party appeared in an article from the pen of M. l'Abbé Martin in the *Nineteenth Century* for May, 1880. Speaking of those who felt that the time had come when the Unauthorised Orders must be dealt with, he says, "All the men in power at this moment, from the President Grévy to the lowest provincial *sous-préfet*, are men who have failed in intelligence, good feeling, morals, or way of life—men who have done nothing but make speeches, who have been involved in plots against order, who have organised or encouraged all our revolutions, men who have squandered their money, dishonoured their names or families, who have been branded with disgrace of imprisonment, exile, or the galleys." We do not quote these words because we believe the Abbé has fairly put the case, but to indicate the tone and style of address adopted by the Clerical party. To what extent the Abbé and others of his class have succeeded in influencing public opinion in France it is difficult to ascertain; but, if the departmental elections in the August of 1880 and the municipal returns of January in this year are a sure sign of it, we may conclude that the time has come when France is resolved to throw off the iron yoke which for so long a period the Unauthorised Orders have kept upon the neck of the nation. If further proof of this were needed, we have it in the circumstances which accompanied the resignation of M. Freycinet a few months since. It was clear that a large section in the Senate had resolved that no quarter should be given to any Order which, under cover of religion, placed, or even attempted to place, itself above the law of the land. Five years ago the question of high-class education was thrust upon the attention of the Government. A law

* *Churchman*, June, 1880, pp. 205, 206.

was passed in 1875 in virtue of which public examinations were conducted by mixed Boards, composed partly of the State Faculties and partly of members of free institutions who had assumed the functions of the universities.

Finding that this compromise was exceedingly disagreeable to a large portion of the Left, M. Dufaure, in 1876, proposed a revision of the law of 1875. As the power of the Left has increased from session to session, further legislation on the educational question has been pressed for, and in March, 1879, M. Jules Ferry introduced two Bills bearing upon the subject. The first of these proposed the re-construction of the Superior Council of Public Instruction and the Academic Councils. He pointed out that, of the thirty-six members of the Council, there were but twelve representing public instruction proper, as twenty others represented the Army, Navy, and Institute, and four others were archbishops or bishops. He proposed to increase the Council from thirty-six to fifty, and submitted "that all the members of the Council should be elected from those who were engaged in public teaching." With slight modifications, this Bill passed, to the annoyance of some of the bishops.

Ferry's second Bill, which related to examinations and conferring degrees upon successful candidates, was also submitted. The seventh clause of this Bill provided that "no one shall be allowed to take part in public or free instruction, or to conduct any educational establishment of whatever kind, if he belongs to a religious society not authorised by the State." In support of the Bill, M. Ferry said he was simply proposing, in the name of the Republic, a measure from which the Monarchy under Charles X. did not shrink. This Bill met with considerable opposition, not only from the Ultramontanes, Bonapartists, and Royalists, but also from Republicans like M. Jules Simon, M. Laboulaye, and M. Dufaure. In fact, so strong was the opposition, that the Senate declined giving its consent to the measure, whereupon the Government, at the instance of the Chamber, fell back upon the legislation of the past, and began an open war upon the Unauthorised Orders, the chief of which was the Jesuit. It is not long since M. Challemeil Lacour affirmed that their teachers possessed "the very genius of instruction." As to the nature of that instruction, we have the testimony of many who have been trained in their schools. The testimony of Professor Reville is noteworthy. He says the education is so conducted as to implant in their pupils a horror

of maxims of liberty, of intellectual independence, and of patriotic pride, and to mould into blind subjects of the Pope all those whom parents, seduced by the moderation of their charges or the example of high Legitimist families, confide to their care.* It was stated that something like 20,000 persons were every year entering into, and issuing from, their establishments; that, during the last twenty-five years, they have spread like a net-work all over the country, having found their way into almost every industrial and commercial sphere in France. Moreover, numbers of them have wormed their way into the army, the navy, and into the leading literary institutions of the land; they are connected with the press, the medical and legal professions. This being the case, it is not much to be wondered at that the Republic should wish to transfer the care of the young in schools to other hands.

In regard to the Jesuits, it is well known that Monarchy, Parliament, Revolution, First Republic, First Empire, and Second Empire have all been against them. It would not be difficult to show that some of the most Catholic rulers and Governments—Governments most in sympathy with the Papacy—have been under the necessity of lifting their hands against them. In Spain, Italy, Austria, Holland, Portugal, Belgium, England, and Germany, and within the last few months in other States, the rulers have re-asserted their authority against the pretensions of the Jesuits, who have sought in other lands rest for the soles of their feet. Large numbers have gone to Central Africa, many are rooting themselves in China and India, and others are seeking to establish themselves in some of the American States. We must not, however, conclude that they will quietly relinquish their ground in France.

Before the age of the telegraph, penny post, steam, and railway conveniences, this Order was united in a manner which at times astonished the world; but, close as was the union between this Order in its various departments prior to the Napoleonic age, there is a closer connection now. In fact, many of these agencies and appliances, such as the telegraph, the steamship, the railway, which have tended to the furtherance of social, political, and scientific interests, have also tended to the advancement of religious interests. The Society of Jesus has most skilfully and persistently manipulated scientific

* See *Modern Review*, July, 1880, p. 545.

discoveries, mechanical inventions, artistic appliances "ad majorem Dei gloriam." Should it be possible for the Republic to suppress the Order and expel these agents, it will now be easier for them to carry on their work than it was when, under the Bourbon Kings, they were expelled. We are convinced that it is not by means such as those the Republic is now using that the leaven of Jesuitism will be purged out of France, and kept out.

The March Decrees made a distinction between the Jesuit and other Unauthorised Orders. The Jesuits were commanded to close their educational establishments, but the other Orders not then authorised by the State were directed to apply for authorisation. If they had done so they would, in all probability, have received very favourable consideration; however, with but here and there an exception, they took no notice of the direction to apply to the State for authorisation. There were Republican organs ready to assert that this masterly inactivity was tantamount to defiant rebellion. Some of the Republican leaders thought that the results of the interview which M. de Baucourt had with the Pope in the presence of Cardinal Nina indicated the same. The utterances of the Archbishops of Paris and Rouen produced a similar impression. A strong prejudice already existed, not only against the Jesuits, but also against many other Unauthorised Orders. This prejudice so deranged the mental vision of the leading Republicans that they could not see Freycinet's Montauban speech in its true light. At first, indeed, it was favourably received by, perhaps, the majority of his colleagues, but very soon the extreme anti-Clerical section began an agitation which resulted in the resignation of Freycinet, and the suppression of other Orders.

It may be seriously questioned whether Jules Ferry's iron-handed policy has contributed to the strength of the Republic. We are disposed to endorse the opinion M. Freycinet expressed in the French Chamber on the 15th of November last. Speaking of the measures carried out against the Unauthorised Orders, he said, "The measures are legal, but they are not politic; they draw you down an incline, which I fear you cannot re-ascend. They have not made us a single friend, but have converted into adversaries those who, perhaps, were coming to us."

Two or three votes taken during the sittings of the Senate very clearly indicate that M. Freycinet's prophecy, if we may so put it, may at no distant day be verified. The remarkable vote moved by

M. de Rozières, expressing regret on the part of the Senate, was a note of warning which, perhaps, Ferry and his colleagues have wisdom to interpret. We are not of those 15,000 laymen, 5,000 clergy, and twelve bishops who signed the memorial which was presented a few months ago to an important clerical personage in France, expressing sympathy with the so-called martyrs in France.

There is a wrong way of doing a right thing, and, while we admit the rightness of suppressing a Society which in its spirit and aim is inimical to the interests of the State, or at least of requiring evidence that the true liberty of society shall not be infringed, we hold that the method of doing this must not be one of violence.

The limits of this paper forbid our narrating in full the distinguishing features of the Orders which have fallen beneath the ban of the Republic. It would require a history of monasticism to trace the rise and growth of them all. Generally speaking, the Benedictines have been, from the first, the patrons of literature, and no national literature is more largely indebted to the Benedictines than the French. At the head of this class of writers stands the gifted Mabillon.

Next in the order of influence come the Franciscans and the Dominicans. The founder of the latter was a fervid Spaniard, and the Franciscan Order was headed by a gentle Italian. These Orders were at war against the Orders of monks, which had become notorious for their excesses and extravagances. The Dominicans put a premium upon a life of poverty, &c.; the Franciscans gave more special attention to preaching and teaching. They were both founded about the same time. In the one Order we perceive the democracy of poverty, and in the other the aristocracy of mind. We, as Englishmen, owe no small debt to some of the sons of one of these Orders. Who does not remember the illustrious triumvirate of great thinkers who exercised such influence in the scholastic philosophy—Roger Bacon, Thomas Aquinas, and Albertus Magnus?

The Capuchins, Recollects, and several other Orders which were founded in the sixteenth century were the outcome of the Dominican and Franciscan Orders of the twelfth century for the most part, although in some cases the new Orders were strengthened by converts from other quarters.

In the early part of the sixteenth century, the Jesuit Order was founded. They were at first regarded as the pioneers of a movement

which aimed at renovating society and making the Romish Church universally triumphant, but, like other Societies in connection with Romanism, they eventually became hurtful to the Papacy.

Some of the Orders have devoted themselves chiefly to works of charity, others to purely mission work, while not a few have given attention to teaching, and are generally spoken of as the Teaching Orders. It is against these in particular that the French Republic is at war. The several debates in the Senate on the Compulsory Education Bill in its several stages through the House last December show with what tenacity these Orders desire to hold their own. They did not object to making education compulsory; indeed, they were, on the other hand, anxious that it should be made compulsory; but they contended that the education should be Catholic in its tone and tendency. This was the bone of contention. One of the most able speeches was that of M. Paul Bert, who affirmed that, in its own interest, society had a perfect right to coerce the refractory parent, and compel him to send his child to school; and he referred to the fact that some of the most religious and conservative nations had adopted compulsory educational measures which were also secular in their spirit.

We do not intend to follow the lines of the debate upon the Education Bill through the Chambers, significant as they are, especially when looked at in the light of the Pope's allocution in October last. But one thing was very conspicuous in those debates—namely, that the present rulers in France are unwilling to place the education of the young in the hands of the Catholic party; or, more properly speaking, they are determined that the Catholic party shall not monopolise the schools in regard to religious and moral instruction. No doubt there are many in the ranks of the Republicans quite prepared to hold with M. P. Bert, who, on December 5th, in a remarkable speech in the Senate, asserted "that morality was not inseparably bound up with religion;" but there are others, and a not inconsiderable number, who think otherwise, if by the term religion is meant Protestantism or Evangelicalism. In the lips of the Clerical party, however, the term religion means Catholicism; and in the lips of Gambetta Catholicism means Clericalism, and this, says he, is our enemy, and he and his colleagues are resolved upon destroying it. In some cases, there has been not only the closing of monasteries and the expulsion of monks, but even the removal of

the crucifix and the statue of the Holy Virgin from the day-school. M. de Lareinty denounced the removal of these objects of veneration as a species of vandalism unparalleled since the horrors of 1793. But he was met by the Prefect of Paris, M. Hérold, who asserted that it was at the suggestion of magistrates, cantonal delegates, and school committees that these images had been removed. The state of opinion and feeling in Paris with respect to this matter may be taken as representing other large cities in France; hence Gambetta and others who hold the reins of the Republic in their hands, and who know the force of public opinion full well, are waging war against Clericalism—that is to say, Clericalism which declines to acknowledge the supremacy of the State. There are about 112,000 monks and nuns in France who have applied for, and have obtained, authorisation. These are at present permitted to pursue their work; but in the event of the separation between Church and State in France—a very probable thing at no distant date—these Orders, together with the Lutheran and Reformed Churches, will have to be dealt with.

The present is an anxious time for France. The land that has given us a Calvin, a Pascal, a Fénelon, a Fletcher—the land that sheltered for centuries the Albigenses and Huguenots, and that has furnished us with some of the most gifted scientists and philosophers the world has ever known—is in need of help. A wide door is being opened. The Reports of the Religious Tract Society, the British and Foreign Bible Society, and various Missionary Societies plainly show that amid the darkness the true light shineth. We hear from various quarters that, in spite of the superstition and scepticism which widely prevail in the country, there are thousands of spiritually minded men and women. A missionary from France stated in a public meeting in London not many months ago that, in whatsoever city or town a public hall is hired for Protestant service, it will be crowded to its utmost capacity night after night by eager congregations. While there are many tracts of the Republic barren of good fruit, there are many fields of hope and promise—in fact, white unto harvest. Now may the churches pray that the Lord would raise and send forth reapers as well as sowers!

H. S.

The Highest Power of Prayer.

BY RAY PALMER, D.D.

(From the New York "Independent.")



N earnest Christian man has addressed to me the following brief note:—

"DEAR SIR,—A good deal has of late been said from the pulpit, the press, and in Christian conversation in relation to effectual prayer. I do not now refer to the discussions which have grown out of recent sceptical objections to the general doctrine of the efficacy of prayer, as taught in the Scriptures and received throughout Christendom. I hear those who are firm believers in this doctrine inquiring among themselves about the different *degrees* of that efficacy, as found in the actual experience of different persons, or of the same person at different times, and I desire myself to come to a better understanding as to *what kind of prayer that is specifically which realises the highest power with God* in asking the good we need. It will be doing me a great service if you will briefly give me your thoughts on this profoundly interesting subject.

"Very truly yours, "——"

MY DEAR SIR,—I most cheerfully yield to your expressed desire that I will give you any light I may possess in respect to that special type of prayer which, both in Scripture history and in more ordinary Christian experience, stands connected with so many remarkable results, and respecting which there has been, and still is, so much earnest inquiry among sincere Christian people. It is a difficult subject, but one of deep practical interest, and worthy of thoughtful attention; and, though I may not be able to add any new light on the matter, I will, nevertheless, at your request, venture a few suggestions.

The apostles and early Christians were familiar with the history of prayer as presented in the Old Testament. The example and explicit teachings of their Divine Master, also, as regards the obligation and efficacy of prayer, left them no possible room to doubt in relation to these things. The convictions of the whole Christian Church in

succeeding generations on the general subject have been substantially right, and are so to-day. Yet it must be admitted that the Israels and Elijahs in the visible Church are comparatively few. A very considerable part of the whole number of avowed disciples feel, or would feel if they seriously reflected, that, practically, they know but little of what it is to ascend the heights of holy communion with God and of effectual intercession with Him. Many of these grieve over their conscious want of faith, and the consequent coldness and unfruitfulness of their devotions. What, then, seems to be needed is a better understanding as to what that is in prayer on which its prevailing efficacy depends; or when and how it reaches its highest power.

All real prayer, of course, supposes a sincere desire on the part of the suppliant to obtain the things for which he asks. It is not true, however, as many seem to think, that strong desire is the only, or, at least, the chief requisite of acceptable prayer, the specific thing which makes it prevalent with God. If it were so, the supplication of the frantic mother who implores relief and life for her suffering child, the intense excitement of whose natural affection leads her, for the time, to forget the duty of submission and drives from her mind all thought of what may be the will of God, or what His wisdom and goodness may see that even her own highest good demands, would be certainly effectual; but the truth is that she is intent solely on the gratification of her own wishes, and the strength of her desire, the agony with which it pleads, may be, by its excess and the wrong state into which it throws the whole mind and heart, precisely the reason why it cannot consistently be answered. It may be that what, with such importunity, she beseeches Infinite Love to do is not, in the existing circumstances, the fit thing to be done.

Nor if we suppose the things desired to be right objects of desire will the case be altered. Although it be some good which we know it is always the Divine pleasure to bestow on those who are fitted to receive it—as, for instance, the gift of the Holy Ghost in His quickening power—which is asked of God, it is not even then true that the strength of the desire is the measure of the prevailing power of the request. For, though the thing desired be right, yet it may be that some unworthy motive, some impulse of selfishness or pride, some impatience of God's time and way of bestowing spiritual good, in short, something wrong in the spirit of the suppliant, may be dis-

cerned by the All-seeing Eye, that shall render it improper that the request so offered shall be granted.

On what, then, the question returns, does the power of prayer to bring its answer essentially depend? Plainly, on the *moral purity* of the desire. The right kind of desire for things which are truly good will certainly be sincere and strong. But it will be more than this; *it will be holy* likewise. It will ask what it asks in a holy temper, with holy aims, and a holy regard to God's supremacy and choice. It will be the outbreathing of a soul which is under the pervading and directive influence, not of mere natural impulses, but of the Holy Spirit of God; a soul whose utterances are such, and such only, as that Spirit prompts. In proportion, we must believe, as any soul rises above the region of the carnal, the selfish, and the sensible, and comes into sympathy with the spiritual and the holy, in its approaches to the Mercy Seat, just in that proportion must it, according to the whole tenor and spirit of the Divine promises, have power to prevail with God. It is when it thus ascends in a very high degree that it attains to the highest form or the most effective power of prayer.

With these suggestions borne in mind, let me come to a particular illustration. Suppose a Christian in his closet and in the attitude of prayer. He is bending the knee on that sacred spot whence, with varying degrees of the spirit of prayer, he has daily looked up to the Eternal Throne, and where he has consciously received answers proportioned to the degree of inward grace in exercise. There he has often pleaded with God under the influence of deep emotion, as when he has intensely felt his own sins and his pressing necessities, or when he has entreated for others whose condition and wants have profoundly moved him, or has prayed for the coming of the Kingdom of God in a sinful and suffering world. But at this time, were it allowed you to look in on his retirement, as the All-seeing Eye is able to do, you would notice something peculiar in the scene. His aspect is now fixed and calm. He exhibits few, if any, indications of mere human affections. Only, perhaps, a tear is stealing down his cheek, which tells that emotions too deep to find expression have possession of his soul. His lips, which at the commencement of his prayer gave utterance to his petitions, are still; for what at present fills his spirit and ascends therefrom words are immeasurably too low and feeble to embody. On the countenance there rests an indescribable

expression, which seems to say that the soul, with intense collectedness of thought and unwonted clearness of perception, is now enjoying the most immediate contact with the Invisible which the present state admits. It is, indeed, conversing with God without the use of language, or nearly so. It is impressed most profoundly with the transcendent exaltation, majesty, and holiness of His glorious being in the presence of which it feels itself sinking into nothing; and yet it is not repelled. It is conscious of no painful fear. On the contrary, childlike trust is mingled with its deep and solemn reverence, and its fervour of admiration is accompanied by a most tranquil and peace-producing love. Never were its wishes for personal supplies of wisdom, grace, and strength more earnest; never did the welfare of others, the enlargement of the Church, and the general progress of the Divine Kingdom seem more to be desired; but, for the time, all these things are, as one may say, merged and lost in the one grand, absorbing, inexpressible desire that God may be glorified, and all His blessed will be done. *Abba*, Father, not now an utterance, is an affectionate emotion with which the soul is overflowing. The whole being is, in the words of Paul, filled with all the fulness of God.

It is plain, therefore, dear Sir, as it seems to me, that there is often a material misapprehension as to the meaning of the "importunity" spoken of in the Scriptures in connection with prevailing prayer. There are those who take it as necessarily involving a state in which body and mind are wrought up to an intensity of emotion which, if amounting almost, or quite, to agony, is so much the more likely to attain its end. Many, accordingly, when urged to be importunate in prayer, make painful effort to produce in themselves such a state of physical and mental excitement, and to sustain it habitually. Some persons of a peculiar temperament succeed in doing this to a considerable extent; others are unable to do it, and reproach themselves in proportion as they fail; but it is not such importunity that the Scriptures, fairly interpreted in their entire teaching, insist on. Strong desire—healthful and intelligent desire—may be, and often is, almost supernaturally calm, while yet profoundly earnest. Neither in the giving of the Lord's Prayer, nor in the substance of the Prayer itself, is there the least hint of any necessity for agonising excitement as the condition of its being heard and answered. The agony of the Blessed Redeemer in the Garden was the result of the crushing burdens which He bore as the Saviour of the lost. It was

the thing which, as an overwhelming evil, furnished *the occasion of the prayer*, and not something which was required of Him as a condition of its being answered. His prayer was answered, not when the agony of His desire had reached a certain necessary degree of intensity, but *when His desire itself gave place to a sublime submission and self-surrender*, in which the sufferer could heartily say, "Nevertheless, not *My* will, but *Thine* be done!" and again, calmly, a second and a third time: "If this cup may not pass from Me except I drink it, *Thy* will be done!" Then we learn (Heb. v. 7): "He was *heard* in that He feared."

With such an example before me, I cannot help believing that it is just when faith completely triumphs and the impassioned desire of the suppliant ceases—sinks into the stillness of a soul now absolutely at one with the will of God—that prayer reaches its highest conceivable power. Surely, to a soul in such a state the Infinite Father can deny nothing that it were consistent with righteousness and love to grant. When peacefully and sweetly it can say, "Thy will be done," in the consciousness that this is all it wants, denial has become impossible. Of course, I have not intended, in what I have said above, nor in the illustration given, to describe precisely what occurs in every case in which the highest power with God is reached. I have simply sought to present some general idea of the spiritual state in which the prayers of loving and believing souls obtain their most complete and blessed fulfilment. That what has been said is in accordance with the experience of great numbers of Christian men and women, in all the Christian ages, there is ample evidence in the records of the Church at large.

If these brief thoughts shall prove of any service in the way of directing your own inquiries, or those of others who love the Mercy Seat, I shall be glad to have had occasion to express them.—With Christian regard, I am, very truly yours,

R. P.

In Memoriam.



ON Lord's-day morning, April 24th, Mrs. Anne Stevens, the beloved wife of Mr. John Stevens, of "Yarborough," Southsea, entered into her everlasting rest, in simple reliance on the Atonement of her Lord and Saviour Jesus Christ.

For fifty years she had been a loved and honoured member of the Church Militant. At the early age of seventeen she was baptized at the "Tabernacle," Carmarthen, by her pastor, the Rev. Mr. Gibbons, of whose church her father was for many years a deacon. On the event of her marriage she removed to Portsea, and became connected with the church at White's Row, then under the pastoral care of her brother, the Rev. Thomas Morris, which church, during the pastorate of his successor, the late Rev. Henry Williams, removed from White's Row to St. Paul's Square, Southsea. With this church, now under the care of her much-loved and honoured pastor, the Rev. P. G. Scorey, she was associated to the close of her life, Mr. Scorey preaching her funeral sermon on Sunday evening, May 1st, from the words, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ," her favourite hymns being sung on the occasion. Her honourable and useful life was terminated by a short but painful illness, which was endured with much patience throughout. She enjoyed the support of the "everlasting arms;" her faith was strong, and her hope was bright; and, though to the last her sufferings were very severe, her mind was kept in "perfect peace." She was a woman of high principle and great devoutness of spirit; strong in her attachments; who will live long in the memories, not only of those most nearly related to her, but of a large circle of Christian friends, as one who, to the very close of her life, was a consistent follower of the meek and lowly Jesus. She being dead, yet speaketh.

Mr. Thomas Cooper.

We have heard with great pleasure that a grant of £300 has been made to Mr. Cooper from the Treasury, in recognition of the services he has rendered to Literature, and of the large amount, as well as of the many kinds, of able work he has done for the public good. The sum is not a munificent one, but it is a graceful tribute from high quarters to our venerable friend's genius and usefulness. He is now in his seventy-sixth year, but is, happily, still able to toil on in defending, after his own peculiar manner, the truth as it is in Jesus. He cannot be expected to need, for any great length of time, the additional resources which have now been provided for him; but we trust that he may live to enjoy them for some years, and especially that they may help him to do the more easily the important work in which he is engaged.

On Fra Angelico's Picture of Two Dominican Monks
visited by Christ disguised as a Pilgrim, Florence.

IT chanced that, on a bleak and wintry day,
When numerous pilgrims trod the rugged way,
And thronged, as pilgrims oft had thronged of late,
The monastery's hospitable gate,
Two younger monks, tired of the constant sound
With which the bell disturbed their studious round,
Impatient grew, and with ill grace bestowed
The charity which yet they inly loved.
At length a gentler peal than all before
Announced once more a stranger at the door.
A pilgrim's staff was in His hand up-borne,
A robe of camel's hair concealed His form,
A wistful look shone from divinest eyes,
And in His hands they saw, with quick surprise,
The marks of wounds. Amazed, they eager cried,
"And is it Thou, dear Lord?" Then He replied,
"My sons, when to the poorest and the least
Ye welcome give, then I become your guest!"

H. C. LEONARD.

Reviews.

LETTERS OF THE REV. SAMUEL RUTHERFORD, Principal and Professor of Divinity at St. Andrews, 1639-1661. Carefully Revised and Edited by the Rev. Thomas Smith, D.D. With a Preface by the Rev. Alexander Duff, D.D., LL.D. Complete Edition. Edinburgh: Oliphant, Anderson, & Ferrier. 1881.

By many to whom Samuel Rutherford is anything more than a name which they have casually seen in fragments of, or references to, Scotch ecclesiastical history, he is regarded only as a religious

rhapsodist, sensuous in his conceptions of the Saviour, almost amorous in the indulgences of his love to the "Altogether Lovely," and often surpassing the "Book of Canticles" itself in the unrestrained expression of the ardour of his devotion. This, however, is a very poor impression of the man. His piety did not spend itself in mere emotionalism. Ecstasy with him was no uncommon experience; but it lent no unreality to his life, and brought no enervation to his character. He endured hardship as a good soldier of Jesus

Christ. He lived in troublous times, when the martyr-spirit was wanted; and the martyr-spirit was strong within him. About the year 1645 he published his "*Lex Rex*"—a great controversial work—in which, says George Gilfillan, "he wields a two-edged sword against what he thought the extremes of Independency on the one hand, and of Erastianism on the other." Sixteen years afterwards, "this book," to quote again from the same author, "had the honour to be answered at the Cross of Edinburgh in letters of fire, and by the hand of the common hangman." The act was repeated under the windows of his own college in St. Andrews. He was deprived of his offices and emoluments, and indicted to appear before the next Parliament on a charge of high treason. The summons undoubtedly meant martyrdom. When it reached him, he was in dilapidated health—"his noble body and mind environed in another furnace, that of death"—and he replied to the messenger, saying: "Tell them that I have got a summons already before a Superior Court and Judicatory; and I behoove to answer my first summons; and, ere your day arrive, I shall be where few kings and great folks come. . . . This night shall close the door, and put my anchor within the vail; and I shall go away in sleep by five o'clock in the morning." And so it came to pass. He died, saying: "Glory, glory dwelleth in Immanuel's land," and thus "the renowned eagle took his flight to the mountains of spices." His letters—362 in number—are here reprinted in a beautiful volume, and they throb with saintly tenderness and blaze with holy fire. Such reading as this is wanted in our times, when religion has become so much a thing of controversy

on the one hand, and of mere æsthetics on the other, or, worse than either, in very many quarters a thing of blind dependence on human priesthoods. The admirable introduction by the late Dr. Duff is very helpful to the study of the book.

CONVERSATIONS ON THE CREATION:
 Chapters on Genesis and Evolution.
 By A Layman. Sunday School
 Union, 56 and 60, Old Bailey.

THE name of the writer of this work is unknown to us, but we have read it with conscientious care, and have found it to be deeply interesting and instructive. A gallant and, to our thinking, a by no means unsuccessful attempt is made to show the entire harmony between the account of the Creation in the Book of Genesis with ascertained and indisputable scientific facts. Every fresh effort in this direction should be welcomed, if it adds anything to our stock of knowledge, or helps us to reason on the matters in dispute more correctly. Our present author does not repudiate the doctrine of Evolution entirely, but he maintains that the evolution of the sceptical scientists is incapable of being substantiated, and, indeed, is positively disproved by the facts of the question so far as they are known. He seeks to refute the false evolution, and to establish the true. The conversations originally appeared in the *Sunday School Chronicle*, and are well sustained. The book deserves to be not only widely read, but carefully studied.

SEEDS AND SAPLINGS: One Hundred
 and Five Original Outlines of Ser-
 mons and Sunday-school Addresses.
 Elliot Stock.
 MANY of these "Seeds and Saplings"

are good, a few are worthless, and some are indifferent. The author supplies us, in the Preface, with a sufficient reason for their publication. They are intended for village lay preachers "whose time for preparation is limited, and whose mental training has been neglected in youth." To such they may furnish hints and suggestions of which good use may be made. The volume has the double merit of being well got up and inexpensive.

THE DIVINE IDEAL OF THE CHURCH IN THE WORDS OF THE HOLY SCRIPTURE :
a Manual for Members of the Church.
By An Elder. Elliot Stock.

A COLLECTION of Scripture passages on forty subjects of special interest to the Christian in his relation to the church. To be useful, the Scripture selections should be carefully and prayerfully studied in the light they throw upon the privileges and duties which are enumerated. "The compiler hopes," moreover, "that these pages will be of use to ministers and teachers as a *text-book in their classes* for the guidance of young church members and others in their studies of the sacred oracles ; that they may continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."

OUTLINES OF THE LIFE OF CHRIST :
a Guide to the Study of the Chronology, Harmony, and Purpose of the Gospels. By Eustace R. Conder, M.A.
Religious Tract Society.

A NEW work on the Great Biography, and one which worthily fills a vacant place. Its production could not have been undertaken by a more competent author. Mr. Conder is critical and

judicial, without the faintest element of scepticism. He feels that he need not discuss the Inspiration and the Divine authority of the Four Gospels, but may confidently assume their historic truth. Many difficulties, as our readers are aware, crop up in the course of the narrative. Mr. Conder has addressed himself to the solution of these with very much of careful and acute calculation, and has succeeded in effectually disposing of many of them. It is not easy to construct a work of this kind on such a plan as to make it at once instructive and pleasantly readable ; but in the work before us that feat has been accomplished. Scholars will peruse it with interest, and those to whom the various questions it discusses are more or less new will find a healthy curiosity awakened, only to be followed by a more enlightened faith.

BETHEL AND PENUEL : Twenty-six Sermons. By Charles S. Robinson, D.D., Pastor of the Presbyterian Memorial Church, New York.
London : Dickenson, 89, Farringdon Street.

HERE we have a remarkably interesting volume of sermons on the leading incidents which occurred during some twenty-eight years of Jacob's eventful life. The list of contents gives a sufficient hint of the value of the work ; and when we pass on and read the sermons in their order, their attractiveness augments as we proceed. The preacher's thoughts are deep and fresh, the style of expression is simple, transparent, and strong, and the lessons deduced are manifold and direct. Dr. Robinson pathetically remarks, in his short Preface : "This volume contains the remaining half of a single year's

home work—a year the record of which only one Eye can ever read. I cannot read it clearly myself, so much of Bethel, so much of Pennel, there is in it. Perhaps I may read it all and understand it some time. . . . Here in my study, late in the hours of the last Saturday night of the year, I bend my knees in unaffected humility and hope—silent and solitary—wondering whether I shall ever know that any soul has been comforted, any soul has been saved, by what I have written." Many souls will be comforted, and it is not too much to believe that some will be saved, by these words of truth and life.

"**TEKKEL**": "*Thou art weighed in the scales and found wanting*;" or the State Religion of England brought to the Test of Holy Scripture, and found Defective and Erroneous. By H. Bate, M.R.C.S. (Puto). London Literary Society, 376, Strand, W. 1881.

MR. BATE has boldly attacked the Church of England as based upon the doctrinal teaching, services, and appointments of the Book of Common Prayer. He does not deal with it—as under such a title he might fairly have done—in its connection with the State, but considers it in its ecclesiastical character only. His whole argument against it is professedly drawn from Scripture, and many of the points are forcibly presented—some much more so than others. We cannot say that his reasoning carries our assent throughout. Some parts of it certainly seem to us to be susceptible of a reply. These, however, need not be specified. The writer is uncompromising in his tone, and his style is often trenchant. He discusses the question of Baptism in a way that Baptists will approve, and

the whole work may be taken as a powerful indictment against the institution it so ruthlessly criticises. We could not help smiling, however, when we came to the end of the volume, and read the answer to the question, "What, then, is to be done?" That answer is, "Nothing. Stand still and see the salvation of the Lord." This seemed scarcely consistent with the production of such a book. The writer has evidently not been content with doing "nothing" himself. Probably his explanation would be that the work is the Lord's, and that it was really of the Lord's doing that such a book as the one before us was written. If this guess be wrong, we must give the problem up. He further asks, "What is to become of the ecclesiastical properties and splendid emoluments of our ordained priests?" And the suggested answer is this, "Try the experiment and await the result. Stop the salaries, and the work will immediately flag." We are not so sure of that. But should it be so, what then? "Let the buildings become the property of the people for God's worship still. Allow those who love the Lord Jesus in sincerity and truth, and who will serve Him for the love they bear Him, to occupy the positions of the defunct priesthood." As to the ecclesiastical revenues, the aged and infirm amongst the spiritual advisers of the people, and their families, may receive "a little temporary assistance." "Beyond such necessary deductions, there are two fruitful sources [*sic*] for the employment of the funds. First, the relief of pressing cases of distress at home; and secondly, the spreading of the Gospel amongst the heathen abroad." Such an arrangement is easily defined on paper; but its practical adoption would be a task of immeasur-

ably greater difficulty than even the passing of the Irish Land Bill.

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THE LIFE OF MOSES. By the Rev. James Iverach, M.A. Aberdeen. Second Thousand. Edinburgh: Macniven & Wallace.

THIS is one of the "Bible-class Primers" now being issued under the editorship of Professor Salmond, D.D. We noticed "The Life of David," in the same series, a few months ago. The work before us, framed on a similar plan, merits an equal commendation. It gives us a bird's-eye view of the life and work of the great lawgiver, and fulfils the intention of the editor—that "no effort shall be spared to make the Primers attractive in style and thoroughly up to date, so that youthful learners, in their earliest studies in God's Word, may have the benefit of the best results of devout inquiry."

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THE ENGLISH BAPTISTS: Who they Are, and What they Have Done. Edited by John Clifford, M.A. London: E. Marlborough & Co., 51, Old Bailey. 1881.

THIS work consists of a series of "eight lectures, historical and descriptive, given by General Baptist ministers in London during the past winter." Mr. Clifford informs us that they "originated at a meeting of the G. B. M. F., which hieroglyphs, being interpreted, describe the London General Baptist Ministers' Fraternal—a gathering held once a month for good-fellowship, friendly counsel, and sympathetic co-operation in Christian work." If this society can continue to signalise its meetings by the production of lectures of a type such as that of the lectures before us, it will exist, not for its own benefit only, but also for the benefit of many

others. It will succeed in "the distribution of information amongst our younger members on topics not too often coming within the range of their reading," and in "the production of a healthy and manly denominational enthusiasm." Of the importance of these two objects it is surely needless to speak; and of the adaptation of lectures of this order to promote them we cannot speak too highly. The following are the subjects treated of:—I. English Baptists: their Origin and Growth. By J. Clifford. II. Distinctive Principles. By J. Batey. III. Baptist Martyrs. By W. J. Avery. IV. Some Seventeenth-Century Baptists—Denne, Keach, Bunyan, and others. By W. Harvey Smith. V. Dan Taylor and English Baptists. By J. Fletcher. VI. Baptists and Missionary Enterprise. By J. F. Jones. VII. Baptists and Slavery. By G. W. M'Cree. VIII. Baptists and the Temperance Reform. By Dawson Burns, M.A. If we may say so without being invidious, we would point to the *first* and the *fifth* of the series as being specially interesting. The *second* is a capital exposition and defence. Freedom from denominational egotism is one of the secondary excellences of the volume.

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THE CHILD'S LIFE OF CHRIST. With Original Illustrations. Parts VIII. and IX. Cassell, Petter, Galpin, & Co. SINCE we last noticed this work two additional parts have reached us, in which all its excellences are fully maintained. The narrative moves on to the Miracle at Nain, and is told in every part with exquisite simplicity and grace. Writing on the highest themes for children never attained a higher perfection than in these beautiful pages. The biographer has reached

a period which presents some chronological difficulties, and he frankly tells his young readers that "it is very difficult to fix the exact order in which" the "miracles" of Christ, "His journeys, His visits to various places, and all His wonderful words and acts happened." And the reason of the difficulty is clearly stated. "There are four historians writing at different times, and under very different circumstances, but all eager to tell that which they knew, and each of them feeling that *what* happened was of far more importance than the order *in which* it happened." No doubt we shall find, as we proceed, that the writer adopts the most probable chronology, and we fully expect that the work so satisfactorily performed thus far will advance with equal skill to its close.

THE FISHERMAN'S COVE; or, Christianity Realised. By Mrs. Pearce Hyem. Elliot Stock.

FROM a literary, and also from an artistic, point of view, this story is capable of considerable improvement. The heroine is represented as a poetess, whose printed productions play an important part in the working out of the plot; but the specimens which the authoress has given are certainly devoid of every sign of poetic genius. They rise no higher than the poorest pieces in the Moody and Sankey collection, and, indeed, are very much of the same order. Nevertheless, the story, as a whole, is a telling one, containing, as it does, much pathetic and some stirring incident. Most of the leading characters are earnest Christians, who find their religion to be of invaluable practical service to them in painful and perplexing situations.

THE KINGDOM OF GOD AND THE KINGDOM OF DARKNESS. By the Author of "Truth and Work," "The Spiritual and Physical History of our World," &c., &c. Hodder & Stoughton.

WE candidly confess that we know not how to characterise this volume. We have spent a great deal of time in the perusal of it, and though we have not detected any teaching in its pages which calls for adverse criticism, yet we have not been able to form any distinct idea of the specific object which the authoress had in view in writing it. She affords her readers no assistance in the way of a table of contents, or even in the way of an index. We have to pass from page to page without the slightest premonition of what the next page will bring forth. The page-headings suggest only a mass of thought of the most miscellaneous character—all of it, no doubt, bearing in one way or another upon the general theme, but brought together without any apparent logical sequence. These peculiarities make the perusal of a book of 475 pages extremely tedious. Even the Preface of forty-eight additional pages is weakened by the same indefiniteness of treatment. We regret the deficiencies we have named, because the authoress is unquestionably not devoid of elements of superior power, which more orderliness of thought would bring into full and useful operation.

WARD AND LOCK'S UNIVERSAL INSTRUCTOR. Parts VIII., IX., and X. London: Ward, Lock, & Co.

OUR admiration of this magnificent publication increases with every fresh number as it comes to hand. The mass of information supplied, and the perfectly intelligible style in which it

is presented, are amazing. It is equally amazing that so immense a work should be issued at so cheap a price. No English home where knowledge is valued should be without it.

DR. ADAM CLARKE'S COMMENTARY ON THE HOLY BIBLE. Complete in 39 Monthly Parts. Parts II., III., and IV. London: Ward, Lock, & Co., Salisbury Square.

WE noticed in our July number the first part of this new edition of Dr. Clarke's invaluable Commentary, and mentioned the characteristics which give to the edition a special attractiveness. The succeeding parts extend to the 25th chapter of Leviticus. Its production must be costly; but we do not doubt that its many excellences have already assured an ample reward to those who have undertaken the risk and responsibility of the enterprise.

CHURCH SYSTEMS IN THE NINETEENTH CENTURY. The Sixth Congregational Union Lecture. By J. Guinness Rogers, B.A. Hodder & Stoughton.

WE hoped to be able to find room this month for an extended notice of this important work; but our article upon it, with several others, must be postponed. We content ourselves at present with calling the attention of our readers to it as one of the most interesting and useful publications of the day. Mr. Rogers does not address himself to the great questions which he develops and discusses as a novice, but as a veteran. He has been grappling with most, if not with all, of them for many years; and his wide information, rich culture, high principle, and spiritual earnestness entitle his utterances to an

attentive and candid hearing. Most of those who read his book will know a great deal more of the Church life of the century than they knew before, and will be assisted to a calm and impartial judgment of the Church systems which have found distinction therein.

CONSUMPTION OF THE LUNGS, AND ITS SUCCESSFUL TREATMENT: showing that Formidable Disease to be Curable in all its Stages. With Observations on Coughs, Colds, Asthma, Chronic Bronchitis, &c., &c. By George Thomas Congreve, Coombe Lodge, Rye Lane, Peckham. New and Enlarged Edition. Published by the Author, and by Elliot Stock.

WE make no pretension to the pathological and therapeutical knowledge requisite scientifically to judge of Mr. Congreve's book, and of the specific treatment of the diseases named which has been pursued for many years by him, and previously by his father. The book, however, is one of considerable interest to the non-professional reader; and the remarkable success by which Mr. Congreve's mode of treatment has been attended entitles him to be candidly heard on a subject to which he has devoted so prolonged and earnest a study. It is certainly comforting to be informed, on a medical authority which can plead both theory and experience in its favour, that consumption is not the incurable disease which it has been universally supposed to be. Mr. Congreve is, no doubt, exposed to the charge of quackery, because he does not disclose his remedy to the medical profession; but that is a charge which his long-tried and widely proved usefulness may well enable him with dignity to ignore. At any rate, we have no hesi-

tation in recommending all who are in any way concerned in the important matters which he has in hand to purchase his little book, and, having read it, to judge for themselves as to whether they will act upon the advice it contains.

THE MORNING STAR OF THE REFORMATION: the Life and Times of John de Wycliffe. Religious Tract Society.

FOR popular use, we can imagine no better account of the life and work of Wycliffe than the one which the Religious Tract Society has published. It is in itself a thrilling story, and it is here concisely, but effectively, told. Few of the more important particulars have been omitted, and the narrative is full of life and vigour. Judicious observations are appended on the great reformer's work as a preacher and as a Bible translator—on his eminence as a Christian, a theologian, and an opponent of the corruptions of the Papacy—and on the extent and permanency of his influence. The book, which is beautifully got up, as all the Religious Tract Society's publications are, may be read through in an hour or two, and cannot be read by any lover of civil and religious liberty without thanking God for having raised up so mighty a champion of His truth in an age so darkened by error and so reeking with moral and spiritual corruption.

DEACONS AND DEACONESSES: Address before the Devon Association of Baptist Churches. By John W. Ashworth, President. Plymouth: W. Brendon & Sons.

MR. ASHWORTH has compressed into small space the results, not only of extensive reading, but of earnest thought

and prolonged experience. He writes with an ease and power which could only have been acquired in the course of a faithful and efficient ministry. His estimate of the qualifications, the duties, and the claims of deacons is one which we heartily endorse; and we are especially pleased with his forcible and conclusive plea for the restoration of the office of deaconesses. This address should be circulated far and wide, and read by all the members of our churches.

SHORT FAMILY PRAYERS, for the Mornings and Evenings of Seven Days. Arranged by a Layman. Cambridge: W. Metcalfe & Son, Trinity Street.

FOR such as approve of the use of forms of prayer and need the help they give, this brief collection may be safely commended. It is devout and evangelical in spirit, though we cannot, of course, endorse such phrases as "the covenant made for us when we were baptized."

HANDBOOKS FOR BIBLE CLASSES. *The Book of Judges.* By Geo. C. M. Douglas, D.D., Principal of the Free Church College, Glasgow. *The Westminster Confession of Faith.* With Introduction and Notes. By the Rev. John Macpherson, M.A. Edinburgh: T. & T. Clark. 1881.

PRINCIPAL DOUGLAS has the advantage of writing on a book which is too little known and studied by the majority of Biblical students, and on which we have a comparatively scanty list of exegetical and doctrinal works. He has admirably supplied a pressing need. He has wisely availed himself of the best and most authoritative sources of information, both in Biblical criticism and antiquarian research. His notes are at

once judicious and pithy. Mr. Macpherson has undertaken a more formidable task, but he writes *con amore*. We do not believe, as he does, in the necessity and authority of Confessions of Faith, nor can we assent to all the positions of the Westminster divines. But, as a system of theology, no work is so sound and comprehensive as that which he here so learnedly illustrates.

Gateways of Knowledge." Mr. Pledge is not so great a scientist as Dr. Wilson, nor does he go over precisely the same ground. But he is well versed in his subject, writes on it in an attractive form, and, without any undue straining or weak attempt at moralising, suggests lessons of the highest worth. His illustrative anecdotes are especially good.

"THE DEVOTION OF THE SACRED HEART": an Exposure of its ERRORS and Dangers. By Robert C. Jenkins, M.A., Hon. Canon of Canterbury. London: Religious Tract Society.

"THE Devotion of the Sacred Heart" is by no means an exploded error; Cardinal Manning has given to it new prominence, and sees in it an instrument for the conversion of England to the Papal Church. It is often presented in a specious and winning form, and so as to show a resemblance to some of the profoundest and most consolatory of Evangelical truths. Its origin and tendency are alike pernicious, and Canon Jenkins has performed no superfluous task in this vigorous and trenchant exposure. His essay is a valuable historical monograph, as well as a timely warning of the existence of a grave danger to our English Protestantism.

THE HOUSE WE LIVE IN: its Five Doors of Entrance Examined and Described. By Rev. D. Pledge. London: Elliot Stock.

MR. PLEDGE has issued, in the form of a small book, the substance of a lecture on the five senses. The title will doubtless bring to mind Dr. George Wilson's prose-poem on "The Five

LIGHT AND REST; or, the Confessions of a Soul Seeking and Finding: a Book for Thoughtful Inquirers.

THE RAPTURE OF THE BRIDE; or, the Church being caught up into Perfected Union with her Lord. By S. Borton Brown, B.A. Partridge & Co., 9, Paternoster Row.

THERE is much effective writing, and not a little of fine and elevated spiritual thinking, in these two little books; and, we doubt not, to an extensive class of readers they will be highly acceptable. We are bound, however, in all sincerity, to say that the treatment of the subjects which the author has taken in hand is far too mystic and visionary for our taste. We do not offer this remark as being equivalent to a condemnation, and will not vindicate ourselves from the possible reply that our inappreciative taste is indicative of a lack, on our part, of that "higher life" which is necessary to our feeling at home in the regions where Mr. Brown is so happy. For a controversy of this kind we have neither inclination nor space. We have no doubt that there may be many "seeking souls" to whom the first of these two little books might be very helpful. The second, however, is, in our judgment, in every respect the abler work of the two.

THE ANALOGY OF RELIGION TO THE CONSTITUTION AND COURSE OF NATURE: also, FIFTEEN SERMONS. By Joseph Butler, D.C.L., Bishop of Durham. With a Life of the Author, a copious Analysis, Notes, and Indexes, by Joseph Angus, D.D. Religious Tract Society.

It is universally admitted that religion, natural and revealed, has never had an abler defender than Bishop Butler; and we believe that it might also be universally admitted with equal truth that Bishop Butler has never had an abler editor than Dr. Angus. We should have found the help he has furnished to the study of the great Christian philosopher invaluable when we first entered upon that study, now nearly forty years ago. The writings of Butler are not mutilated—not even curtailed; we have them in their integrity. But the Notes and Analyses greatly simplify the reasoning, and make it comparatively easy of comprehension. Dr. Angus will save all our young students of Butler a great deal of puzzlement and of mental toil if they are wise enough to avail themselves of the cheap edition which he has produced through the medium of the Religious Tract Society.

JOHN'S APOCALYPSE. Literally Translated and Spiritually Interpreted. By H. Browne, M.A., M.D., &c. Manchester: Tubbs, Brook, & Chrystal; London: Simpkin, Marshall, & Co. 1881.

DR. BROWNE has bestowed on this work no ordinary care. He has studied the Greek text of the Apocalypse very closely, and consulted all the best authorities as to the translation of every word and phrase. If there is any fault to be found with his renderings, it is that they are too rigidly literal, and make no allow-

ance for the different idioms of the two languages. In his desire to be terse and forcible, he frequently oversteps the mark, and is unnecessarily rugged and uncouth. "The things which must shortly come to pass" (i. 1) is decidedly better than "what things it-is-behoving to become in speed." Nothing is gained by rendering the participial form "the one," &c., as "the one reading and the ones hearing" for "he who readeth and they who hear." "Him which is and which was and which is to come" is quite as expressive as "the One being and the One who was, and the One coming." "I have" is not less accurate than "I am having;" "Thou hast," than "Thou art having," &c. "Behold I have given in sight of thee a door having been opened which no one is able to lock it immediately" (iii. 8) will not give English readers a more vivid idea of our Lord's assertion than the Authorised Version; while the word *immediately* brings in an extraneous idea. So it is in many other places. Why, again, speak of our Lord as "the tender Lamb"? The word does not require it. Many of Dr. Browne's interpretations are ingenious and helpful. They are the fruit of careful and prolonged study, aided by deep spirituality of mind. They will be of use even to advanced students, and abound in good suggestions.

HUMPHREY PACE AND HIS WIFE, AND OTHER STORIES.

LITTLE REDCAP: a Tale for Boys.

KATE AND HER BROTHER. By Mrs. Prosser. Religious Tract Society.

MRS. PROSSER'S stories are always pleasantly written and full of solid instruction. She has added many gems to our cottage literature, and

forcibly inculcates lessons of sobriety, integrity, and benevolence. Here she illustrates the great Christian principle that all things work together for good. The trials of Humphrey Pace were his greatest blessing. "Little Redcap" is a story of humble life, proving the reality of an overruling Providence and the certainty that truth and honesty will be rewarded. The young hero of the book is a character that all our boys may study with profit. "Kate and her Brother" contains a touching account of two orphan children, and God's wise and loving care over

them even in their darkness and distress.

THE YOUNG CROSSING SWEEPERS; or, Wee Stan and Little Llew. By Mrs. William Olding. London: Elliot Stock, 62, Paternoster Row.

A SIMPLE, life-like, and pathetic story, illustrating the faithfulness and generous self-denial which are often found in children, and showing also the good work which has been done for our little ones in our Sunday-schools. The law of kindness and the value of faith in God are very happily exemplified.

On Titian's Picture of the Assumption, Venice.



HEY say that she within whose virgin womb
The Saviour dwelt
Could not be holden of the rocky tomb,
But when they knelt,
With reverent hands, to place her body there,
Angels it took,
And bore their treasure to the upper air !
Wondering they look
Until her form, renewed in glory bright,
A cloud receives from out their wistful sight.

We credit not the story, which we deem
A legend old ;
Nor over-weight our faith with fancy's dream,
Howe'er oft-told ;
Yet we believe the tomb can nothing own
That's true and good,
And Heaven rejoices to enthroned
Pure womanhood,
With all in this poor world that's likest heaven,
As treasures unto mortals lent, not given.

H. C. LEONARD.

THE
BAPTIST MAGAZINE.

OCTOBER, 1881.

*"A Green Old Age": a Tribute to the Memory of the Late
Mr. Richard Bassett.**

BY THE REV. W. T. ROSEVEAR.



HERE are men from whom it is impossible for those who know them best to dissociate the idea of God. Their life reminds us of Him, because it is the incarnation of His Spirit. The Christian man is God's abiding temple in the world. Through him God is seen; in and by him God is glorified. Christ is Himself the Life of every one who believes in Him. His motto is:—"I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." This sentence, written out of the very heart of Paul, contains the secret of what is inmost in every variety of Christian character through all generations. It describes what is inmost in the life, not only of the great Apostle himself, whose power went out over the nations and created a new

* Substantially, the above article is the sermon preached by Mr. Rosevear in St. Michael's Chapel, Coventry, in memory of his friend. The editor is grateful for permission to insert in the BAPTIST MAGAZINE this eloquent, impressive, and well-deserved tribute of praise and affection to a recently departed worthy who was intimately known and highly esteemed in our churches in the Midland Counties. Mr. Bassett died at his residence, Whitley Cottage, near Coventry, after a very brief illness, on Saturday, July 30th, aged eighty-six years.

epoch for the world, but also of the weakest and most timid among the "little ones" who occupy the lowest seat in Christ's school. Glorious truth! A frail dying man is empowered by the everlasting Gospel truthfully to say: "Not I, but CHRIST liveth in me."

Our friend, Mr. Bassett, might have adopted that phrase as his own. Rooted and grounded in Christ, his character grew more and more into the Divine image. It thus grew, like the elm-trees which surrounded his quiet country home, in silence. But it was an eloquent silence—a life-sermon on God. As those silent trees, in the shade of which the fine old man loved to sit in the summer-time, were living witnesses to the indwelling vital force of Nature, so he himself—the quiet character of the man—was a living witness to the presence within his heart of the renewing and transforming Spirit of God. We "glorify God" in him.

In him we glorify God's *faithfulness*. The unfailing goodness of God to him may be traced throughout his life, from its opening to its close. He grew up in a Christian home; he felt the power of an earnest Evangelical ministry. Some idea of the influence which surrounded his boyhood may be formed from the following minute, copied *verbatim* from the Church Book of the Baptist church, Arnsby, Leicestershire:—"W. Cuttriss, Pastor, May 2, 1815. Richard Bassett, of Countesthorpe, recited his experience before us. The kind instructions of his mother were the means of communicating religious knowledge. The work was begun, he hopes, early in life. After having experienced seasons and feelings of various kinds, a prayer-meeting was held by the young men in that village, which was very edifying, and he hopes from that time he has been enabled to go forward." From the spring of 1815, when he joined the little church at Arnsby, to the summer of 1881, when he was translated into the Church of the first-born in heaven, he had in very truth "been enabled to go forward," straight as an arrow to the mark, God being his Strength and his Guide. The eighty-six years of his life were years of marvellous change and conflict. All over Europe the old order of things, passing away like a dream, was giving place to the new. But through it all—the new order of thought and life and enterprise, the new philosophies and religions and beliefs, the new errors and temptations and sins—he passed in safety, led and shielded by a Divine hand. He was compassed about by God, who from first to last was to him unfailingly good, unswervingly faithful. And

remember, my beloved aged friends, that to each one of you also God will be good and faithful right on to the end. "Even to your old age I am He, and even to hoar hairs I will carry you; I have made, and I will bear, even I will carry, and will deliver you."

As God was faithful to our brother, so he, in his measure, strove to be faithful to God. His personal faithfulness—which was a Divine gift—was certainly one of his chief characteristics. He was faithful to God's Word. The Bible was everything to him—not only the Divinest, but the most practical Book in the world. He shaped his life by its teaching, and so kept himself from the paths of the destroyer. He did not, by self-indulgence, break and scatter the energies of his early manhood, and thus laboriously make ready a burden too heavy to be borne for his later manhood. No! In him conscience ruled the man, and God the conscience. Rigid obedience to God's will, as made known in Scripture, was one of the causes of that marvellous vigour—I had almost said that freshness—of youth by which his old age was animated and brightened; for, even after the snows of more than eighty winters were upon his head, his heart was still young. Even then he might have adopted as his own those words of Shakspeare:—

"Though I am old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter—
Frosty, but kindly."

Further, his fidelity to God was seen in all the varied relationships which he sustained as son, brother, husband, father, master, friend. His Christianity extended to all these relationships—it embraced them all; in them all he was loved and honoured. Need I remind you how faithful he was to the interests of the Church in this place? I need not; you know it full well. Whatever changes came, his fidelity remained unchanged. Always to be relied upon, always at his post, always here, in his place, joining heartily in the public worship, he was in this house of God a veritable pillar. Here he stood in the midst of us as an example, a tower of strength, a man of rock. His fidelity to this Church, in the office of deacon and trustee, was not a thing to be carried out only when convenient; it belonged

to his conscience, it was a vital part of his personal honour before God and men. Hence the high reputation in which he is held. The faithfulness, the consistency, of our friend's life, not for a few years, but right on to the age of eighty-six, shed over his pathway a brightness which grew more and more unto the perfect day. Look at him as he stands out now in the light of that accumulated brightness—an *example of fidelity*: fidelity to his minister, to his colleagues in office, to his Church, and to his God. Look and listen, for I seem this morning to hear his voice once more. In words, clear and distinct as bell strokes, it is ringing out to all of us this message:—"Therefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The basis of our friend's fidelity was *purity* in life, in motive, in aim. This was the secret of that quiet power for good which he exerted in this place, the extent of which we cannot measure. Such men as he are rare. How we shall miss him! For he was a true knight of the strong moral build of Sir Galahad amongst King Arthur's Knights of the round table.

"His strength was as the strength of ten,
Because his heart was pure."

And *loving* also as well as pure. He was distinguished by what always seemed to me an *inborn* gentleness. It formed the core and entered into the very make of the man, shaping and marking him off as one of nature's own gentlemen. For he *was* such—in person, as well as in feeling. His innate courtesy, derived from nature, was sanctified and made beautiful by the spirit of Christ; so that the course of his life resembled that of a clear, quiet river, which mirrored the sky, and, wherever it flowed, spread along its banks fertility and beauty and fragrance. He scarcely ever spoke ill of anyone: at the bottom of his hardest sayings about men there was always a softening touch of kindness and forgiveness. He was always more ready to hide the faults of others than to drag them into the light. He certainly possessed that queenly virtue which "thinketh no evil," and which, alas, is so rare, not only in the world but in the church.

The subject of the last sermon he heard in this chapel, on the Sunday morning before his death, was the parting asunder of Elijah from Elisha, with special reference to the death of the Dean of Westminster. And I am reminded that the following sentences which I

then used in describing the character of Dean Stanley are equally and strikingly true of the character of our friend:—"He did not so much resemble the stern, unbending Elijah, who called down the destructive fire from heaven, as the conciliatory, peace-loving Elisha, when he took the healing and sweetening salt, and cast it into the bitter waters of the poisoned spring. His tendency was to minimise faults and to magnify excellences. The Cross of Christ was the basis of his hope for the world. And believing that the Infinite Light had, through the Cross, struck a spark from itself into every human soul, he longed and prayed for the coming of a day in which that Divine spark—now faintly burning and almost quenched in the pagan, the infidel, the atheist—might be everywhere rekindled and fanned into flame." We glorify God as seen in this large-hearted gentleness and love and hope. While our honoured brother was so extremely sensitive that a cold word, or look, or act of unkindness would cut him to the very quick, he was at the same time utterly incapable of any feeling of resentment, and knew better than most of us how to return good for evil. We may almost apply to him what Thirlby, in the Drama of Queen Mary, said of Cranmer:—

"To do him wrong was to beget
A kindness from him; for his heart was rich,
Of such fine mould, that if you sow'd therein
The seed of Hate, it blossom'd Charity."

And in this does he not stand out as a fine example to all of us, especially to young men? There is more power in a living Christ-like love in the heart of believers to carry the Name of their Lord and Master through the world than in the most elaborate and costly organisations and machineries from which love is absent. The community which calls itself Christian, and yet does not studiously cultivate among its members the spirit of kindness, of forbearance, of conciliation, and of sympathy—what is it but a standing falsehood in God's world? It may boast of its orthodoxy, but what avails orthodoxy of creed if combined with heterodoxy of life? Let there be no trampling under foot of God's two greatest commandments: love to Himself and love to our neighbour. In every Free Church, where there is not the external force of ecclesiastical or civil law binding its members together from without, its growth in unity and peace must spring entirely from the inner law of cohesion. But that

is nothing more nor less than the law of brotherly kindness and love in the heart of each individual.

Cultivate that personal purity and kindness of heart, young men. You will thereby add to the unity, the beauty, the force of the true Church-life of the nation, and will spread around you a mighty influence for good. How mighty we cannot say. For the influence of the true living love of the Christian community passing into the nation is simply incalculable. It is like the warm Gulf-stream passing through the cold sea. That stream is a silent unseen current which carries the tropical heat into and through the Atlantic. Imparting to that ocean one-fifth of all the heat possessed by its waters, it not only, as it flows up into the Arctic seas, melts the icebergs which come near its path, and makes itself felt to the farthest North; but it also—upon the wings of the south-west winds which blow over it—sends forth its heat to the shores and through the atmosphere of Great Britain and of Europe. In this way that single ocean-current from the tropics into the northern seas creates it as it were a new climate, and is the cause of rich summer fertility through wide regions of the earth. Countless millions of gardens, corn-fields, and vineyards, far and wide, are to-day laden with ripe summer fruit, which, but for it, would have been barren, covered with the snows of eternal winter. So, in like manner, the single, silent current of purity and love from its source in God Himself, passing through the lives of Christ-like men, into the deep complex life of a nation, would gradually melt away whatever in it is hard and selfish—would renew its heart—would inspire it with God-like aims—would create around it a new and far-reaching spiritual and moral atmosphere. Under that new atmosphere, new types of character would spring into life; at home and abroad the desert would "rejoice and blossom as the rose."

Our sketch of Mr. Bassett would be incomplete without a passing allusion to the high sense of honour by which he was distinguished as a man of business—to the keen intelligence with which he would converse on the great public events of his time, from the Battle of Waterloo onwards—to the power which he possessed, and which was in some respects remarkable, of reading character with rapidity and correctness—and more especially to what we may call the quiet grandeur of that simplicity of life which lifted him above the low craving after purely worldly interests—above even the desire for mere

appearances. He was real. He had more in him than was seen on the surface. He spoke less than he knew.

There was one other striking feature of character in our friend to which I must direct your special attention. *It was his love for the House of God.* More than once, after he had reached his eightieth year, he expressed to me his regret—almost with a tone of apology—that he was now unable as before (he lived two miles away in the country) to be present with us on Sunday evenings. But this only brought out into greater prominence *the habit of his life*, which was to attend through fourscore years, with the regularity of a law of nature, both the morning and evening services of the Lord's-day.

Now, this love of the house of God was, it seems to me, the natural and logical result of the Christ-like brotherly love which we have already seen to have been the central characteristic of the man. That love could not possibly perfect itself in isolation; communion with others was a necessity of its nature. Think of a strong, large-hearted man, with the noble spirit of brotherly love in him, and you will see at a glance that he will require two things for the full and complete development of that spirit. First, secret communion with God; second, communion with the saints, and co-operation with them for the accomplishment of His purpose in the world. Such a man must not only draw down his inspiration from the Father of spirits; he must also, in yielding to the force of that inspiration, join heart and hand with his brethren in Divine worship and work. It is not more true that when I cut myself off from secret communion with God I inflict a wound upon one side of my spiritual manhood than that I inflict another wound upon the other side of it when I cut myself off from the communion of His saints. In either case the Christian man within me would be maimed and weakened. If on all sides I would build up the strength of my spiritual manhood to its true breadth, and height, and glory, then I must be careful, in humble and reverent spirit, to commune not only with God Himself in solitude, but also with the people of God when they worship Him in their assemblies. I must combine with secret prayer public worship. Our friend did this. There was in him much of the spirit of the Psalmist when he exclaimed, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Pray for the peace of Jerusalem, they shall prosper that love Thee." He believed that God had ordained that His servants

should periodically, as often as the Day of Rest came round, leave the world behind them, and go up with their families to the House of the Lord. He believed, moreover, that those ages of the past in which His servants had been most faithful to this obligation had been the ages of greatest quickening and power. Is it not a fact of great significance that Christ—the Light of the world—the Fountain itself of truth and knowledge—joined with the people on the Sabbath-day in the services of the Temple and the Synagogue? And has not this fact, that He sanctioned and upheld by His own example the public ordinances of religion in Palestine, a direct bearing upon the duty, on our part, of observing, as often as the Lord's-day returns, those distinctively Christian ordinances of worship and teaching which He Himself has founded for all nations through all time? Our aged friend never had the least doubt on that point. His duty as to these ordinances was clear. He felt it to be as binding upon his conscience to unite with his brethren in the public services of the Lord's-day as to speak the truth and be honest in all his dealings on other days. And yet it was to him less a duty than a privilege. The hours of worship were hours of renewal, in which he encouraged himself in his God for a more vigorous and hopeful start through the new week.

My dear young friends, let me with all earnestness and affection call your special attention to this point. I have said that Mr. Bassett has left us a noble example in regard to regularity and reverence in the observance of the ordinances of the sanctuary on the Lord's-day. Bring out and keep that example vividly before your mind. Let nothing hinder you from copying it conscientiously all the year round. Give this matter your most thoughtful and prayerful attention. For you are living in a time teeming with ideas and influences adverse to the ordinances of Christian worship. The so-called advanced spirit of the age is itself adverse. It has outgrown—so it thinks—the teaching of Jesus Christ in relation to the character of God and the ordinances of His religion. But remember that the advanced wisdom which is wiser than Jesus Christ is the extreme of folly; folly alive with the most subtle—the most inwardly blinding—pride and delusion. Danger is ahead! Beware, therefore, I beseech you, lest, being misled by that subtle spirit of *wise-seeming* folly, you "fall from your own steadfastness." "Consider one another, to provoke unto love and good works; not forsaking the assembling of yourselves

together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."

The family of our venerated friend think with pleasure of the last service which he attended in this chapel, because he entered into it with more than ordinary fervour. It was, they observed, with deep and tearful emotion that he joined with the congregation in the closing hymn: his eyes filling with tears of gratitude as he and they, for the last time, sang together:—

"Ye pilgrims on the road
To Zion's City, sing;
Rejoice ye in the Lamb of God,
In Christ, the Eternal King.

"Soon shall we hear Him say,
'Ye blessed children, come;'
Soon will He call us hence away,
And take His wanderers home."

When he united with us in that song he knew not that, before another Sunday, he would be uniting with the perfect Church in the song of the Lamb before the Throne of God. But so it was! On the Friday afternoon he was out in his garden, enjoying the bright warm weather, with his two little grand-children. He was in among the raspberry trees, gathering fruit for them. The evening came on, and they—the children—remained in the garden among the fruit trees; but he—the fine old man—with the child-heart, went in to his quiet room, not to die, but TO SLEEP in Christ. His departure was still and swift as the departing light of an Eastern sunset. It reminds us of Enoch, who walked with God, and was not, for God took him. Thus passed away from among us the upright man, the strong friend—of whom we were always sure, on whom we could always depend, and in whose presence and home our heart cast off its reserve, and spoke aloud. He—the true—the kind—the faithful helper—whose presence among us here to the last cheered us in our work—has gone home to his rest. And he is the richer, and we are the poorer.

Last Sunday afternoon I stood in the silent chamber. There he lay, with his finely chiselled face, like a grand old warrior, sleeping well on the evening of the battle from which he had come forth more than victor. If I had possessed an artist's power I would have painted that fine sleeping face, and carried home the picture and put

it into my "Pilgrim's Progress" as a true likeness of Bunyan's Great-heart, who, with sword and helmet and shield, conducted the timid women and children to the House called Beautiful.

The sleeper has awoken: he is now with his God. He is there where, in Bunyan's phrase, he will "enjoy his friends again that are gone thither before him." How he loved to speak of those friends: of the ministers he knew in his early youth—John Ryland, Andrew Fuller, and Robert Hall; of the missionaries, too, of that early time; and of his own brothers, especially of his brother Christopher. He has now rejoined them all in the Perfect Light. There also he has rejoined his old colleagues, who for many years stood by his side as brother trustees and deacons of this church. Ah me! How "the old order changeth!" It is not for me to speak here to-day of the living. I may, however, speak of the dead. Henry Newsome, Thomas Ransford, Thomas Hill, and Richard Bassett were upright, devout men. They had the true Christian spirit. The mention of their names awakens our gratitude. The best interests of this Church lay near their hearts. Speaking of myself, they were, as deacons, unswervingly true—true as steel—to their minister. They constantly helped him in his work, by their example, their co-operation, and their great kindness, which only increased as the years lengthened. The very sound of their footstep on the vestry stairs, Sunday after Sunday, was like music in his heart, because he was always sure that they would bring with them that hearty morning greeting, that geniality and that "brotherly love" which, in themselves, are spiritual stimulus and power. For myself, for the ministers who shall succeed me here, and for the church in time to come, I can only desire that its deacons, through the future, may be as true, as kind, as faithful unto death, as our honoured brethren who have already finished their labours and have entered into their rest. "The memory of the just is blessed." "The righteous shall be in everlasting remembrance."

Awake, arm of the Lord, and raise up others to succeed them, who shall be filled with a double portion of their spirit. Through the death of our aged friend, create new life in the young. Let this be the birth-hour of new and holier resolve, new and more entire self-consecration, new and intenser zeal. Let the flame of pure devotion to the Saviour burn brighter and brighter in our life from year to year, from youth to age, from earth to heaven.

Lessons from the Life of Samson.

BY THE LATE REV. CLEMENT BAILHACHE.



O understand the state of the Jewish people at the time when Samson came upon the scene, it is only necessary to read and ponder the latter half of the second chapter of the Book of Judges. It was a state of extreme degeneracy, and one, consequently, of severe national suffering. Thus, the period was one which called for heroic deeds, such as those which Samson performed.

If you have read the life of Samson, it must appear to you—whatever views you may otherwise entertain about it—as one of the most grandly tragical ever told. Accepting, as I do, the story as in no sense mythical, it, nevertheless, reads like the accounts of the old gods, so marvellous in their exaggerated human features. Samson's history is that of a man like unto ourselves in his weakness, his folly, his passions, but a man of larger make than we. All this, of course, apart from his inspiration. His very self-contradictions are human, and are such as we can detect in many men whose characters are well defined. He possessed extraordinary physical strength. His life was a series of daring deeds, and sometimes of a more than human revenge. Yet with all his strength and valour, he was easily led, and proved himself to be so weak as to become more than once the dupe of an artful woman's allurements and deceits. Mighty, yet feeble; wise, yet foolish; inspired by God, yet the sport of his own passions: such were the anomalies in Samson's character.

Amongst the opinions formed of him, we notice two extremes—one making him greater, the other less, than he really was. The first sets him forth as a type of Christ, and is unmindful of the blameworthiness of much of his conduct, merely for the sake of a foregone conclusion. Particular virtues and extraordinary endowments may be regarded as typical of the perfect excellences of Him on whom the Spirit was poured without measure; and on this principle Samson the Strong may be taken as a type of Christ the Mighty—Samson the Deliverer as a type of Christ the Saviour. This may be allowed. All the great men of old were types in this sense, and they

all more or less enigmatically said, "He is coming, and He is greater." The mistake consists in forgetting the weakness of the man, or in excusing it, for the sake of the type. There are those, however, who go to the opposite extreme, and see in Samson only a man who was given up to lawlessness and vengefulness—a man without spirituality, living recklessly, and dying hopelessly. Probably, the truth lies about midway between these two extremes. Samson was neither so great nor so little as he has been described. Taking the history as it stands, we have to think of him as under Divine inspiration and guidance with a view to a special work. The writer of the Epistle to the Hebrews includes him in his list of the Heroes of Faith. As we proceed, we shall see that he certainly had some godly virtues, and that he was by no means incapable of holy feeling. Yet he often appears as a hero of the sensual stamp, with many and grievous frailties—impulsive, credulous, weakly trustful, unguarded. Even his faults, however, often tend towards nobleness. So that whilst we condemn we are forced to pity, and even, in a measure, to admire.

His father, Manoah, was a God-fearing man, and a man of prayer—anxious to know God's will in connection with his unborn child—a pattern to many who have greater light! The mother, though nameless, is conspicuous for womanly virtue and piety. To this worthy pair the angel of the Lord announces that a son is to be born, who shall "begin" to deliver Israel out of the hands of the Philistines. The relation of the Jews to the Philistines was like the modern relation of emigrants and colonists to the aborigines of a country—a relation, however, which, in this case, possessed the rare feature of a covenanted sanction and promise from God, who had often declared His intention to drive out the nations because of their sins, and thus to make room for the Jews. These Philistines were one of the oldest tribes known to history. They gave their name to Palestine, though they occupied only a small part of the southern coast. They had established themselves in the land as early as the time of Abraham, when they had founded a kingdom at Gerar (Gen. xxi. 32; xxvi. 1). When the Israelites left Egypt, they were deterred from proceeding by the shortest route—that which is still taken by the caravans—because it lay through the Philistines' land (Ex. xiii. 17). In the time of Joshua it was not thought prudent to attempt to dispossess the Philistines, and he had no wars with them—

the division of Philistia among the tribes being only a prospective and as yet unfulfilled arrangement. In the days of the Judges, however, conflicts took place between the Jews and the Philistines who dwelt wide over the land, and even ruled over their Hebrew neighbours. A deliverer is at last Divinely promised. History is not as sacred as it ought to be, unless, following in the wake of the Bible, it teaches us that great men, who serve a nation well, are God's gifts.

On his mother first, and on Samson himself afterwards, was imposed the Nazarite vow. The Nazarite was a separated person—one who, by certain acts of self-denial, consecrated himself in a peculiar manner to the service, worship, and honour of God. This Nazaritism, in one view, reminds us of the restrictions necessary to an old past stage of spiritual life; a stage in which suffering was considered a holier thing than lawful enjoyment. Looked at in another light, it is the old form of an abiding law—the law of self-renunciation. The "vow" included total abstinence from wine and strong drink. It may be difficult to detect the precise reasons for this; but it was an advantage to Samson, inasmuch as it shielded him from the suspicion that his extraordinary strength was at any time to be explained by sensual stimulation, but must always be explained by Divine endowment and inspiration alone.

Samson's parents exhibit anxiety for his welfare before his birth, and they pray for the enlightenment which shall enable them to train him aright. "How shall we order the child, and how shall we do unto him?" Our hero is the child of prayer, and we have no need to wonder that "the Lord blessed him," and that "the Spirit began to move him." Here, then, is the bright sunny morning of a life. How did the remainder of the life-day correspond? We shall see. Many of *you* have had such a morning; how has *your* life-day corresponded? Children of many prayers, have you turned to God, and served him with full purpose of heart? Thank God, some of you have. Children of many prayers, are you leading a wayward life—so that if you were to die, and the question were asked concerning you, "Is he saved?" the mournful answer would be, "We know not! we must wait to know"? God "bless" you all, and cause His Spirit to "move" you!

We have no information respecting Samson's home-life. We can only draw inferences from the piety of his parents, from his peculiar

temperament, and from the fact that he was Divinely appointed to an important work. These three elements would combine to determine the complexion of his youthful character. It is likely enough that he would give signs of his extraordinary physical strength. It would gratify our curiosity to be told what his conduct was at home, how he behaved towards his father, and especially towards his gentle, believing, praying mother; but the narrative is silent. Judging from after-indications, we fear he must have shown some wilfulness and gustiness of temper, though not to such an extent as to imply that he was unmindful of his destiny as a Deliverer of his people. The "inspiration" was frequently upon him, and he gradually learnt that he was appointed to deeds which would give him a name amongst God's chosen. High aspirations in youth have generally been felt and cherished by the world's foremost men; and the youth who is moved by the Divine Spirit has at least the possibility of a glorious manhood, of which only degeneracy on his own part can deprive him.

The next incident is Samson's marriage, which probably took place when he had arrived at an age which we, in these days, should consider one of maturity. Life was longer then than now; manners were more simple; the strain of competition was less felt; and education was very elementary. In our time, and in highly civilised communities, children are born to a vast inheritance of the accumulated worldly wisdom of the past, and under circumstances which quickly force them to use that wisdom for the practical purposes of life. A well-trained and well-principled youth of eighteen has, probably, as much wisdom as his grandfather had at thirty—a great gain this, when the whole is used, as in such an instance it is sure to be, for wise ends. The mischief is to young men who, under the supposition that they must necessarily be wiser than their forefathers, are content to be *shallow*, mistaking for wisdom what is nothing better than a conceited smartness.

Samson's marriage was an event of incalculable importance to him, as, indeed, marriage must be to every man who commits himself to the associations, influences, and responsibilities to which it lays him open. This marriage was Samson's first great mistake—a mistake which involved many more, and which sadly marred what might otherwise have been a noble life. Samson visits Timnath, a town in the occupation of the Philistines, and while there he sees a Philistine

woman for whom he conceives a passionate regard. On his return home, he desires his parents to obtain this woman for him as his wife. They object; but their objection is met by the assertion of his own strong will, to which further resistance is useless.

Such a marriage was contrary to God's covenant with the Jews, and to His express law. He had given to them the land of the Philistines, and a commission to drive them out on account of their sins. The same commission had been given respecting the other surrounding tribes and nations. To the accomplishment of this purpose, it was necessary that the Jews should form no alliances, and especially no marriage-alliances, with their foes, so that they might not ultimately find themselves hampered by considerations of kindred, and the like. Moreover, marriages of this kind were forbidden on religious grounds. The Philistines, like the other surrounding nations, were idolaters. The religious convictions of the Jews were fickle, and they had to be guarded from the temptation to lapse into idolatry at every point. These were the reasons for which Manoah and his wife objected to the marriage which Samson proposed. Was there no suitable wife to be found among his own people? Why should he allow himself to be captivated by a daughter of the "uncircumcised Philistines"? The objection was not an unreasoning whim, but the expression of a high-minded, conscientious, religious scruple.

Samson's mode of overruling the objection was characteristic—"Get her for me, for she pleaseth me well." Some old Jewish writers say that he had first made a proselyte of the woman; but this is improbable, inasmuch as, had she become a proselyte, she would have been, at least technically, eligible enough for the marriage, and Samson had nothing to do but to say so. His answer is rather that of a wilful man under the influence of an absorbing passion. A sad answer, and a shameful one! It had in it the quintessence of an imperious and obstinate selfishness. The man must have descended to very low moral ground before he could have burked all discussion, and closed the question up by the curt words, "Get her for me, for she pleaseth me well."

Let us remind ourselves, however, that Samson is a representative man, and that some of us may be nearer to him than we think. There are multitudes of men in the world compounded (so to speak) of the same elements—men like him, as I said, only of smaller make—in

whom these follies of passion, self-assertion, and forgetfulness of God, and of all higher claims than those of the flesh, are painfully predominant. Such men are not truly great, nor truly good; and they never can be. For, all the world over, the only road to greatness and goodness is by self-denial. Alas! many a man thinks that if *he* be "pleased" all is well. From that one thought all the world's woes have been born. Passion is often sufficient to blind the mind to every consideration, not only of religion, but also of the commonest prudence. That it is notoriously so in cases where the heart is supremely interested, as it was in the case in hand, every one who has had to discipline his own heart, or to direct some wayward young man or woman, knows.

In close connection with this subject of Samson's marriage, it is said that "his father and his mother knew not that it was of the Lord that he sought an occasion against the Philistines." It has been thought that this statement implies a Divine sanction of the act which we have been condemning, and that Samson's alliance with the Philistine woman was even Divinely appointed. How can it have been so, since such marriages were contrary to the covenant between God and His people? Where was the ground for the exception? Had the exception been made, surely Samson himself would have pleaded it, and would have thus put an end to the perplexities which his determination had occasioned in the mind of his parents. The truth is that there is no reference in the statement I have quoted to the marriage at all. The allusion is to some scheme against the Philistines which God had suggested to His chosen servant, but of which Manoah and his wife were unaware.

Samson's fault lay in this—that, having received the Divine influence to guide him up to a certain point, he did not care to seek it *beyond*, but, urged on by passion and self-will, he endeavoured to serve both God and himself, and thus set himself to his work in a wrong way. He acted on the principle that the end justifies the means: a principle which is eternally false, and which is condemned alike by the law of God and the conscience of man. Never, never can it be right to do the least violence to truth and righteousness for the sake of an end we approve. God does not need that we should serve Him by unholy methods. It would be better for us to leave His work entirely in His hands than to risk the pollution of it by our follies.

Then comes the nuptial feast. The whole scene is Oriental, and belongs to a state of half-civilised life. "So used the young men to do." Such feasts are still celebrated throughout the East, and are noted for all kinds of merriment. It lasted seven days, as did the feasts with which, six hundred years before, Jacob celebrated his successive marriages.

The Philistines brought thirty companions, probably (as Josephus supposes) for the purpose of watching the strong Hebrew, and of protecting themselves against him. To this company Samson, in accordance with custom, proposed a riddle suggested to him by the "swarm of bees and honey in the carcase" of "the young lion" which he had slain. The riddle was this: "Out of the eater came forth meat, and out of the strong came forth sweetness." "Thirty sheets and thirty change of garments" were to be the reward of a solution within the seven days of the feast, the same gift to be made by them to him in the case of failure. Clearly Samson was a man of jovial disposition, and daring enough, withal, to put himself against the whole body of his "companions," not so much because of the improbability that they would guess the riddle, as because he felt the impulse to attempt great things, and to place himself in hard positions. On the seventh day—the riddle still unsolved—the guests threatened to burn Samson's wife and her father's house unless she extricated them from the difficulty. This seems to have been their last threat. Probably they had plied her during the preceding days, and she had, partly from curiosity and partly in obedience to their wishes, sought to obtain from him the secret. He set her appeal aside, saying, "Behold I have not told it to my father, nor to my mother, and shall I tell it to thee?" Is there a touch of remorse in these words? If so, it reveals some remnant of goodness in his heart. Alienation from his parents had been slowly growing upon him, and the change seemed now, for the moment, to be painfully present to his mind. Perhaps an early return to the old home-love might have saved him. On the other hand, it is clear that he had not full confidence in his wife. This was one of the evil results of his unlawful marriage, and assuredly not the least. It is common in our time to joke somewhat sneeringly about this matrimonial confidence—a fashion utterly detestable, as indicative of opposition to God's law and to the most sacred instincts of humanity. Mutual confidence would never have interfered with, but must always have indefinitely promoted, the

happiness of the marriage state, if marriage had not been more or less divorced from the religious sanctions on which it should rest. In all cases, just as in Samson's, the first error involves the rest. Christian marriage is based upon principles which, if faithfully observed, would render a want of perfect trust between husbands and wives impossible. If husbands are called upon to love their wives as themselves, all disparaging ideas of the respect due to them become great absurdities as well as great sins. We need not be surprised that Samson told the riddle to his wife, but we must respect him the less for having done so, not because he loved her, but because she plagued him!

As to the woman herself, let not her insistence be judged too harshly. She may have thought that, as his wife, she had a right to know, whilst the pressure put upon her by her own people was enough to give strength to her half-reproachful, half-pitiful appeals. She extorted the secret and then revealed it. "And the men of the city said unto him on the seventh day, before the sun went down: 'What is sweeter than honey, and what is stronger than a lion?' And he said unto them: 'If ye had not plowed with my heifer, ye had not found out my riddle.'" "Betrayed by his wife, and cheated by her countrymen, he resolved on revenge." With his own strong arm he slew thirty men of Ashkelon, took their spoil, paid the "forfeit," and then returned to his father's house.

(To be continued.)

Daniel's Rejection of the King's Command.

NOTES OF A SERMON BY THE LATE REV. ROBERT HALL, A.M.

"Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—DANIEL vi. 10.



DANIEL appears to have been one of the most eminent of the prophets. He was held in peculiar honour during his lifetime, and his prayers were supposed to be signally efficacious with the Lord. He is almost the only one to whom a contemporary prophet bore such a remarkable witness as Ezekiel did to Daniel, when, living at the same time with

Daniel, he spoke of Noah, Daniel, and Job as the only men who could, if it were possible, have averted the judgments of the Almighty. It is known, indeed, that the Jews have not thought it fitting to place Daniel on a level with the other prophets, under pretence of his not having entirely possessed the character of a prophet; partly because he lived the life of a courtier, and partly because his style is less poetical than that of the other prophets. With respect to the first of these objections, every one must perceive its frivolity. The Lord does not confine His spirit to any particular human rank; whilst we know that other prophets were in high favour at their respective courts. With respect to the second objection, it must be admitted that the style of this prophecy is different from that of the other prophecies: a fact, however, from which only caprice could draw an unfavourable inference. For it is nowhere intimated that the Divine Spirit will confine Himself to a particular style. The language, however, of the twelfth chapter is as lofty and as fine as any to be found in the Word of God—the language in which he describes the coming of the Son of Man and the resurrection of the dead. Probably the true reason for disparaging this prophecy consists in its precise declaration as to the time when the Messiah was to appear, by which he affords a triumphant illustration of the error of the Jewish belief that the Messiah *has not yet appeared*.

Before considering the particular specimen of Daniel's conduct which is the subject of the text, permit me to notice the preparation which must have been made in his previous character and conduct for acting so peculiar a part. If you look back to previous portions of this prophecy, you will see that Daniel was early visited by the Grace of God. When a very young captive, he determined within himself that he would not defile himself with the portion of meat from the king's table, nor with the wine which he drank; for he had strong reason for believing that this provision was accompanied with idolatrous rites and ceremonies. He lived, therefore, an abstemious life, and grew up in the practice of virtue and of piety from the first bloom of his youth. It is vain to hope to act well in the more important emergencies of life unless we are in the *habit* of acting well. There is something attractive in great and exemplary instances of virtue and of fortitude. We are enamoured of them, and thus readily flatter ourselves that in similar circumstances we should act a similar part. But the imagination is a vain one. If we fail in the

plain and level path of duty, we can never scale fortresses—we can never perform the greater and more arduous duties enjoined upon us in the Word of God. The higher achievement is the effect of a long and confirmed habit, without which it is impossible; it results from a principle of piety long established in the mind. Daniel had at this time grown old in the school of real religion. For a long time he had been accustomed to maintain the strictest self-denial, to consult the dictates of the Voice of God, and to shut his ears to the dictates of appetite. Thus it was that he was able to come forth as so great a hero in the conflict in which he was now involved. Do you wish to attain to a similar excellence in the warfare of life? You must attempt it in every part of your conduct; you must habitually have your “conversation in heaven.” Such was the course that Daniel pursued; and he pursued it so faithfully that his very enemies despaired of finding anything against him except as “concerning the law of his God.” Religion went into all the details of his life and the difficulties of his situation, and enabled him to act with such integrity as to be above all accusation *apart from his religion*. The habit of piety alone will ensure special exhibitions of moral excellence when special circumstances demand them.

In the next place, we may observe, with respect to the particular conduct described in the text, that it exhibits an extraordinary example of a noble fearlessness before man, and of a profound reverence for God. This is the very spirit and principle of the conduct which Daniel exhibited on this occasion. A decree had been issued ordaining that whosoever should ask a petition of any god or man for thirty days, save of King Darius, should be cast into the den of lions. Darius, in issuing this decree, had yielded to flattery. Flattery is one of the greatest of the temptations with which princes have to contend, and one of the greatest causes of the misfortunes which befall their subjects. This decree stimulated the propensity which is so strong in us to flatter ourselves, so that it became almost irresistible. Darius yielded to this proposal because he was not fully aware of the consequences which belonged to it. He did not know the character of the God of Israel, and the jealousy of His own authority which forms so important a part of that character. The gods which he and the rest of his court were accustomed to worship were, for the most part, deified men; and, therefore, he did not perceive any great disparity between himself and them. Thus it did

not occur to him that mischief would spring from suspending their worship for a time and transferring it to himself. But with Daniel the decree involved a very serious demand. He was called upon to withhold prayer from before God—to suspend the exercise of that devotional spirit which was the great duty and delight of his life, and to choose for the object of his worship a mere worm of the earth decked with titles and honours. He did not hesitate for a moment. We find the same spirit in the apostles when they were “commanded not to speak at all nor teach in the name of Jesus.” They answered: “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard.” Daniel “endured as seeing Him who is invisible.” He went, therefore, in defiance of the decree, “into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” In matters of conscience, Daniel recognised the authority of God rather than that of men. No man could be more jealous of the King’s honour where his authority alone was concerned; but in the business of religion he recognised no authority but that of God. This is a province which no human being is capable of ruling. If we make a mistake in religion under the dictate of superior power, where shall we find any reparation? If one prince or supreme magistrate has a right to dictate in matters of religion, it necessarily follows that every prince or supreme magistrate has the same right; and we cannot understand how loyalty to a king may convert us into Hindoos in one country, into Chinese in another, into Mohammedans in a third, into Roman Catholics in a fourth, and into Protestants in a fifth. In short, it is plainly our duty, and our Saviour Himself teaches us, to “render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.”

But it may be asked whether Daniel did not unnecessarily expose himself to his enemies—whether he might not have practised the prudential maxim of the Saviour by withdrawing from public notice, instead of acting in the same manner as before, and thus openly refusing the least compliance with the King’s command. But if Daniel had been content to do on this occasion what was merely necessary to escape penal consequences, he would have added the weight of his character in favour of this unjust decree; and this

would have been a violation of the strict allegiance and fidelity which he owed to the King of kings and the Lord of lords. It was of the utmost importance that he should make it manifest in the eyes of all that he could not comply with the iniquitous order. It was necessary that on such an occasion he should show a righteous contempt of human authority in matters of religion, and that he should not even seem to countenance what he wished to be regarded with the greatest horror.

This is great and heroic conduct, which it is to be feared that few of the professors of Christianity would display. How few here present, probably, would have come off thus victorious! How few would not have "conferred with flesh and blood"! In the course pursued by Daniel, all earthly things dear to man—all things that render the present state of existence desirable—were placed on one side, and the realities of eternity on the other. He, therefore, did not hesitate, but, like his companions, Shadrach, Meshach, and Abednego, determined to treat with contempt the orders of his sovereign. This is conduct which stamps a character of greatness on those who practise it. This is to "overcome." I repeat, if you find yourselves failing commonly in the cultivation and display of religion, do not for a moment imagine that you would act, under the same circumstances, in a manner similar to that in which Daniel acted. The Saviour says: "Then are ye My disciples, *when ye do whatsoever I command you.*" They only are the true servants of God who set Him before them every day, and all the day long.

We cannot dismiss this subject without directing your attention to the remarkable proof of the prevalence of a devotional temper in the mind of Daniel which the circumstance described in the text displays. Daniel did this "*as aforetime.*" He was accustomed to the steady and uniform exercise of devotion. Such an example is worthy of our attention, not only from the circumstances in which it was presented, but also from its rarity. How seldom do we find a busy life in any situation accompanied with a devotional spirit. Worldly objects are often so pursued as to bring with them a contempt of the private exercises of religion. Daniel was placed at the head of a large empire—was president of presidents; yet he reserved a portion of time every day for prayer and thanksgiving to God. He was in a situation in which the weightiest business occupied his attention; but he found therein the greater need for that tranquillity which results from

devotion. He knew that a multiplicity of business, without strength from above, will lead men into the subtleties of temptation; and as his intention was to approve himself to God, he saw the necessity of continually imploring the assistance of His Spirit. He looked up to the Divine Being to be kept humble in the midst of his glory, and firm against the temptations which assaulted him. Thus it was that he could retain his integrity, so that, in regard to his administration of public affairs, his very enemies could find no cause of accusation against him.

If we consult the Scriptures we shall find that the pressure of business should only influence us as a motive for fervour in piety. When our Saviour came into the world to undertake a mission which all the angels wonder at, He mingled with the whole of that mission the spirit of prayer. Probably some are hearing me at the present who are living in the habitual neglect of private devotion. They have no time to spare, and what little they may have is so burdened with care as to allow of but little preparation for that state of mind in which solemn and earnest prayer is possible. Let me ask such persons whether they think it safe to continue in such a course—whether they can expect to go with prosperity through life in the neglect of prayer. They know not what a day may bring forth. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." The best concerted scheme may make your table to become a snare, and that which should have been for your welfare a trap. The event of all human counsels may be weakness and folly. You ought to rejoice to come into the presence of God, whose wisdom can infallibly guide you, and whose power can bruise Satan under your feet. All present things will soon vanish away. You must soon lie down in the grave, and awake to judgment. How will you escape if you neglect the great Salvation which Jesus Christ has come to bestow?

It is to be feared that many allow themselves no time to acquaint themselves with God, with less excuse than those to whom we have just referred. They spend their time, not so much in business as in frivolity.

Oh, awake from this spiritual sleep! Call upon God. Cultivate a devotional spirit. Whatever your situation in life, be assured that the only path to present happiness and to eternal felicity is to be found in the exercise of religion, in the habit of piety, in walking with God, the Father of our spirits, manifested to us in the person of His Son, who has given us His flesh to eat, and His blood to drink.

The Origin and Development of Tent-Preaching.

BY KATE PYER RUSSELL.

I.



IN every age of the Christian Church there have been times of slumberous ease. How soon was even apostolic zeal quenched by the heresies which sprang up, and which culminated at length in what are appropriately styled "the dark ages"! Yet amid the darkness which crept so stealthily across the spiritual sky, there were ever and anon scintillations of light, pure and brilliant, emanating from the great Source of life and power—our blessed Lord, "the Light of the world." The historic records of the olden time are richly dight with the names and deeds of earnest and heroic men who, amid error and superstition, self-indulgence and apathy, maintained a noble warfare with the many-formed spirit of evil, and who, by the purity of their lives, by the faithfulness of their teaching, and by the wholesome influence of their example, not only left their mark upon the generations to which they respectively belonged, but shone forth with an unclouded radiance of sanctified genius and of Christian devotedness which tells, as a powerful stimulus, upon the Church of the present day.

It is not my purpose, however, to revisit scenes of remote antiquity, but rather to recall times comparatively recent, in the hope of being able, under God, in some humble measure to rekindle a zeal and an enthusiasm akin to that which fired the eloquence of a Whitefield, the self-sacrificing devotion of a Countess of Huntingdon, and the untiring energy and skilful organising power of the Wesleys. These great servants of Christ, as my readers well know, were raised up and qualified for a noble work at a time when formalistic indifference had laid its paralysing touch both upon priest and upon people. And how ready, as in the days of our Lord's earthly ministry, were "the common people" to hear with gladness the glorious Gospel message! We read in Whitefield's journal:—"Preached this morning in Moorfields to 20,000 people, who were quiet and attentive, and much affected." Again:—"Preached at Kennington. But such a sight did I never see before; I believe no less than 50,000 people; and

what is more remarkable, there was an awful silence among them, and the Word of God came with power." And yet again:—"Preached at a place called May Fair, near Hyde Park Corner, to nearly 80,000; by far the largest number I have preached to yet. While offering prayer there was a little noise; but they kept a deep silence during the whole of my discourse." It would be easy to multiply instances like these in the ministry, not only of Whitefield, but also of the Wesleys; but it is needless to do so, as their marvellous careers have become so familiar to the Christian world, especially in the great denominations which have gathered round their names. Alas! as generally happens after periods of special religious excitement, a reaction set in, and when forty or fifty years had gone by, apathy again prevailed, and a fresh arousal, as with a clarion blast, was needed. The Great Head of the Church knows how to prepare servants for Himself, who shall be suitable for an emergency, and how to suggest to them the new modes of action by which His Kingdom shall be advanced. Thus, near the close of the eighteenth century, another zealous and devoted man was found at Frome, whose life-history had a remarkable bearing upon the originator of the then new experiment of preaching in tents: an experiment the novelty of which, combined with the immense earnestness with which it was carried out, attracted vast multitudes wherever the sheltering canvas was upraised, and the spiritual results of which bore widespread and indubitable witness to the Divine approval of the objects at which it aimed, and of the methods in which it was pursued.

Edward Griffith, born at Frome in 1760, was, from his youth, remarkable for morality of conduct, and for a strict adherence to the exterior forms of religion as prescribed by the Church of England. In early manhood he was severely chastened by the hand of God in the removal of an almost idolised wife and child: a discipline, however, which proved a "blessing in disguise." By excessive grief his own life was endangered; and, to facilitate his recovery, he sojourned for some time at the Hot Wells, near Bristol. During his retirement there the Spirit of God spoke powerfully to his heart, convincing him of the insufficiency of all earthly good, and leading him to a more certain Rock on which to build. Humbled and penitent, he returned to his native town, and soon attracted the notice of a few Wesleyans, who introduced him to some of their meetings.

Shortly afterwards he joined their society. He was still, however, strongly attached to the Church of England, and longed to see an increase of spiritual-mindedness among her adherents. About four years subsequently to his conversion he became acquainted with the Rev. John Pocock, who had been recently appointed to the curacy of Frome, and was requested to visit his dying sister, the clergyman "having more confidence in Mr. Griffith's piety and experience than in his own." This circumstance led to an intimate friendship between the two, the consequence of which was that other members of the Pocock family came to a saving knowledge of Christ. The clergyman's younger brother and his wife received the blessings of Divine Grace through Mr. Griffith's faithful counsel and example, and were induced to unite themselves with the Methodist body. Though immersed in the cares of a large retail business, Mr. Griffith preached the Gospel with great energy and acceptance during the last eighteen years of his life. His biographer says:—"He was ever on the look out for opportunities of warning sinners and directing them to the Cross of Jesus. An approaching revel, seasons of bloody sports or pastimes (happily not so common in our day), fatal accidents, advents of perverted Christian festivals, the infliction of justice on criminals, never passed unnoticed by him. Speaking to a friend one day, he observed: 'There are in Frome fifty-two streets, and there are fifty-two weeks in the year; and I shall not think myself clear of the blood of my fellow-townsmen till I have gone through these streets in order. By the Lord's help, I purpose to begin the year preaching in street after street once every week till I have gone through the whole.'" This resolution was formed at the commencement of the year 1803, after recovery from a severe illness, and is noted in his journal as an expression of gratitude to God for sparing his life. The friend to whom he had mentioned his resolve had the satisfaction of being with him when delivering his last message in Vicarage Street, designedly left to the last from its proximity to the church, into which, however, he well knew many living in its immediate vicinity never entered. As another mode of "preaching the Gospel to every creature," he established "conversation-meetings," of which the following example will give the reader some idea:—Addressing a woman who had not attended any meeting of the kind before, he said: "My friend, what led you hither?" She replied, "I came to the prayer-meeting, sir." With a penetrating look, he asked, "Do

you ever pray for yourself?" "No, sir." "And have you never prayed?" "No, sir." "Poor soul! what age are you?" "Thirty-seven, sir." Mr. Griffith, after a solemn pause, and looking round with a mixture of astonishment and sorrow, exclaimed, "Alas! my brethren, here is a marvellous thing! A woman in this land of Christianity, and in this highly favoured Frome—a woman of thirty-seven years of age, who has never once bent her knees to God!" Instantly, as though her nerves were unstrung, she dropped down, and for the first time began to cry for mercy, with many tears. On another evening a little girl was weeping bitterly, when Mr. Griffith said to her very tenderly, "Why do you weep, my dear child?" "Oh, sir," she replied, "I am afraid God will never forgive my sins, they are so many." "But, my child, you are very young." "I am seven years old, sir, and have been very naughty." Seeing among the crowd one of the most notorious sinners in Frome, "Here," said Mr. Griffith, "is an infant girl of seven years, weeping ready to break her little heart because she thinks God will never forgive her;" and quickly turning, looking the man full in the face and stretching his hand directly towards him, exclaimed, "If these, her faults, are such a burden to her tender conscience, Tom Cullen, what hast thou to answer for?" The poor man was struck as with a dart, fell down in the midst of the people, and begged the Lord to have mercy upon him. From that evening he lived a new life, and about two years afterwards departed in the fear and love of God.

Intimate association with such a man as Edward Griffith was calculated to inspire and foster sympathetic action; and his friend George Pocock, at this period resident in Bristol, formed the idea of a tent for field preaching, or, as it was at first designated, an "Itinerant Temple." Hitherto no means had been devised for reaching the untaught population (multitudes of whom never entered any place of worship), except that of preaching in the open-air. There were expenses and inconveniences connected with the formation, transit, and erection of the tents; but the shelter they afforded from summer heat and occasional showers, as well as the attraction presented by their novelty, were sufficient reasons for their employment. It was on the 24th of April, 1814, that the first tent was consecrated to the service of God upon a piece of waste ground near to the village of Whitchurch, about three miles from Bristol. Fears had been entertained lest it might allure the thoughtless and ungodly to indulgence.

of ridicule and deeds of annoyance. "These fears, however, were completely swept away during the first service held beneath the canvas; for not only was the congregation orderly and peaceable, serious and attentive, but the Great Head of the Church condescended to manifest His presence in a manner sufficiently gracious and overwhelming to destroy all doubt and hesitancy, and to establish an indubitable conviction that the thing was of God." The officiating ministers were Mr. Pocock, who had planned and constructed the tent, Messrs. John Pyer and James Roberts, with some other local preachers of the Wesleyan Connexion. During the ensuing summer the neighbouring counties of Wilts, Berks, Somerset, and Gloucester were visited; and though in some instances opposition had to be encountered, the good work rapidly extended, congregations increased, and the Divine blessing gave testimony to the wisdom of the enterprise. In the following year, 1815, spiritual results of a very marked character, and on a very extensive scale, were realised at Bedminster, so that "at the end of the December quarter the Wesleyan Society in the Bristol circuit received an addition of 220 members."

In 1816 the tent was enlarged to provide accommodation for 700 persons, and on the occasion of W. Carter's execution at Bristol for forgery a series of services was held near to the fatal spot, attended by thousands of people. Every evening in the week, three times on the day of execution, and three times on each of the two following Sabbaths, did these zealous preachers raise the Gospel standard, and warn, persuade, and beseech the multitudes to be reconciled to God. On the first of the two Sabbaths the assembly numbered not fewer than 15,000 attentive hearers. Great liberty of utterance was vouchsafed to the speakers, and a mighty influence from above rested on the people, "particularly on the night after the execution, when numbers were cut to the heart, and cried to God for mercy."

Year after year, during the summer months, the services excited increasing interest. Invitations were received from all quarters, and seldom or never was the tent erected without becoming the occasion of conviction to the guilty and of consolation to the troubled. Many of the conversions wrought were of the most remarkable character. Drunkards, thieves, Sabbath-breakers, infidels, profligates, the most abandoned, were induced, under the influence of curiosity or of some still baser motive, to gather within or around the enclosure, and there found the Word of God to be indeed "sharper than a two-edged

sword." Thousands were brought to the feet of Jesus. Village chapels were built for their convenience and comfort during the winter. Societies were formed for the fellowship of the converts. All went well until, unfortunately, dissension arose at head-quarters as to the organisation of tent-preaching and the settlement of chapel property; a detailed account of which, in this place, is not required. It resulted, however, in secession from the Wesleyan body, and the formation of a new one called "The Tent Methodist Society." The division took place in 1820.

Mr. Griffith had died some four years previously to this event. He had heartily supported the tent scheme from its commencement, and it is somewhat remarkable that the close of his consecrated life was tragically connected with its services and its founder. Mr. Griffith had been on a visit to his friend at Bristol, and had accompanied him to several places in a preaching tour, sharing the work, and visiting sick people according to his wont. Services were held in the tent on Compton Green, near Westbury, on Lord's-day, May 19th, 1816; and in the afternoon Mr. Griffith preached his last sermon from the words, "Is it well with thee?" The effect of the day's labours was so great that, though it was intended to remove the tent after the evening service, Mr. Griffith persuaded his friend to have another meeting on the following day. The tent was, therefore, left standing, and again he exhorted the people with great earnestness, saying, "Possibly, yea, probably, I shall never have the honour of speaking to you again." Little did he, or any of his hearers, think how quickly, and in how startling a manner, these words were to be verified. Returning with Mr. Pocock and his friend the next day, when near Westbury, the whole party alighted to walk up a steep hill. On reaching the summit and resuming their seats, the horse sprang forward, and became unmanageable. Mr. Pocock and Mr. Irving, aware of an approaching declivity, stepped out of the car to check its velocity, but in the attempt both fell, and the horse dashed furiously down the steep part of the hill. Coming to a turn in the road, Mr. Griffith jumped out, and the back part of his head was brought with such violence to the ground as to occasion a fracture of the skull. He was taken up in an unconscious state, and in two hours afterwards expired.

The Twenty-third Psalm.



HE Twenty-third Psalm is the nightingale of literature. The nightingale is a bird unattractive in plumage, but marvellous in song—a bird which, to hear aright, you must listen to when other voices are silent; which sings best in the night; whose song seems to have fresh beauty every time you give attention to its notes. For thirty centuries those who have had ears to hear, and who have been willing, when the stars shone out, to get away from the artificially paved and lighted town, have had their souls uplifted by the thrilling melody. And its music is as strong and fair now as ever. Blessed be God for the Twenty-third Psalm!

It is in the evening of life that its music seems sweetest. The aged saint, when earth's brightnesses disappear in the twilight of life's declining years, delights to hear it read by a little child. Then it seems like some echo of the harmony of heaven. Surely David wrote it in his old age. He must have sat down one day, feeling that his life's work was nearly done, and the scenes of his chequered career came up before him, brightest of all the memories of his youth in Bethlehem, when as a shepherd he tended his flock—brighter than the hours of martial triumph, brighter than the days of kingly majesty. The scenes of his early life, the grassy pastures, the mountain gorges, the Philistine raids, some flowing stream whose course he had delighted to follow—all these, as by some magic lantern, came up vividly on the mists that darkened his failing sight. And then these memories of his own shepherdhood suggested thoughts of the loving, wise guidance throughout his course of the great and good Shepherd—the Lord God. His heart grew glad, and he wove them into a song for the flock of Jehovah for ages to come.

The first scene is peaceful. The lamb is lying in a green pasture. It speaks of a beautiful rest. Our earthly lot is one of perpetual unrest. Never more so than at the present day. Jesus Christ, the good, the great, the chief Shepherd, says, "I will give you rest." This is found when He is found. The first hours of the converted life are like those of one just getting well from a fever, and lying down in a

sun-lit mead. There is a mingled feeling of recovery, feebleness, and peace. In humble faith the spot is found where the Lord maketh His flock to rest at noon; and, having discovered the stream of Divine grace, he reposes in confidence. Blessed and happy time But the return of it need not be sighed for any more than the return of the joyous days of infancy.

The stream of Divine grace once found has to be followed. The waters are life-giving. He who has drank of them feels that the chief thing on earth is not rest, but progress, and progress in righteousness. The first attraction to the Divine life is fulfilled, and another has taken its place. It is now no longer for green pastures, but for leading in righteous paths, that the soul specially longs. Whither, is not known. They lead on, perchance away from the quiet grassy scene to a dark and rugged land. No aim is pursued with the same motive throughout. A new impulse is ever found as we proceed. Christ may be sought after at first for the peace and rest He can give; but, that attained, a higher longing arises. Advance is not made with the motive of seeking some new gratification. It comes to be for His name's sake.

Following the course of the stream, a very different scene is found. The quiet rill flowing through the meadows on the high lands reaches a broken rocky gorge. The waters leap down the chasm as into a grave. Below, all is dark as death in the shadow of overhanging rocks and trees. Here is a sight worth seeing. The feeble may desire to stay in the green pasture; the healthy traveller rejoices in the wild rugged grandeur of the pass. He will follow on and dare the perils. It is the same stream that nourished the meadows that gives life to the darkening mass of vegetable life. The strong man is ready for the adventure. They who speak of the rod of affliction fail in understanding the psalm. In such a spot as this there are serpents to be encountered, and lions have their lairs. The good Shepherd, who leads on, is no hireling to flee in the hour of danger. He has a powerful staff for protection from all harm. Thus timidity is dispelled. He who follows the stream down the ravine is assured that he need fear no evil as he passes through, confident in the care of his Guide.

Beyond, another scene is discovered—a yet severer trial of faith. The believer not only finds peace and progress, but protection in the presence of a foe. He has gone through the mountain pass, and

reaches an open land where the enemy is discovered. The first thought of a foe who cannot slay is to destroy supplies. But the dear Lord prepares a table with abundant provision, and that right openly. The trial here pictured is greater than any previously considered. The Divine life is not regarded as a rest, a walk, a test but a fight. The pilgrim has become a soldier. The course of the stream has led to an enemy's land. But here there is not merely supply, but a feast—and not merely a feast, but a jubilant banquet where the guest is anointed with the oil of gladness.

At length a less trying scene is reached. Following the course of the waters, led by the Shepherd, a quiet sun-lit land is attained where all is well. The stream has become a deep rolling river, with rushing waves of goodness and mercy (if the Hebrew be read aright), flowing along the plain to the infinite ocean beyond. Unlike the results of following an earthly river, the end is not some wild sea, shore, a scene of waste, fathomless waters. But there is the house of the Lord where the great Shepherd has His home; He who has said to all His sheep, "In My Father's house are many mansions; I go to prepare a place for you."

J. HUNT COOKE.

On Raphael's Picture of St. Cecilia, Bologna.



CECILIA touched the keys
And music's sweetest sound
Stole on the evening breeze
And gathered listeners round :
Enraptured, as the dulcet notes out-poured,
They praised each gentle strain and tuneful chord.

Cecilia stayed her hands,
For, on the listening ear,
The songs of heavenly bands
Echoed both soft and clear :
In silent awe the immortal choir they greet,
And praise His name who made her music sweet.

H. C. LEONARD.

Where should we begin to Retrench? *



HERE is a matter connected with bad seasons and trade depressions on which I wish to say a few words. The interests of all classes are so interdependent, that two such important members of the community as agriculturists and traders cannot suffer without all the other members suffering with them. There are comparatively few people, I suppose, who have not had to face a reduction of income. Now a reduction of income involves a reduction of expenditure; and the question I ask is, Where have we begun to retrench? What items of expense have we cut off?

You may think that this has nothing to do with religion. But religion is a personal and practical matter, and it has many questions to ask with respect to the way in which a man spends his money. The only question I ask now is this, Has the retrenchments we have all had to make lately been made on Christian principles, or on principles which our Lord would have called heathen?

If you consider your expenditure, you will find that it may be arranged under three heads—namely, what you spend, first, on yourself; next, on your family and friends; and, thirdly, in charity, and in supporting useful and beneficent institutions. In other words, your expenditure is partly personal, partly domestic, and partly public.

Now, there is reason to fear that many of us begin retrenchment at the wrong end. We pare away our public expenditure instead of first reducing (as we ought) that which is personal and domestic. As regards what we spend on ourselves and families, there is a wide margin of luxury which might be dispensed with, and we and they remain not only none the worse, but even, perhaps, the better for the renunciation. And I put it to your consciences whether it is not wrong, and against Christian principle, to withdraw our subscriptions to public institutions, while this margin of selfish expenditure is left untouched. Take any class of people you like, and compare them with the condition of the same class fifty years ago, you will find that

* From a Sermon by the Rev. C. J. W. Fletcher, M.A., Rector of Carfax, Oxford.

diet, dress, house and furniture, personal pleasures—that, in short, the whole apparatus of living is on a much more expensive scale than it used to be. And I say that this margin of luxury, and not our public charities, ought first to feel the pressure of bad times. Therefore, let no citizen refuse to subscribe, or to continue his subscription, to any good institution in this city without first asking himself this, “Cannot I better spare the amount out of my margin of luxury than the institution can out of its funds?” Why, when you are asked to give one, two, or three guineas to some useful charity, and you refuse on the ground that you cannot afford it, is not the true statement of the case this—that you will not consent to drink a little less wine and beer, to smoke fewer cigars, to forego some finery in dress, or a few pleasures that harm more than they please—that you will not exercise even this small amount of self-denial, although your doing so would enable you to give substantial support to the work of public benevolence? Such a refusal cannot justify itself on Christian, or, indeed, on Jewish principles. “See now,” said David, “I dwell in an house of cedar, but the Ark of God dwelleth in a tent.” David thought it shameful that private life should wear a splendid face, while the nation’s religious life should be meanly exhibited. He would have deemed it a reproach to a city if the houses of any of its citizens were more magnificent than its public buildings. Our Lord, too, found fault with the rich Pharisees for the extravagance of the social entertainments in which they rivalled one another, while around them was destitution and misery. And both He and David would, on the same principle, condemn the temper of the city whose public institutions should languish while the private expenditure of its citizens showed no curtailment of its lavishment. When we remember all the money that has been badly spent in this city—spent in bribery and beer, in vice and vanity—and then consider that we have charitable institutions which are flagging for want of a tithe of the wealth so ungrudgingly cast into the treasury of sin; when, moreover, we reflect that the noblest agencies for good which we make use of are not of our own creation, but the legacy of former generations, we may well feel ashamed, not only of what we have both done and left undone, but also of the blind self-conceit which leads us to think ourselves the children of an enlightened age that has nothing to learn from the dark ages of the past.

Correspondence.

THE MINISTRY OF REPENTANCE AND THE MINISTRY OF FAITH.

To the Editor of THE BAPTIST MAGAZINE.



DEAR SIR,—Our Lord acted on the principle that His followers would have to be trained by gradual means. The evangelists, and even the apostles, had to learn the plan of salvation by a somewhat tedious process. They were all more or less dull of apprehension, and “slow of heart to believe.” The early Christians put aside the Mosaic system and John’s preparatory teaching through the Spirit’s more powerful influence. The light of the Gospel appeared and increased in a manner resembling that of the sun. The evangelists truthfully stated what they had clearly comprehended. Paul and the other apostles did the same, and were ultimately able to show us the glory of Christ and the superiority of His dispensation. All truth revealed by the Holy Ghost is infallible; and its adaptation to the state of things at different periods is manifest. Christ began His ministry where John left off; and when He was “carried up into heaven” the Holy Ghost came down to give additional light where darkness was still hovering. The declaration or message recorded in the Acts respecting Faith and Repentance was, doubtless, then full of interest. Nevertheless, what may be emphatically called the Gospel Message—viz., “Believe on the Lord Jesus Christ, and thou shalt be saved”—brings the sinner at once to the Saviour. Giving up sin is really essential; but this is always found to be difficult, and is never done from Evangelical motives by ungodly men. A sleeping conscience has to be roused by the Holy Ghost, who came to “reprove the world of sin, of righteousness, and of judgment.” When a man administers rebukes and commands to his fellow-men, the result is most unsatisfactory. When Moses spoke to the people only about their rebellion, he failed to be useful. When Peter told the Jews that they had killed the Prince of Life, they became extremely indignant. When Stephen told the men who opposed him that they had murdered the Son of God, they stopped their ears, and stoned him then and there. And when the Athenians understood that Paul had come to preach to them about the grossness of their ignorance, nearly all who heard him mocked at what he said.

These facts seem to prove that, while some feeble-minded persons may be moved to do certain reputable things through fear of punishment, stout-hearted sinners are never savingly affected by being charged with having committed gross immorality. We all know that the way of transgressors is not only hard but altogether wrong, and that whatever is wrong ought to be lamented and abandoned.

Nevertheless, good and useful men beseech the ungodly to come to Jesus Christ "just as they are," in order that they may receive from Him the repentance which they so much need, and which He is able and willing, and which, indeed, He has been "exalted" as Mediator, to bestow. Probably most unconverted men know, and even often feel, that they have again and again committed deeds far more wicked than they wish to own. Pure Gospel preaching is therefore adapted to the state they are in.

John the Baptist and our Lord Himself commanded men to repent. Repentance is therefore needful. How, then, can we fully account for the fact that some of our preachers do not primarily and specially urge the unconverted to repent? Why do they believe that faith in Christ will prove in the end effectual?

The reason may be as follows:—Faith is a Gospel grace. In itself often weak—a little thing, resembling a grain of mustard-seed—yet, when buried, as it were, in Christ, it achieves wonderful results through Omnipotence. A small degree of genuine faith in Christ will show that the possessor has received some degree of spiritual life which has enabled him to see and value spiritual things. The terrible darkness in which he was formerly involved is happily removed. He now has some true idea of God. He has also before his mind the Crucified One. And the astonishing view he has causes him to think of the past. He is grieved on account of his having so flagrantly insulted his Maker and his loving Redeemer. Is not this the history of many a conversion? And this being so, it is not surprising that not a few preachers should make it their chief point to urge their unconverted hearers to trust in Christ. This is in accord with the great commission which our Lord gave to His Apostles. John proclaimed the need of repentance, and others followed his example; but humble faith—trust in Christ—was gradually found to be the one comprehensive thing which the Holy Ghost followed with His blessing.

J. CLARKE.

Ealing.

[In the above letter Mr. Clarke has raised an important and interesting question. Possibly some of our thoughtful readers may be inclined to favour us with observations on the other side.—ED.]

"TESTAMENT" OR "COVENANT"?

To the Editor of THE BAPTIST MAGAZINE.

SIR,—It is to be regretted that the Revisers have not seen their way clear to translate *diatheke* by *covenant* in Heb. ix. 16, 17. The choice lies between that and *testament*; and, as in all the other places where *testament* is found in the Authorised Version (about fifteen) it is now replaced by *covenant* in the Revision, that erroneous rendering stands out in more distinct and distinctly unsatisfactory relief. Even at 2 Cor. iii. 14, "Old Testament" has given way to "Old Covenant." The Jews certainly knew nothing about the former word. If the

words of the original are so rigid that they will not accommodate themselves to the idea of a covenant, we must perforce accept the other appellation. But before discussing this point, a few prefatory remarks may be found advantageous as bearing on the interpretation. The writer of this epistle gives a lengthy and detailed exhibition of the manner in which the types and shadows of the ceremonial law were fulfilled in Christ and His great work. But another feature is hinted at—a covenant. A law is one thing; the propounding it by the law-giver with the acceptance of it by his subjects is another. In the verses immediately following the passage to be examined there is a notice of the most essential feature of the formal ratification of the Old Covenant—the blood-shedding. At Ex. xv. 8—17, there is a detailed account of the ceremony specially enacted for this end—God giving the moral and ceremonial law, accompanied by gracious promises, and the people declaring their acceptance. Moses was the mediator or mediate introducer. Christ is repeatedly spoken of in this Epistle as the Mediator of the New Covenant, the conditions of which are stated in Heb. viii. 6—12; and there and elsewhere the necessity and desirableness of the change are insisted on; but there is no reference to the mode of its ratification, unless it be found in our two verses. This omission will appear the more strange if we remember that there is an exhaustive illustration of the fulfilment of other types. As a High Priest, Jesus was Himself the Offerer and Himself the Offering; and so in the New Covenant He is the Mediator, and, through His precious blood, at once the ratifying Victim and the Purchaser of the covenanted blessings. Blended as are thus the two ideas of an expiatory sacrifice and a ratified treaty, they are separable in thought, and are also separated in representation. Now even so late as the verse preceding our passage, though Christ has been repeatedly called a Mediator, His death is still viewed in the light of an atonement only; and, though in the verse succeeding our passage we read: “Wherefore also” (not “even”) “the first covenant was not ratified without blood,” yet if we read *testament* instead of *covenant* in verse 17 there will be neither blood-shedding nor covenant to which the words allude, and it is nowhere explained how Christ was the antitype of the mediatorship and ratification of the New Covenant. This, we believe, is the impression of every Biblical student and scholar.

But now for the language. Since the Revisers have felt themselves bound in conscience to render *diatheke* by *testament*, they have been compelled to accommodate some of the accompanying expressions to that sense. It is, therefore, necessary to translate the passage more literally, and this may be done without putting our own sense upon it by leaving two words untranslated. “For where there is a *diatheke*, it is necessary that the death should be brought of the *diathemenos*. For a *diatheke* is firmly established over dead (*pl.*, persons or animals); for is it ever valid when the *diathemenos* is alive?” If this be a description of a will, was there ever a statement so unnaturally expressed? The death spoken of is not a natural one, but “brought,” which term has no meaning unless it implies “brought in” or “brought about.” Were persons or animals killed to give validity to a will? Again, a will cannot be properly said to *become* valid by the death of the testator. When it has been legally signed and

witnessed it is at once valid. The death of the testator is necessary for its execution only. But if the expressions refuse to sanction the idea of a testament, they thoroughly accord with that of a covenant. In Jer. xxxiv. 18—20, there is a description of the ceremony accompanying a covenant. A bullock was slain and divided, and the contracting parties passed between the parts. In Gen. xv. 7—15, we have a minute account of a similar contract between Jehovah and "Abram," though the animals were different—a circumstance which only shows that the validity of the transaction did not depend upon the kind of slaughtered animal, but upon the signification of the symbolic rite. Since *diatheke* may mean a covenant, the only difficulty remaining lies in the word *diathemenos*. This is used, in this voice, in the sense of establishing laws, conciliating or composing of differences, very suitably for expressing who, or that which, ratifies. It is masculine, perhaps, because it refers to the word *moschos*, a bullock—that being the animal commonly used on such occasions. It is, indeed, in the aorist tense, but that often signifies what has been customary or habitually done.

Verse 18 proceeds:—"Wherefore also the first was not dedicated without blood." First what? The Revision supplies *covenant*; but it should be *testament*, if that is meant in the preceding verses, with which it is connected by *wherefore*. To refer it back to verse 15 is unnatural; and, moreover, no mention is there made of blood-shedding as a dedication. Our passage, therefore, seems quite useless as it now stands. It does not serve even as an illustration. It has no connection either with what precedes or with what follows. A death of entirely different character is introduced; and what is said about its vitality, even if correct, is quite irrelevant. There is the appearance of a chain of reasoning, but the main link is wanting.

The above explanation is substantially that of Professor Scholefield. If an objection is made on account of the brevity and inexplicitness of the statements, it should be remembered that the Epistle was designed for Hebrews, who would be well acquainted with their ancient, though perhaps obsolete, ceremonies, and for them a mere outline would suffice. The words, "the new covenant in My blood" (1 Cor. xi. 25), and "the blood of the covenant" (Heb. x. 29), show how distinctly the view of His death as the ratification of a covenant was before the mind of the Lord and the minds of His disciples.—Yours, &c., Y.

"Out of Darkness into His Marvellous Light."

I.



HE Atheist looked on all the world, and saw
 No sight but ugliness and misery;
 Evil was rife in air, and earth, and sea.
 Above, beneath, around, there was no law
 Which falter'd not—no good which did not draw
 Its force from wrong. Pleasure was swift to flee,
 Chased sore by pain. Yea, all things seemed to be
 Rotten and grim—enslaved to curse and flaw.

He stared, and glower'd, and scowled ; he wildly raved
 At Bible, church, and altar !—with taunt and sneer,
 Cried, "Where's your God ? Better no God than one
 Whose wretched, writhing creatures must be saved
 Out of His hands to escape from woe and fear.
 There is no God. False faith, false hopes, begone !"

Birmingham, 1864.

II.

The years passed on, and by degrees the stern,
 Fierce, reckless libeller of nature grew,
 'Neath Sorrow's touch, both gentler and more true.
 Christ stood revealed ! With penitent concern,
 The world's deep mystery he could now discern
 In Faith's clear light, softened as well as new !
 God's love, beheld in Nature's fairness, drew
 His heart's response. Ready henceforth to "learn"
 Of "the meek and lowly One," wild Unbelief
 Took wing, and left him free for settled "rest,"
 In Truth-inspired, Christ-protected Trust.
 And now, in God's great name, for man's relief
 He marches through the land, "the Faith" to attest,
 And smite grim Error's ramparts to the dust.

Oxford, 1874.

J. P. B.

Reviews.

CHRISTIAN COMMUNION WITH THE DEPARTED. By James A. Aldis, M.A., Some time Scholar of Trinity College, Cambridge. A Series of Four Lay Sermons read by the Vicar from the Pulpit of St. George's Church, Walsall. London: Simpkin, Marshall, & Co., Stationers' Hall Court.

THESE Lay Sermons are a novel experiment, made under the impression that it might be wise for "a clergyman in charge of a parish" to "give a standing invitation to any of his parishioners who have the requisite intellectual ability and literary culture, to write sermons on any subject, in regard to which they may feel a special interest,

or about which they have special facilities for investigation and thought, and that occasionally such sermons should be read by the clergyman from his pulpit." We imagine that Mr. Aldis would not wish to limit such an experiment to the clergy of the Established Church, but would like the ministers and congregations of other churches to profit by it to an equal extent. He enumerates the advantages which would be likely to accrue—relief to the over-worked parish priest, the awakening of a healthy interest in the congregation, an abatement among the laity of the habit of a "dog-in-the-manger criticism," and opportunities

for the pulpit discussion, by men specially qualified, of many important practical questions with which the professional minister *as such* can scarcely be expected to have an adequate acquaintance. These recommendations of the proposal are weighty; and yet we suspect that only a few ministers will venture to commit themselves to it. It is by no means certain that those laymen in a congregation who are most qualified to deal intelligently and effectively with extraordinary subjects would have the courage to volunteer their services even in response to a general invitation; whilst it is likely enough that inferior men would not be deterred by any such bashfulness. Sometimes a minister might be compelled to reject proffered help, and yet might be unable to do so without giving offence. In making this remark, we are not imputing jealousy to ministers in relation to their official position and claims; our object is simply to point to a practical difficulty which might often arise, and which, in some instances, might prove to be exceedingly troublesome. The editor of a periodical which is open to spontaneous contributions knows what this difficulty is by experience. It is not always easy to put aside claims to consideration, which are entirely independent of merit or demerit in a production forwarded for approval. However, Mr. Aldis has presented his suggestion, has vindicated it by weighty arguments, and has himself made a start in the way of carrying it into effect. And an excellent start it is. If these four "Lay Sermons" could be regarded as an average of the productions which the general adoption of his proposal would elicit, our pulpits and congregations would gain thereby in

no small degree. They bear an honoured name, of the fragrance and fame of which they are amply worthy. Based upon 1 Thess. iv. 13, 14, they bring into view some great principles and facts in relation to our Christian character, life, and destiny which no devout mind can dwell upon without delight and profit. The exposition shows us at the outset that "the whole body of believers is so completely identified and made one with the humanity of Christ, that whatever is predicable, absolutely and perfectly of the one, is predicable, though imperfectly and subordinately, of the other." This opens up three important truths respecting "the dead in Christ;" first, that with Him they are "risen;" secondly, that, "because they are risen they are nearer to us than ever, and have a truer communion with us than was possible on earth;" and, thirdly, that "this communion is spiritual, not carnal." Then follows the inquiry "in what our communion with the departed consists, and by what conditions it is limited." What is "the condition, on the side of the departed, that mainly determines the possibility of their influence over us?" It is just that which appertains to "spiritual influence here on earth." It does not depend on "genius, ability, or intellect," but upon

"A heart at leisure from itself
To soothe and sympathise."

The condition, on our side, "must consist in our receptivity" — "a preparation for the play of these spiritual influences." As to the modes of the descending influence, Mr. Aldis thinks that the departed "watch the life and growth of our souls," and that they fervently pray on our behalf.

As to the communion on our part, he conceives it to consist in the "silent constant operation on our spiritual being of the purified image and memory of the life that has passed away"; still more "in that unity and continuity of thought and life with the departed which is given to us whenever, in any special sense, we are called to carry on the work which by them has been left behind unfinished"—and, lastly, "in a necessarily unselfish sympathy with their risen joy." This is the barest outline of a series of thoughts which Mr. Aldis has wrought out with rare skill and beauty. As we have read on, we have not infrequently been reminded of some of the most suggestive and tender passages in Tennyson's "In Memoriam;" but, better still, we have been thrown back upon the nature and the range of the relations subsisting between Christ and His people, and consequently upon the relations springing out of these, which subsist amongst the people of Christ themselves, and which cannot be radically affected by the outward circumstances which apparently separate them. We thank Mr. Aldis for the clearness, the fullness, and the warmth of heart with which, starting from an Evangelical principle which may well be regarded as having the force of a Christian axiom, he has thought out a problem in which we are all so tenderly interested.

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OLD BRISTOL: a Story of Puritan Times. London: Baptist Tract and Book Society, 22, Castile Street, Holborn.

THE readers of the *Baptist* will be glad to have this story in the form in which

it has been issued by the Baptist Tract and Book Society, while to other readers it will prove a story replete with interest. It is, indeed, written from a denominational point of view, but it is none the less true or valuable on that account. A good idea is given of the general history of the Commonwealth period, and it is interspersed with connected incidents of a personal and family character which are effectively arranged and related, and which show that the Baptists of the time were second to none in the devoutness of their life, the Scriptural Evangelicalness of their principles, and the sturdiness with which they maintained their adherence to the interests of civil and religious liberty.

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TEMPLE SERMONS. By C. J. Vaughan, D.D., Dean of Llandaff and Master of the Temple. London: Macmillan & Co. 1881.

DR. VAUGHAN must be almost at a loss for a sufficiently distinctive title for the successive volumes which issue at comparatively short intervals from his pen. There are now upwards of forty series of sermons which bear his name—a larger number, we presume, than any other preacher of our generation can claim. And the marvel is that the quality of Dr. Vaughan's writing is in no sense inferior to its quantity. He is a careful and conscientious, as well as a vigorous, thinker, and brings all his work as near to perfection as he possibly can. His style is now familiar, and the charm of freshness has, to some extent, necessarily passed away, but we do not know of any single volume we could well spare. We have in all of them the fruits of comprehensive Biblical scholarship and of well-trained mental powers. Every page bears

witness to the presence of that clear intuition and refined and generous sympathy without which the highest intellectual culture would be vain. No preacher of our day is more thoroughly conversant with the Bible, or better able to enforce its lessons of wisdom, righteousness, and love. Christ is to Dr. Vaughan a living, ever-present Guide and Friend, able always to counsel, to strengthen, and console. There is scarcely any phase of life and character to which he seems a stranger. The broader and more varied our experience, the more shall we prize his words. The opening sermon of this volume was preached at the beginning of his ministry in the Temple, and the rest have at different times been preached in the same place. It would not be easy to find fifty discourses more elevated in tone, more cultured in style, and more practical in their aim. They present an unusual combination of the highest intellectual and spiritual qualities, and address themselves to all the essential needs of our nature. Biblical students will be charmed by the new and unexpected light often thrown on old truths and familiar phrases. Sceptics will find that their difficulties have not been ignored, and experienced believers will be stimulated to nobler attainments. Such sermons as those on the "Source of our Sufficiency," "Christ receiving Sinners," "Restlessness," "The Two Ambitions," "The Compensations of the Inferior Blessing," "Our own Burden and Another's," "Ascension and Communion," are invaluable.

THE CONGREGATIONALIST. Edited by J. Guinness Rogers, B.A. September. Hodder & Stoughton.

THE *Congregationalist* is one of our

high-class denominational periodicals. Every month's issue contains papers of a very superior order. But we desire to call special attention to the September number because of an important article therein on the subject of baptism. This article has been occasioned by the late Dean Stanley's essay on the same subject in his recent work entitled "Christian Institutions." Of course the writer advocates views on this question against which the Baptists have contended, and will continue to contend. The tone of the article is friendly, but we do not think that its arguments suffice to put the Baptists in the wrong. We shall offer a full reply in a future number of this Magazine.

PSALMS AND HYMNS. With Supplement. For Public, Social, and Private Worship. Prepared for the use of the Baptist Denomination.

THE PSALMIST: the Words of the Chants and Anthems.

THE PSALMIST: a Collection of Tunes, Chants, and Anthems, for Public Worship, and for Domestic and Family Use. Published under the editorial superintendence of Ebenezer Prout, B.A. The Tune Book, with Supplemental Tunes. J. Haddon & Co., 3, Bouverie Street, Fleet Street.

THE hymn-book which bears the title "Psalms and Hymns" has been in use amongst Baptist congregations for many years, and is unquestionably the most popular hymn-book we have. We need not commend it now; but we are glad to receive an edition of it which contains 271 supplemental hymns, together with the words of 125 chants and 101 anthems. We find in the Supplement some hymns of high merit which are

new to us, and a large number which we desiderated in the older editions. The value of the collection is thus greatly enhanced. We are also glad to receive a separate issue of the words of the Chants and Anthems. The selection is good, and the pointing of the chants is skilfully executed. The Tune Book has been enlarged, to correspond with the enlargement of the Hymn Book, and some real gems of psalmody have been introduced. These various publications deserve the confidence of our congregations, and we shall be glad to hear of their increasing popularity.

THE CHART SYSTEM OF STUDYING AND TEACHING SUNDAY-SCHOOL LESSONS.

By the Rev. A. H. Munro. London : John Walker & Co., 96, Farringdon Street.

OUR Sunday-school teachers are now provided with a great variety of helps in their work. If they have fair intellectual qualifications, and hearts true to the Saviour, they ought to become increasingly attractive to their classes, and largely successful in imparting to them Scriptural knowledge. Mr. Munro has expounded the Chart System very clearly, and has shown its fitness for general use, together with the many advantages associated with it. The work is inexpensive and easily mastered, and every Sunday-school teacher should be in possession of it.

FRIENDLY GREETINGS. Illustrated Readings for the People. With upwards of One Hundred Engravings by the best artists. Religious Tract Society.

"**FRIENDLY GREETINGS**" is one of the most charming of our serials, and the volume before us, the second for the

present year, shows no diminution of healthy interest, or of fitness for usefulness amongst the class for whose amusement and instruction it is specially intended. It contains a great variety of literary matter, all of which is perfectly pure in its tone, and presented in most attractive guise. The numerous illustrations—whilst, as to their subjects, they are intrinsically good—are executed throughout in the best style. Those of our readers who are familiar with the volumes already published will heartily welcome more ; and those who are not will have no disposition to accuse us of raising expectation too high if our encomium should induce them to purchase.

FREEDOM OF THE WILL. By the Rev. William Taylor, Windermere, Professor of Theology in the Evangelical Union Theological Hall, Glasgow. London : Hamilton, Adams, & Co. Glasgow : Thomas D. Morison. 1881.

THOSE who are fond of metaphysical studies will read Mr. Taylor's little book with deep and unflagging interest. It is strictly scientific in its treatment of a subject which possesses an importance far transcending that which belongs to a mere question of metaphysics, inasmuch as it goes to the very centre of man's practical life, and has essentially to do with his moral character, and with the future to which he is advancing. Mr. Taylor frankly avows himself to be an opponent of all strictly Necessitarian theories, and contends that the determinations of the human will are, in the strictest sense, free. Of course he is all through, more or less, in collision with President Edwards ; and we are bound to confess that he seems to have detected fallacies in the reasoning of that great writer which are

fatal to its cogency, and has exposed them, not with disrespectful, but, nevertheless, with unflinching courage. He views the subject in all its essential elements, and in all its more important philosophical and theological bearings. The thinking is clear, the reasoning is logical, and the conclusions seem to be irresistible; yet the treatment is so condensed that we have the whole of it in some two hundred comparatively brief pages. The work appears as the seventh volume of the Evangelical Union Doctrinal Series, and is well worthy of an attentive and candid study.

SCRIPTURAL HOLINESS: NOT SINLESS PERFECTION. By Charles Graham, Minister of Avenue Road Church, Shepherd's Bush. London: Morgan & Scott, 12, Paternoster Buildings.

WE think that the teaching of this little book on a very important subject may be safely endorsed. It seems to us skilfully to avoid the rock on which so many of our "Higher Life" friends have split. The sentiment which pervades it is thus expressed: "No doubt the fallen nature is present *continuously* in the believer while on earth, but it will be rendered and kept inoperative by the power of God through the Holy Spirit so long as, and so far as, the believer abides in Christ by faith, and *so long and so far only*; hence the necessity of watchfulness and prayer, that our abiding in Christ may not be interrupted."

MAN: HIS PRIMEVAL STATE NATURALLY, LEGALLY, AND MORALLY CONSIDERED; ALSO, HIS PRESENT CONDITION AND HIS ETERNAL DESTINY. An Essay in Three Parts. By John Lawrence. Elliot Stock.

MR. LAWRENCE seems to have been

prompted to write this essay by a desire to disprove the doctrine of man's constitutional immortality, and to defend the doctrine of the ultimate extinction of the wicked. Several works on the same side, of much greater ability, have failed to produce conviction in our minds; to say, therefore, that the work before us has not succeeded is only to say what might be expected from our estimate of the style in which the argument is conducted. It may influence those who are content with a superficial acquaintance with the complicated questions at issue, but we think it will have but little weight with readers who have gone into those questions more deeply.

THE LIFE OF OUR LORD. With Compared References from the Bible, &c. By Francis Sangster. Elliot Stock.

A WELL-COMPILED work, which can be easily and advantageously used by students of the Great Biography, and especially so by those who can consult *The Life of the Saviour*, by Henry Ware, Jun., Professor of Pulpit Eloquence, &c., Harvard University, and *The Treasury Harmony of the Four Evangelists*, by Robert Mimpriss. A marginal space is provided for notes. Conductors and members of Bible-classes would find the work helpful.

THE UNITY OF THE CHURCH. A Sermon preached in Victoria Church, Leicester, on Sunday, September 26th, 1880, by the Rev. J. G. Greenhough, M.A., in anticipation of the Church Congress. Leicester: S. Barker & Co., Wellington Street.

MR. GREENHOUGH's sermon came into our hands only a few days ago. We regret that we have not seen it before. It

eloquently sets forth the fact, which cannot be set forth too often or too eloquently, that, beneath the many divisions which prevail amongst the disciples of Christ, there is a substantial unity—"One Lord, one faith, one baptism." The sermon was worthy of the great occasion which suggested it, and we should be glad to see it reprinted and placed in the hands of a London publisher for more general circulation.

THE REVISED NEW TESTAMENT. An Address. By Fred. Edwards, B.A., Harlow. London: Sunday School Union, 56, Old Bailey.

AN eloquent and forcible plea for the cordial, though not indiscriminating, welcome due to the recent revision. The address was originally delivered at the annual meeting of the Harlow Sunday School Union, and we thank Mr. Edwards for yielding to a request for its publication. Sunday-school teachers will read it with great advantage.

POETS, PAINTERS, AND PLAYERS. By George Wilson M'Cree.

AN ENEMY OF THE RACE. By Andrew Clark, M.D., F.R.C.P. Lond., Physician in Ordinary to the Queen, &c.

THE NEW HOUSE AND ITS BATTLEMENT; or, the Relations of the Temperance Reform to Civil Liberty and Church Life. By the Rev. Joseph Cook, Boston, U.S.A.

THE NATIONAL TEMPERANCE MIRROR. August, 1881.

OUR temperance friends are doing their work with ever-increasing zeal and efficiency. They mean to succeed, and, in common with all who take an enlightened and healthy interest in the

welfare of humanity, we watch their progress with unqualified pleasure. They know how to cater for the public taste without pandering to what is vicious in it. The publications enumerated above are from the National Temperance Publication Dépôt, 337, Strand. The reasoning of Joseph Cook and the testimony of Dr. Clark are not to be lightly set aside, and our hope is that they will successfully exert all the force they can legitimately command. Mr. M'Cree's little book supplies pleasant popular reading.

"THE LORD THAT HEALETH THEE" (Jehovah-Rophi). By W. E. Boardman, Author of "The Higher Christian Life," "Gladness in Jesus," "He that overcometh," &c., &c. London: Morgan & Scott, 12, Paternoster Buildings, E.C.

THIS is a book full of wonders; and yet we suppose that its author would contend that, from his point of view, there is nothing wonderful in it. He is of opinion that the prayer of faith is still available for healing the sick. But surely this is a principle to which some limitation is to be attached; else it is scarcely within the range of imagination that any of the higher order of saints—of whom we would fain hope that there are not a few in the world—would ever die, or that their removal to the upper sphere would ever be otherwise than by a painless translation. But the truth is that the doctrine of the author is so beset, even in his own way of developing it, by conditions of various kinds, that what appears at first sight to be the element of the miraculous in it is toned down and circumscribed, so that it becomes something not *very* different from what is commonly believed among us. We do not for a

moment dispute the author's facts. We can readily imagine that all of them actually occurred, and that they have been faithfully narrated. But they seem to us sometimes to be reasoned about in such a way as to lead to false conclusions, and to beget in indiscriminate minds that kind of reliance upon purely supernatural power in the cure of physical disease, which must become impatient of the ordinary natural agencies, and which is therefore only too likely to end in disappointment and consequent scepticism. The book is worth study; but the study should be careful and cautious. It has not, at any rate, convinced us that the more of a saint, in his trust and his prayerfulness, a man becomes, the less dependent should he consider himself to be upon the instrumentalities which lie within the range of nature for escape from the physical ills to which life is exposed.

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CHRISTIANITY, SCIENCE, AND INFIDELITY. A Series of Letters vindicating the received Truths of our Common Faith, showing the Follies and Absurdities of Atheism. Occasioned by the return of Mr. Charles Bradlaugh as Member of Parliament for Northampton. By Dr. Hillier, Aylesbury, with a Prefatory Recommendation by the Rev. Henry Varley. London: R. D. Dickenson, 89, Farringdon Street.

DR. HILLIER wishes to help in stemming the tide of Atheism which would seem to have derived some impulse from the circumstances which have of late brought Mr. Bradlaugh into so remarkable a notoriety. The desire is a laudable one, and perhaps Dr. Hillier's little

book may be an instrument for enabling him in some degree to realize it. An attempt is made to show that Atheism is supremely foolish and absurd, but we do not perceive in it any originality, or any special adaptation to the circumstances which have occasioned it. Our impression is that Mr. Bradlaugh's popularity is on the wane—some demonstrations in favour of his taking his seat in the House of Commons notwithstanding. He is not so noisily Atheistic as he was, and we believe that many of his Atheistic supporters are not a little disgusted at the manner in which he has wriggled about the Parliamentary oath. Still his opinions on the subject of religion and of social morals are in print, and the force of godlessness and of all that is involved in it could scarcely further go. Whether Dr. Hillier is strong enough to grapple with his daring subtleties, we leave other readers of the book before us to judge. Mr. Varley thinks he is. Our own impression is that he is not.

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RUTH, THE MOABITESS. Bible Readings on the Book of Ruth. By Henry Moorhouse. London: Morgan & Scott.

OF course this little book is to be accepted as the embodiment of very plain, simple, and homely reflections on one of the most fascinating stories which the Word of God contains. It does not compete with the more learned and deeply expository works on the same subject; but it sets forth effectively many important moral and religious lessons, which multitudes among us would do well prayerfully to read and ponder.

Recent Deaths.



DEATH has lately bereft our denomination of some of its more conspicuous and useful members. Among these we must name first in order our beloved and highly talented brother, Dr. Samuel Manning, inasmuch as he was for some years the skilful and painstaking editor of this Magazine. It is not often that the literary gift and the gift of speech in the pulpit and on the platform are united together in one life with the force and efficiency which they displayed for some five-and-thirty years in the life of Dr. Manning. He was a genuine orator, and could use the pen with great facility and power on a large variety of popular subjects. His contributions enriched many of our best periodicals, and he was the successful author of several biographical works and narratives of travel. Such a man was likely to find congenial though laborious occupation in the secretaryship of the Religious Tract Society, which loses an indefatigable and efficient helper in his death. With broad sympathies, he was nevertheless staunchly true to the principles and interests of our own denomination, to which from his childhood he had belonged. Wit, humour, anecdote, all the modes of genial conversation, were at his command. Few men could laugh so heartily, so hilariously, as he. Yet he never descended to frivolity and worthless nonsense. With him religion was not a mere profession, but a reality. He worked for his Divine Master, not for worldly rewards, but from the exhaustless impulses of a renewed and loving nature. He had almost completed his sixtieth year, when, after a somewhat protracted illness, he was taken up to the higher and more perfect service of Heaven.

Mr. Stephen Sale, of Wokingham, Berks, has passed away at a much more advanced age, and after sixty-one years of plodding activity in various departments of Christian work, specially as a deacon of the church at Wokingham, and as a preacher of the Gospel at York Town, where for eighteen years he held the office of pastor, "during which a new chapel was erected, a church formed, and many were added unto the Lord." He resigned this post in his eightieth year, but continued to preach till within two or three weeks of his very sudden death, which took place on the 3rd of September. He was the honoured father of the Rev. John Sale, one of our best Bengal missionaries, who died some years ago, and of the Rev. Stephen Sale, who is a minister of the Gospel in the United States. Our venerable friend was greatly beloved, and his departure is deeply, though not unreservedly, lamented. By the grace of God he was enabled

to let his light so to shine before men that others, as they saw his good works, were constrained to glorify his Heavenly Father.

The late Rev. John Roberts, of the Mumbles, Glamorganshire, has been called away at an early age. He was only thirty-seven. For years he struggled manfully with physical infirmity and disease; but, though his ministry was often interrupted, he held on to it with a courage the story of which fills us with wonder, and constrains us to glorify the grace of God in him. He was a popular preacher, and delighted to point his fellow-creatures to the Saviour as the only source of true hope and strength and peace. He served his Divine Master in various localities, and twice held the pastorate of the church at the Mumbles, where his toils and sufferings terminated on the 3rd of September.

Our brother, the Rev. J. A. Spurgeon, has sustained an irreparable loss in the death of his beloved wife. The stroke was sudden, though not quite unexpected, as she had been suffering for some time past from a complication of diseases, the chief of which seems to have been an affection of the heart. She was the daughter of Sir John Burgoyne, and the brother of Captain Burgoyne, who perished in the *Captain* in the Bay of Biscay. She could not become a Baptist without a considerable sacrifice of social advantage, but she accepted the sacrifice bravely, and consecrated herself to the service of Christ and His Church with exemplary earnestness. We pray that our brother may be greatly comforted in his distressing bereavement.

DEATH OF PRESIDENT GARFIELD.

As we go to press we receive the announcement of this most melancholy event, and can express only in the briefest terms the profound regret with which we hear of the fatal termination of the prolonged suffering inflicted on one of the best and most illustrious men of his day by the rash hand of a vengeful malice. In common with all right-minded people in the two hemispheres, we clung to the hope that, under the blessing of God, a strong constitution, combined with the most watchful and skilful medical treatment, would save the President's invaluable life; but the hope has been disappointed, and must now give place to resignation. For the bereaved wife, children, friends, and nation, we pray that "God, who comforteth those that are cast down," may abide with them in the plenitude of His supporting grace. The statesmanship which has been so prematurely closed gave promise of splendid service to the country to which it had been so nobly consecrated. To a still higher service may the tragedy which has ended it be divinely overruled! Our best consolation in the sorrow occasioned by the President's death is in the remembrance that he lived and died as a sincere and earnest disciple of the Lord Jesus Christ.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1881.

The Revised New Testament.

II.



THE Revised Version differs in form as well as in substance from its predecessors, and certain critics—speaking from a purely literary standpoint—have severely censured it on this score. They contend that the structural arrangement adopted by the translators of 1611 was the very best which could have been devised, and that the division into chapters and verses is essential to the preservation of the rhythm. Paragraphs are said to obscure, and even to destroy, the cadences we all so greatly admire. With this criticism we can, to some extent, sympathise, and yet we are thankful that the Revisers—who, doubtless, anticipated it—have not allowed it undue weight. The division into chapters was unknown until the twelfth century, when it was introduced by Cardinal Hugo de Sancto, while the division into verses was made by Robert Stephens in 1551.

It is convenient for purposes of reference—for the student, the critic, and the preacher—but is attended with evident disadvantages. It is apt to “obscure,” and even destroy, the connection, a matter of greater moment than the cadences, to interfere with the sequence of thought and to disturb its harmony. It has led to partial and fragmentary views of Divine truth, and fostered in the minds of the ignorant many mischievous errors. “It makes good textuaries, but bad

divines." Nor do we think that intelligent readers who can appreciate the charm of rhythmical prose will find the paragraphs in any way detrimental to their enjoyment. The Revisers have adopted a wise compromise by assigning the numbers of the chapters and verses to the margin, so that we may continue to use them as occasion requires, but without feeling that they form an essential part of the text, which we are bound carefully to note. We shall thus get a better idea of a book or section of Scripture as a whole.

We are not equally sure of the necessity of printing quotations from the poetical books of the Old Testament in parallelisms. We may comprehend the force of a writer's argument, and the reason for his quotation, without needing to recognise the metrical divisions of the original from which he quotes. Moreover, a prose translation of poetry differs from poetry, and, in form at least, might never suggest the idea of it. Still, it is an undoubted advantage to have a writer's quotations distinctly marked; and, in the case of the sacred Scriptures, may be subservient to a better understanding of their different parts.

The headings of the chapters, though "made by command," are no part of the original, and we are glad that the Revisers have omitted them. In many cases they are useful and suggestive, but their proper place is in a commentary. They are by no means free from dogmatic prepossessions and error. In the Old Testament, more perhaps than in the New, they are occasionally such as neither a sound exegesis nor a wise regard to the proportion of the faith could sanction.

We wish the Revisers had been equally courageous in their treatment of the titles of the various books. It is in deference to an ecclesiastical prejudice, and not in fidelity to ancient M.S. authority, that they have written "The Gospel according to *S.* [*i.e.*, *Saint*] Matthew," "The Epistles of Paul *the Apostle*," "The Revelation of *S. John the Divine*." In the early ages no such titles were current. They arose in a later and darker era of the Church, when men were afraid to trust to the native simplicity of truth. The New Testament sanctions no canonisation, no special or exclusive application of the word "Saint." All believers are saints, and none should be called such by way of distinction. Besides which, the Revisers are inconsistent with themselves. Are Peter and James, Paul and Jude, not saints, as well as the four evangelists? And why is John to be

honoured with the title in his Gospel and Revelation and to be deprived of it in his Epistles? He was surely not less a saint in the one place than in the other. We would, therefore, endorse the recommendation of the American Committee—"Strike out 'S.' from the title of the Gospels and from the heading of the pages. Strike out 'The Apostle' from the title of the Pauline Epistles, and 'Paul the Apostle' from the Epistle to the Hebrews; strike out the word 'General' from the title of the Epistles of James, Peter, John, and Jude; and let the title of the Revelation run 'The Revelation of John.'" Uniform adherence to the highest and most ancient authorities is to be commended as the worthiest and most reverent course. And on this ground we regret that the suggestions of the American Committee have not been more generally followed. We do not say that they should all have been adopted. To a few of them, perhaps, objection may be reasonably taken on critical and exegetical grounds. Others may appear of doubtful advantage to the lovers of literary continuity. But, taking them as a whole, they are in harmony with the most advanced scholarship, and the most faithful submission to the requirements of God's Word. We, in this country, have more sympathy with literary archaisms and established ecclesiastical conventionalities than our brethren on the other side of the Atlantic; but the preferences in their "list of readings and renderings" appended to the Revised Version are at once honest, courageous, and scholarly, and have emanated from men who, in their study of the sacred oracles, are anxious to give the truth, and nothing but the truth.

On one other point of criticism we must here venture. Would it not have been well to have arranged the books of the New Testament in chronological order? or, if the historical books—the four gospels and the Acts—necessarily retain the precedence, might not the epistles have been arranged chronologically? The Epistles of James and the first of Peter were probably written before any of Paul's. The earliest of Paul's were the two to the Thessalonians, then followed that to the Galatians, the two to the Corinthians, and the Romans; the four epistles of the first imprisonment—the Ephesians, the Philippians, Colossians, and Philemon—came next, and last of all the pastoral epistles. Readers of Conybeare and Howson's *Life of the Apostle* know what light the Acts and the epistles throw on one another when read in their proper order, and, by adopting such an arrange-

ment, our Revisers might have rendered an invaluable service to English readers.

Turning now from the form to the substance of the work, we have to recognise the fact that the changes which have been introduced arise from two great sources—an amended Greek text and a more accurate translation of that text. We have not made an exact calculation of the entire number of alterations, but they are probably over rather than under the formidable 20,000 by which Dr. Conquest, in his edition of the Bible, startled his readers. Between four and five thousand of these are textual—that is to say, they are due not to the substitution of one English word or phrase for another, but to an alteration in the Greek text or in the words which have to be translated. In the Gospel of Matthew there are about 430, in that of Mark 640, in that of Luke 840, in that of John 530, in the Acts 750, &c.

“A revision of the Greek text,” we are told in the Preface, “was the necessary foundation of our work”—and to this position every intelligent student will at once assent. Let us explain why. The Authorised Version is based on what is popularly termed *the Received Text* (*Textus Receptus*), so called from a clause in an edition of it published by the Brothers Elzevir, the celebrated printers of Leyden, in 1624, “TEXTUM ergo habes nunc ab omnibus RECEPTUM in quo nihil immutatum aut corruptum damus.” The phrase was a happy one, and proves that there is often more in a name than we may imagine. But this text, though at that time practically “received by all,” was not an exact reproduction of any ancient MS., but was formed by a comparison of several of the MSS. still in existence. Theodore Beza published an edition of the Greek text at Geneva in 1556, which was almost identical with the editions of Robert Stephens, the distinguished Paris printer, published in 1546, 1549, 1550, and 1551. Stephens, again, took as the basis of his work the fifth edition of Erasmus, and between this edition and the *Textus Receptus* there is no important difference, except in the Apocalypse, for a reason which we shall soon see. The Received Text is therefore to be attributed to Erasmus.

Our obligations to this great scholar are deeper and more varied than we can well describe, and, though he did not throughout take his stand with the Reformers, he greatly aided their work, and especially facilitated a general acquaintance with the Scriptures.

In April, 1515, during a stay in England, he received a request from Froben, a printer at Basle, to prepare for publication an edition of the Greek New Testament; and with such zest did Erasmus undertake the task that it was completed in eleven months. This was the first Greek text of the New Testament which had issued from the press, although the Complutensian edition, edited by Cardinal Ximenes, was printed at *Complutum* (Alcala), in Spain, in 1514, and was withheld from publication simply because the Pope would not sanction it. This Complutensian text, though interesting, is of little critical value.

Erasmus did his work too rapidly to make it thoroughly satisfactory. The MSS. he employed were entirely modern. For the Gospels he used a cursive of the fifteenth century, which is still in existence, and is universally allowed to be of small critical worth. In the Acts and epistles he used a cursive of the thirteenth or fourteenth century, with occasional reference to two others of the tenth and fifteenth centuries respectively. For the Book of Revelation he had no complete MS., but had in several instances to venture on translating from the Vulgate. The last six verses are the conjectural rendering of Erasmus from the Latin, as are various other verses. In his later editions he made several hundred corrections; but he did not use, as we might have expected, the cursive of the twelfth century he had in his possession.

We have, indeed, indisputable proof, as the Revisers have asserted, that "all these [editions of the Greek text] were founded, for the most part, on MSS. of later date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries—some of the most important of them, indeed, within the last few years."

It can no longer be said that the MSS. at the command of Biblical scholars are "few in number." Of the great classical authors of Greece and Rome there are scarcely any MSS. which can be confidently assigned to an earlier date than the tenth century of our era, and frequently there is not more than one which can claim authority. But, in regard to the New Testament, it is quite otherwise. There are close upon sixteen hundred, ranging from the fourth to the fifteenth century. These MSS. are divided into two great classes—

uncials and *cursives*—according to the manner in which they are written. The uncials, which are the more ancient, are written entirely in Greek capitals of the same size, no space being left between the words and sentences—as if we should write in English, THEBEGINNINGOFTHEGOSPELOFJESUSCHRISTTHESONOFGODEVENASITAWRITTENINTHEPROPHET. . . . The cursives are written more in the style adopted by ourselves, in small characters, with capitals only at the beginning of sentences or paragraphs. They date from the tenth century, and are, as we might expect, by far the more numerous—their proportion being more than ten to one. While there are in existence under 150 uncials, there are upwards of 1,600 cursives. The most valuable uncials are A, or the *Alexandrian Codex*, preserved in the British Museum, and dating from the fifth century; B, or the *Vatican Codex*, preserved in the Vatican Library at Rome, and dating from the fourth century, if not from a still earlier age; C, or the *Codex of Ephraem*, a palimpsest, preserved in the National Library in Paris, and assigned to the fifth century; D, or the *Codex of Beza*, written in the sixth century, and presented by the Reformer whose name it bears to the University of Cambridge in the year 1581; M, or the *Codex Sinaiticus*, discovered by Professor Tischendorf in the Convent of St. Catharine, on Mount Sinai, in 1859. This cannot be of a later date than the Vatican MS., and is more complete; it has been placed in the Imperial Library at St. Petersburg.

It can scarcely be a matter for surprise that these 1,600 or 1,700 MSS. should frequently differ one from another, and thus present a vast number of various readings. Those who have not carefully studied the subject are apt to be startled when they are told that there are at least 150,000 such instances. Such, however, is the fact, and, formidable as it may seem, it need not in the least distress us. The variations, in nine cases out of ten, are of no practical importance, and consist of the substitution of one synonymous word for another, of a change in the order of the words, of the insertion of a connecting particle, &c. They do not subvert a single dogma or invalidate a single precept of Christianity. Dr. Owen utterly mistook both the nature and the results of textual criticism when he described it as an attempt to amend the Word of God "at the pleasure of men, so that men have no choice but to turn Atheists or Papists;" as did also Dr. Whitby when he complained that Mill's New Testament, because

of its various readings, "exposed the Reformation to the Papists, and religion itself to the Atheists." The Atheists were not slow to take advantage of such false and unguarded statements. Collins alleged that freethinkers were absolved from the duty of paying any regard to the claims of Scripture until its advocates were agreed among themselves as to its genuine text. Shaftesbury tauntingly asked: "Is it the single reading, or that of various readings, the text of these MSS. or of those, the transcripts, copies, titles, catalogues of this Church or of that other?" But Richard Bentley had no difficulty in effectively replying to such absurdities, "Make your thirty thousand [various readings] as many more, and even put them into the hands of a knave or a fool, and yet, with a most sinister and absurd choice, he shall not extinguish the light of a single chapter, nor so disguise Christianity, but that every feature of it will still be the same."

So far from deploring the existence of these various readings, we ought to rejoice in it. Uniformity in our modern editions could only have been secured by reliance on a single MS. Copyists cannot, humanly speaking, do their work without falling into some mistakes, and hence the very wealth of the material at our command is a source of difficulty. But the mistakes may, as a rule, be easily corrected. They can generally be traced to their origin, and even accounted for. Copyists sometimes transcribed from a MS., at other times from dictation. In the one case they might be deceived by their eye, in the other by their ear. Errors might arise from carelessness or incompetence; occasionally they were, perhaps, introduced by design. One word might be mistaken for another closely resembling it. A writer might thoughtlessly substitute one synonym for another, or introduce into the text a marginal explanation. He might almost mechanically complete what he regarded as an imperfect sentence, or make the language, as he thought, more accurate. Harshnesses were smoothed away, parallel passages were brought into harmony, quotations were conformed to the original text, and at times sentences were added in the interests (as was imagined) of truth and righteousness. Instances illustrative of these various assertions are familiar to all Biblical scholars, though our space will not permit us to give them.

That there are errors, inaccuracies, and imperfections in the Received Text on which the Authorised Version is based no candid

student will deny. Nor will he assign to the text any great or decisive authority. No science has made more rapid strides during the last two centuries than that of textual criticism, and it would be as foolish as it is wrong to ignore the results to which it has unquestionably led. Professor Plumptre wisely says, "To shrink from noticing any variation, to go on printing, as the inspired Word, that which there is a preponderant reason for believing to be an interpolation or a mistake, is neither honest nor reverential. To do so for the sake of greater edification is to offer to God the unclean sacrifice of a lie."

In reference to the construction of the Greek text there are two great schools, opposed one to the other in principles and method, according to the importance they attach relatively to the uncial and the cursive MSS. The uncials are the oldest, and give us, of course, the state of the text in their day. But the cursives may be copies of MSS. (now lost) older than either the Vatican or the Sinaitic, and may thus have an importance greater than that to which their age alone would entitle them. Their text may be much older than their form or dress. Then we have to take into account the evidence of the ancient versions—the Syriac (Peshito and Philoxenian), the Latin (*Vetus Latina* and *Vulgate*), the Gothic of *Ulphilas*, the Egyptian, the Armenian, and Ethiopic, as well as that of quotations in the Fathers. We cannot here explain the manner in which the evidence from these various sources is dealt with. The process is involved and difficult, and requires very special qualifications. It is satisfactory to know that different schools of criticism were represented in the New Testament Company, and have together contributed to the final result. The fourth rule required that "the text to be adopted" should be "that for which the evidence is decidedly preponderating;" and this the Revisers interpreted as "in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and, therefore, to employ the best resources of criticism for estimating the value of evidence." This course they have, as we believe, conscientiously followed. Every adopted reading has been carried by a two-thirds majority, and it will probably command at least a corresponding ratio of approval from the general Christian public. Very many of the changes due to an amended text seem to us of inestimable worth, and to give us a far deeper insight into the

mind and will of God. Other of the changes can scarcely be regarded as improvements in themselves, nor as demanded by "preponderating" evidence. But these are points which, for the present, we must leave, and be content with our endeavour to point out the grounds on which the Revisers were compelled to go beyond the authority of the *Textus Receptus*, and to consider the claims of the various readings.

J. STUART.

Lessons from the Life of Samson.

BY THE LATE REV. CLEMENT BAILHACHE.

(Continued from page 450.)



T this point Samson might have retrieved his position had he been so minded. During his absence from Timnath "his wife was given to the companion whom he had used as his friend," and a lawful divorce might have severed his connection with the Philistines. But his resentments were of short duration, and he was now running in a downward course in which it was not easy for such a one as he to stop—goaded forward, as he was, by imperious and unreflecting passion. In the path of degeneracy there is always a certain stage of confirmed advancement.

After an interval, we find Samson returning to his wife, evidently in a kind and conciliatory spirit. But she is no longer his, and her father insults him by the proposal that he should marry her sister! This impels him to a second act of revenge (Judges xv. 4, 5), respecting which we only say that it looks like "both a religious and social sacrilege," so horrible is the deliberate waste and destruction of "the staff of life." The incident is followed by a terrible reprisal in the "burning of his wife and of her father with fire." Poor Samson! how soon is his sinful joy turned into grief, and how distressingly has he already begun to experience the truth which God teaches to saints and sinners alike, that "the way of transgressors is hard!"

We can see even thus early something of the effect of his sin upon his mission. That mission is in course of fulfilment, but not after

the lofty and unselfish manner in which it might have been. His acts against the Philistines are liable to be construed into ebullitions of personal vengeance, instead of assuming, as they should have done, the sublime character of Divine interpositions. So the holiest works may be marred, and nothing less than Almighty Wisdom will suffice to control the foolishness of man, and make it, in spite of its own mistakes, subservient to the highest ends.

Samson is now in anguish because of the fierce retribution which has been exacted upon his wife and her kindred. For we have no reason to suppose that, though his marriage with the woman of Timnath was displeasing to God and contrary to the vow of his consecration, he did not love her. Such a nature as his, with all its impetuosity, must have been capable of a strong, albeit a wrong, attachment. To the grief caused by her loss would be added an overpowering feeling of revenge, aggravated by the fiendish ferocity which had brought his wife to her fate—revenge which would naturally find its vent in some great act of destruction upon the authors of his misery. As to the woman herself, it is enough to notice that she found in the end the very death the fear of which had prompted her to sin against the faith she owed to her husband; for there can be no doubt that, in extracting and revealing his secret, instead of making him fully aware of the position in which she was placed, she acted an unwifely part. She did not perish alone. There is no room for rebellion against this. It is like in kind, though more positive in form, than ten thousand cases in every-day life. We are so connected with one another in this world that, of necessity, while on the one hand no one is blessed alone, so on the other no one is miserable alone. One of the strongest inducements to the avoidance of sin is this, that, when we shall have to bear the sorrow which sin brings with it, our own eyes will not be the only ones to weep, nor our own hearts the only ones to burst, but other eyes must show, and other hearts must feel, the misery we would fain spare them, but cannot. It is scarcely possible to exaggerate the sad solemnity of this thought. The ties that link us to one another are such as to establish among us a mysterious oneness in feeling and in fate. The sinful and suffering father inevitably creates sorrow for his wife and children. The sinful and suffering son or daughter inevitably leads father, mother, brothers, sisters, through the same dark valley of sorrow. This is a necessity of our condition. Properly apprehended

it would form a strong barrier against wrong-doing ; and one of the deepest woes of the present life is realised when this stern necessity is apprehended too late.

We are not surprised by the statement that this dismal cruelty was visited by Samson on the Philistines, and that he "smote them hip and thigh with a great slaughter." He keeps no terms with them, and, after so great an atrocity, he sees no reason why he should stay his hand any longer. His own countrymen seem to have made no show of resistance ; the conflict was left to Samson himself. His vengeance again, as before, savoured too much of personal feeling. Still, there was a large element of patriotism in it. The spirit of his mission was upon him.

We have now come to the end of the story of Samson's marriage—an ill-founded union, which yielded him but little pleasure while it lasted, and which issued in bitter woe, which was intended by God as a means of correction and discipline. This is the true aspect of nearly all life's griefs. We should never forget the Divine purpose in these. The path of transgression is thorny ; but it is made so in mercy by the Supreme Ruler, whose design is to redeem us from sin. Much of our sanctification comes through the immediate influence upon us of God's Spirit ; but not a little of it comes also through the mediate influence of sin-born grief.

One wonders what must have been the feelings of Samson's parents during this period. We do not know, indeed, whether they were now living or not. Milton represents Manoah as living at the close of his son's life ; but this is poetical and dramatic rather than strictly historical. If they were alive at the period we are considering, their emotions must have been those of wonderment at Samson's mysterious course, sadness because of his faults, and hope, such as only good fathers and mothers can feel, for wiser and better days yet to come. His mother, who prayed for him before he was born, would pray for him still ; and who will venture to say that her prayers were unanswered ?

After the slaughter of the Philistines Samson retired, and dwelt in the rock Etam. He would carry into his solitude a full heart. Let us hope that he went there for reflection and repentance. Probably his retirement would have been followed by good spiritual results had he been permitted to enjoy it undisturbed. Judging from the analogy of the spiritual life in men, we look upon this passage in

his history as upon a stage of transient revival—slight, indeed, but (so far as it extended) genuine, and illustrative of some cheering facts in relation to Samson himself, and to all in whom there is the seed of a godly life. The probability is great that religion will be revived in the hearts of straying ones who have been religiously brought up. Very sad, and often very mysterious, are the departures we notice from the Christian influences of youth on the part of those who have had praying and godly parents. Still, we are warranted in cherishing the assurance—as thousands of instances will show—that, *substantially*, the promise will be fulfilled, “Train up a child in the way he should go, and when he is old he will not depart from it.” “When he is old,” though he may have “departed from it” before. “When he is old;” and when you, perhaps, have gone to your rest in the world where they grow not old! As Christian parents, therefore, we may *hope on*, even at the worst, and, under the most trying perplexities, we may still pray for those we love. No doubt, in this matter, as in many others, we are greatly hampered by the weakness of our faith. The promises made to praying parents are many and strong. They have been made by the same God whose promises in the Gospel are the ground of our hope of personal salvation. But we practically make distinctions between promise and promise, forgetting that, as God has spoken in them all, we should confide in one as well as another. There is, however, a warning here for those to whom good training has been given. Let them not trifle with it. It is unsafe to become lax in the holding of early religious principles. Parental teaching and parental prayers do not effect their object except in so far as children yield. Parents may teach and pray, but they do not save; and, where prayer and teaching prove useless, the guilt of the child is all the heavier.

Samson's temporary retirement, and the consequent revival of right feeling in his mind, would have wrought for him substantial spiritual benefits but for an untimely check (Judges xv. 9—16). The position both of the Israelites and of the Philistines is a most humiliating one. The army of the Philistines goes up to Judah to capture a single man! Samson has a right to expect that the men of his own nation will stand by him; but they decline to do so—one reason being, in all probability, that hitherto, by his foolish mistakes—whilst he has, in reality, been delivering his people—he has been apparently fighting his own cause and avenging his own wrongs. Still, he has

done enough to demand that the Jews shall acknowledge not only his mission, but also his fitness for it, and to justify them in rallying around him. But not an arm is lifted up for him! Not a single man undertakes his defence! A craven cowardice has paralysed them all, and three thousand of them go up to him at the top of the rock with the cool and outrageous proposal that he will surrender himself into their hands, that they may give him over to the Philistines!

Samson met this proposal with a noble forbearance. A man of his make might have seized the messengers and hurled them from "the top of the rock." But he never forgot his mission as the friend of his people and the foe of their foes. Contenting himself with exacting from them a promise that they themselves would do him no hurt, he allowed them to bind him. When he was brought to the Philistines' camp, he broke his cords asunder, and then with "a shameful weapon" dealt death to a thousand men!

Francis Quarles, in his quaint way, sets forth the lesson we should learn from this :—

"The jaw-bone of an ass! How poor a thing
God makes His powerful instrument to bring
Some honour to His name, and to advance
His greater glory!
Where Heaven doth please to ruin, human wit
Must fail, and deeper policy must submit.
There wisdom must be fooled, and strength of brain
Must work against itself, or work in vain.
The track that seems most likely often leads
To death; and where security most pleads,
There dangers in their fairest shapes appear,
And give us not so great a help, as fear.
The things we least suspect are often they
That most effect our ruin, and betray.
Who would have thought the silly Ass's Bone,
Not worth the spurning, should have overthrown
So stout a Band? Heav'n oftentimes thinks best
To overcome the greatest with the least.
He gains most glory in the things that are most slight,
And wins in honour, what they want in might."

As though to impress this truth with special emphasis on Samson's own mind, God allows him to be in great peril and helplessness from thirst; and he calls on the Lord, saying: "Thou hast given this great

deliverance into the hand of Thy servant, and now shall I die for thirst and fall into the hand of the uncircumcised?" With all his faults, Samson believes in providence and prayer—perhaps with more of the full power of his heart than we, with all our virtues, are wont to do. "God clave a hollow place that was in the jaw, and there came water thereout." Relief was granted, and Samson was careful to ascribe it to God. The miracle was known in Lehi long afterwards by the name he gave it—"En-hakkore," "the well of him that cried." It might be of some use to us to compare our feelings *before* the bestowment of a blessing in answer to prayer, and *afterwards*! Are the latter always as devout as the former?

We have now to pass to the consideration of Samson's ruinous relapse, an event which occurred twenty years later on in the history, during which period we are simply informed that he "judged Israel in the days of the Philistines." We need not suppose that this relapse at Gaza was a sudden one. It is probable that, during these twenty years, his spiritual vitality was slowly wasting away. His physical strength continued the same; for though God had in a measure departed from him at the time of his marriage with the Philistine woman, yet his one special endowment was retained, as we see from the ease with which he carried away the gates of Gaza, and overmastered the bonds with which Delilah tried to enslave him. Many men who make shipwreck of the faith are nevertheless permitted to hold some special gift. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have we cast out devils, and in Thy name have done many wonderful works. And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Besetting sins, especially those of the kind with which Samson had to contend, are like beasts of prey. They may be wounded, but, even after a long interval (unless they have been slain), they will revive, and will return to seek their victims. They are the more likely to do so after seasons of comparative repose and security, or after the indulgence of auxiliary sins which play into their hands. Hence the necessity of watching against *all* sin, so that *none* shall become auxiliary to the *special* sin.

The story of Samson at Sorek is an unspeakably sad one. He

seemed to be permitted to take his wrong course with impunity, and his danger was increased thereby. No better friend can a man have than a good woman; but Samson's only friend amongst women was his pious mother! His conduct with Delilah is marked with peculiar recklessness. The thought of evil consequences does not seem to have entered into his mind. The vices to which he was most prone were evidently hardening him. The withs, the ropes, and the weaver's beam were successive steps by which he tried to escape the terrible temptation which this artful woman put before him. The last step, the weaving of his hair, strikes us as being a sinister approach to the supreme moment of his fate. At length the sudden leap is taken with fearful velocity, and Samson is undone! Even his last gift, which, amid all his frailties, had not hitherto been withdrawn, is now lost. "It came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that *he told her all his heart*, and said unto her, There hath not come a razor upon my head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. *And she made him sleep upon her knees*; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him."

It was thus that Samson renounced his profession and his vow as a Nazarite. *It is terrible to give up our baptism into the hands of the unbelievers!*

Mark the consequences. The Philistines took him, bound him, blinded him, and enslaved him. A symbol of the history of spiritual degradation. Sin is a blinding power. Men who yield to it lose their moral perception both of the character and of the consequences of their conduct, until at last they call evil good, and good evil! Sin is a weakening power. In the moral blindness which it induces, it gradually makes its victim incapable of resistance. He fails to find

the old weapons of his righteous strife at hand. And thus sin becomes an enslaving power. If the Philistines ensnare us, they will make us grind in their prison house. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of life unto righteousness?" "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"

Poor Samson! He did an awfully significant thing when he allowed "the seven locks of his head" to be "shaven off." The shaving of the head was the usual termination of a *temporary* Nazarite vow; but *he* was pledged for life, and this act of his was the solemn throwing away of his consecration. Nothing was left for him now but great suffering whereby he could be brought back to God. Sorrow through sin for us all!—this is the invariable and merciful course.

The narrative tells us nothing of Samson's prison reflections. We know enough, however, to be assured that they must have been of the saddest kind—full of the bitterest remorse, under the thought that he himself was mainly, if not solely, answerable for all his woes. In the Old Testament, Samson and Job seem to have been amongst the most tried and troubled of men; but there was an important difference between the two. Job knew that his sorrows were heaven-sent; Samson knew that his sorrows were self-created. Milton, with great power, describes his probable self-reproaches thus:—

"Nothing of all these evils hath befallen me
But justly; I myself have brought them on;
Sole author, I, sole cause; if aught seem vile,
As vile hath been my folly, who hath profaned
The mystery of God, given me under pledge
Of vow, and have betrayed it to a woman,
A Canaanite, my faithless enemy.
This well I knew, nor was at all surprised,
But warned by oft experience. Did not she
Of Timna first betray me, and reveal
The secret wrested from me in her heighth
Of nuptial love professed, carrying it straight
To them who had corrupted her, my spies
And rivals? In this other was there found

More faith, who also in her prime of love,
Spousal embraces, vitiated with gold,
Though offered only, by the secret conceived
Her spurious first-born, treason against me ?
Thrice she assayed, with flattering prayers and signs
And amorous reproaches, to win from me
My capital secret, in what part my strength
Lay stored, in what part summed, that she might know ;
Thrice I deluded her, and turned to sport
Her importunity, each time perceiving
How openly and with what impudence
She proposed to betray me, and (which was worse
Than undissembled hate) with what contempt
She sought to make me traitor to myself ;
Yet the fourth time, when, mustering all her wiles,
With blandished parlies, feminine assaults,
Tongue-batteries, she surceased not, day nor night,
To storm me, overwatched, and wearied out,
At times when men seek most repose and rest,
I yielded, and unlocked her all my heart,
Who, with a grain of manhood, well-resolved,
Might easily have shook off all her snares ;
But foul effeminacy held me yoked
Her bond-slave. O indignity, O blot
To honour and religion ! Servile mind
Rewarded well with servile punishment !
The base degree to which I now am fallen,
These rags, this grinding, is not yet so base
As was my former servitude, ignoble,
Unmanly, ignominious, infamous,
True slavery, and that blindness worse than this,
That saw not how degenerately I served."

We cannot believe that Samson's sorrow was lost upon him. God's design was that by it he should be purified. This is the true doctrine of purgatory ; not in the fixed state beyond the grave, but *here*, and only *here*. Happy, indeed, are they who are cleansed from besetting sin and folly by the chastisements of the Divine hand !

Samson's deepest grief was yet to come. When the Philistines "saw him, they praised their god : for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house ; and he made them sport." This, we may well believe, was the bitterest

element in his cup of woe. This, too, is a common case. "By the rivers of Babylon, there we sat down. Yea, we wept, when we remembered Zion; we hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" The miseries which Christians suffer by reason of their sins often recoil upon the religion they have professed.

And now we come to Samson's last achievement and death. When the Philistines brought him out of the prison-house to get sport out of him, "they set him between the pillars. And he said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." Pathetic words! "Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." Some have said that we have here a case of suicide. No more so than in death upon the battle-field. With all his faults, Samson was a man of faith and of prayer; and, in the scene before us, he accepts his recovered mission, and is a deliverer of his people to the last. God hears His servant *in the enemy's country*. It is the old story of man backsliding and of God restoring. Man may wander shamefully, grievously, but he may still pray, and God can hear the prayer which comes from afar.

The best lesson of all from the story we have reviewed is the lesson of self-distrust, and of constant, unelumbering, unflagging reliance on Him who says, "My grace is sufficient for thee; for My strength is made perfect in weakness."

Elijah's Despondency.

I.



THE wonderful scene on Carmel is over. The encounter with the proud priests of a courtly faith has ended in complete victory. The verdict has been wrung in shouts from the people—"Jehovah, He is God"—and the pampered minions of royalty have paid the forfeit of their lives. The spell of evil has been broken, and the breath of prayer has stirred the clouds of blessing. And now, as those clouds begin to burst upon the thirsty soil, the prophet's uncompromising fidelity to the King of kings wears the garb of loyalty to an earthly monarch. With marvellous energy he precedes the royal chariot through that long swift journey home until, with the native astuteness of a true child of the desert, he stops at the city gates and pauses on their outer side.

The royal *cortège* sweeps on, and Ahab hastens into the presence of his consort to tell the wonderful story of "all that Elijah has done." He rehearsed it fully, and shrank not from adding how "withal he had slain the prophets with the sword." As when powder is touched by a spark, her feelings blazed into fury, and her fury knew no bounds. She despatched a message to Elijah to declare, with a solemn oath, that on the morrow "his life should be as the life of one of them;" and he, the stern man and strong, who had encountered Ahab with the terrific word of doom, "No dew, no rain these years, but according to my word," who had, alone and unfriended, confronted on the mountain the wild priestly phalanx, no sooner heard this passionate woman's threat than he bowed his head before the coming storm, and "went for his life."

Unresting till he had crossed the border-line of Judah, unsatisfied even then until his servant was left at Beersheba, and he had put a day's march of the wilderness behind him, he found himself at length alone, with the spring of his energy snapping, and the weariness of his spirit glooming into despair; and flinging himself under a juniper-tree, the piteous wail of a breaking heart arose: "It is enough! It is enough! O Lord, now take away my life."

Touching is the picture of fallen greatness. The noble tree of a hundred years stricken by the storm, the splendid vessel thrown

upon the rocks, the temple in desolation and decay—these are picturesque and impressive. But a man, a hero, laid low! And such a man—such a hero! This is a far sadder spectacle, and worthy of more than passing thought or sentimental feeling.

Despondency has its degrees, from the light shadow of the passing cloud to the dull, fixed gloom of despair. Here the collapse was complete. Happy natures seek scenes of beauty, and death is their dread; but, self-control gone—rushing from all society, even that of his faithful servant, with the sickness of disappointment and the hopelessness of despair—Elijah flees from duty, seeks the living burial of the desert, and (last resource of the wretched!) prays that he may die!

It is difficult to forecast any one's future from his past, or to argue its probabilities from his temperament. The moan of despair was the last sound we should have expected from the lips of Elijah. The characteristic of the prophet was his strength. Strength stood revealed in his glance and bearing, in his tones and deeds. A man in any walk, the theatre of events had shown him to be one of the most enduring of men. There was strength in his very agony. To the weak, suffering itself is mild; but these throes were the contortions of a giant, whose own hand plied the self-inflicted scourge. More than manliness is needed to stem some of the storms of life. The noblest ship may founder.

So far we have spoken of the *man*, and in such an one the occurrence seems strange enough. But Elijah was full of religious life—an Israelite, not a heathen—a man of saintliness and of holy zeal, and selected for office, not as a mere mechanical mouthpiece to utter the messages of Heaven, but because of his fitness in temper and character for a gigantic work. Wielding miraculous power of evidential value even to the multitude, and capable of speaking stern and scathing rebuke to those in authority, how was it that he himself at length faltered and failed so terribly?

The finest natures are far from being perfect. The crack of infirmity runs through them all. The flight of Moses, the madness-feigning folly of David, Jeremiah's guilty silence, the eager message of the bewildered Baptist—all these tell of the faithfulness of the Scripture record, of the touch of nature that makes us kin, and of the common weakness that extorts the cry, "Lord, what is man?" and bows us down in wondering and adoring homage before the ONE who alone

amongst the myriads of mankind stands forth in faultless excellency. Yet were all these true men, great saints, and dear to God. The treasure of heaven is held in vessels of earth. Strength is good ; but we learn the lessons that no human strength is in itself adequate, that for the strongest there comes the needed discipline of suffering and of failure, and even that the very sensitiveness which constitutes our weakness and our liability to be overthrown is itself an important element of strength, inasmuch as it involves a quick susceptibility to the delicate, the spiritual, and the divine, as well as a beautiful tenderness of sympathy with the wants and yearnings of the needy around us.

What were the causes of Elijah's despondency ?

Great had been his achievements. His hopes had risen high. We cannot gauge his expectation of results—so grand, so decisive, so immediate. Yet now all his aims were apparently frustrated, and failure stood revealed, suddenly and sharply, before him. "It is enough ! I am not better than my fathers." To the vanity of his life-aim was added personal imperilment. Jezebel gave vent to her vindictive threat. "They seek my life to take it away." Ah ! it was merely a threat so far—the threat of a woman who, indeed, had not scrupled to shed blood, but whose will, however inflexible, might now, in the present excited feeling of king and people, be paralysed. Where, too, is the Lord God of Elijah ? Is His hand shortened that it cannot save ? And, after all, could not Elijah nobly die, if the controversy must come to such an issue ? What a splendid martyrdom ! What a testimony to the nation ! What a halo of glory wherewith to crown the career of a faithful and unflinching servant of God ! Alas for logic, and even for truth ! How completely they go down before the strong surges of feeling ! Elijah flees for his life, yet prays God to take it away. Strange contradiction ! Others have stood in mortal peril, have prophesied all the day long to a rebellious and gainsaying people, and have seen the labour of a life apparently come to naught, and yet have not bated a jot of heart or hope. Why should a mighty man of valour like Elijah thus fall on the field ?

The real reason has yet to be elicited. Undoubtedly, it was partly physical. Spiritually minded men frequently ignore the body, and in practical life its claims are too often overlooked. The neglect results in doctrinal error, religious melancholy, the break-down of working energy, and possibly even in premature death. The strain

on Elijah's physical strength, though not blameworthy, had been enormous. Think of the excitement of that scene on the mountain, the probable neglect of food, the tax of that last swift race to Jezreel, and then of the effect of that unexpected message, and you will not wonder at the sudden and severe reaction. The watcher through the long illness, the soldier in the heat of battle, will be unconscious of the strain upon physical resources until all is over; and then it is well if the discovery come not too late for cure. The wise use of the body is an obligation resting upon all alike—the statesman, the man of business, the student, the pastor. The laws of health, expounded by science and enforced by experience, are Divine; and their violation in undue excitement or overwork entails a heavy penalty.

In tracing the causes of Elijah's despondency, we do but mention a special phase of the one already alluded to when we find in it emotional excitement and reaction. Whilst emotion lasts, any effort seems possible; but, when the pressure ceases, the recoil is proportionate. Elijah had been called to turn the hearts of the fathers to the children, and of the nation to its God. He had started with high-strung expectations and a proud sense of power. At his word the symbolic drought had covered the land. At his supplication a flash from the Divine glory had consumed the sacrifice. His hands had poured forth the blood of the priests to cleanse the nation from the sin of idolatry and treason, and then upon the purged land showers of blessing had fallen in answer to his prayer. What might not be anticipated in the future? Who shall paint the pictures projected on his imagination? The very height and intensity of his hope made the reaction all the more terrible when it came. His capital of energy expended, he fell an easy prey to the first feeling of fear. He was at the mercy of an angry woman's threat! How the terror loomed! A little cloud sufficed to blot all light from the sky! He had exhausted his last reserve of force, and the collapse was complete!

Ministers, churches, communities, are never in greater peril than after intense emotional excitement. The swing of the pendulum is ever towards the opposite extreme. Deadness and disgust are frequently born of revivalistic fervours. The height of hope and the depth of despair are among the extremes that meet, and they face each other with startling abruptness.

Another cause of Elijah's despondency requires attention. The

issue of the contest on Carmel which restored faith to the hosts of Israel left the wonder-worker himself in the grasp of unbelief. He seems, in his jealousy for the Lord God of Hosts, to have taken the whole burden on himself; and thus when the enterprise failed of its expected conclusion, losing faith in himself, he lost faith also in God, threw up his mission, and fled for his life.

The effects of unbelief are manifold. It ignores the wonderful unfolding of God's ways to which the past so emphatically testifies; it distorts the present ("I only am left!"); and it beclouds the future. In itself a sin; its consequences, even on the life that now is, are of the saddest. Compare the successes of the heroes in the eleventh of Hebrews, achieved by faith, with the failure of Elijah as he lies in agony under the juniper-tree through *lack* of faith. Nay, compare the two Elijahs—the one standing stalwart and erect on the mountain's brow, daring by faith to confront single-handed court priests and sycophants; and the other, driven, through unbelief, by the breath of a woman's displeasure, like a leaf before the wind, hiding in the wilderness, and flung in helplessness to the ground. "How are the mighty fallen!" Kept only as we are by the power of God through faith, and that not of ourselves, for it is the gift of God, the strongest and the most assured among us needs the life-long prayer, "Lord, increase my faith."

Happily, the prostrate prophet rallied. We will consider the process of his restoration in a second paper.

Birmingham.

S. T. ALLEN.

*Theodore Christlieb and German Church Life.**

By JOSEPH COOK.



HOLUCK, Julius Müller, and Hermann Lotze have passed into the Unseen World, and Germany seems lonely and empty without them. Dorner and Kahnis, Delitzsch and Lange, are now aged men, and, although their westering suns are yet the chief glory of the German theological sky, they each draw near to the rim of the horizon.

* From the *New York Independent*.

Among the comparatively young men who are likely yet to be organising and redemptive forces in German theology and church life, no one more thoroughly deserves the intellectual confidence and the devout prayers of Evangelical Christendom than Theodore Christlieb, of Bonn. He was born March 7th, 1833, at Birkenfeld, Württemberg, studied theology at Tübingen, and has been professor at Bonn since 1868. Besides being, perhaps, the most incisive and quickening University-preacher in Germany, and one of the most accomplished Christian apologists of modern times, he is an ecclesiastical statesman, with a keen sense of both the merits and the defects of German, English, and American Church systems, and an Evangelical aggressive reformer who has not forgotten how to get on his knees.

It was my fortune, on the 1st, and again on the 7th, of July, 1881, to attend at Bonn, in the Scotch Presbyterian church, what Thomas Chalmers would have called a Bible-meeting, and to find there Professor Christlieb, seated in front of the pulpit, with the Rev. Dr. Graham, the pastor, and taking large and most impressive part in the explanation of the Scriptures and in prayer. A sight like this can be seen, so far as I am aware, in no other university town of Germany. There were present some fifty or sixty persons, of whom, perhaps, twenty-five were men including in their number several German and Scottish theological students, but not participating personally in the exercises. This weekly meeting, of which the exercises are wholly in German, and which is held in a Presbyterian church founded here by incredible labour on the part of Dr. Graham, represents the best spiritual culture among the members of the Protestant State Church in Bonn. The size of the assembly from week to week is attributable chiefly to Professor Christlieb's regular presence in it. Except that laymen were not urged, or even invited, to take part, the service which I attended resembled a New England prayer-meeting, led by a pastor, assisted by some distinguished professor of theology in a college town. Professor Christlieb, sitting in his chair, spoke on each of the two occasions for fifteen or twenty minutes on the passage of Scripture containing the Seven Epistles to the Churches of Asia, and then knelt down upon the bare floor and offered a long, fervent, and most impressive prayer.

Incredible as it may seem, Professor Christlieb's participation in this devotional meeting finds critics among the adherents of an ossified confessionalism in the German State churches. Lukewarm

and arrogant Broad Church preachers, who think that the baptism of infants and the confirmation of boys and girls at the age of fourteen in the Establishment are nearly or quite saving ordinances, and who make little or no distinction between the converted and the unconverted in their congregations, are naturally much annoyed by the emphasis with which Professor Christlieb teaches the doctrine of the necessity of the New Birth. Loose and liberalistic theological professors look coldly or with positive aversion on this gathering of a few devout and cultured people in Bonn, and deprecate its spiritual earnestness as divisive and pharisaical. Preaching which makes no effective distinction between the regenerate and the unregenerate Professor Christlieb regards as the chief curse of the German State Church, and he speaks of it with spiritual horror, as flattering souls to perdition.

It is, most unhappily, a very rare thing indeed for theological students in Germany to hold prayer-meetings among themselves. So much does their spiritual culture suffer neglect in the torpid congregations of the State churches that these young men, when they come to the universities, rarely understand the wisdom of the proverb, "*Bene orasse est bene studuisse.*" It was Professor Tholuck's (and it is also Professor Christlieb's) constant complaint that, while German theological training is intellectually more thorough than the Scotch or American, it is spiritually less so. Professor Christlieb evidently means to introduce, by personal example, a higher wisdom. It is one sign of the ghastly inefficiency of the German Establishment that his efforts in furtherance of indispensable spiritual activity in the Church are met with misapprehension and opposition. He is sometimes accused most unjustly of being more an Englishman or an American in his ideas of church life than a German.

It is true that Professor Christlieb was seven years pastor of a German congregation in London, and that he has made a profound study of the best and worst traits of Scotch and American churches. The venerable Dr. Andrew Bonar's well-known "*Life and Labours of McCheyne*," a saintly volume, redolent of the richest incense that ever rose from the religious altars of Scotland, Professor Christlieb has caused to be translated into German. "You cut me to pieces," writes an honest reader of this book to Professor Christlieb. "In my seventieth year I learn from McCheyne and from Scotland what I ought to have done and might have done in my German parish."

Professor Christlieb has also published, lately, a preface to a German translation of the American Life of President Finney, and has spoken with favour of the revival lectures of this theologian and great evangelist. He has been invited to lecture next year at Yale and Oberlin, and would receive an overwhelming welcome in America if it should be possible for him to visit these institutions. His work on "Modern Doubt," and his remarkable address on that theme at the meeting of the Evangelical Alliance in New York in 1873, have given him multitudes of readers in America and Great Britain. His accomplished wife is an English lady by birth. Her father, the Rev. J. James Weitbrecht, was a German clergyman in connection with the English Establishment; and her mother, Mrs. Weitbrecht, also an English lady, is yet a highly valued writer, and noted in London for her zeal in various forms of religious effort. Professor Christlieb's elaborate volume on "The Life and Doctrine of John Scotus Erigena" was published in 1860, when he was only twenty-seven years of age, and obtained for him the degree of Doctor of Divinity from Berlin University. This treatise compares the system of Erigena with those of subsequent writers, and shows great learning; but it exhibits only one aspect of its author's many-sided sympathies and culture. His latest work, already translated into English, Spanish, Dutch, and Swedish, gives a comprehensive view of Christian missions throughout the world; and a recent publication of his, which he calls a recess study, discusses the atrocities of the British opium trade in Burma and China. It is true that Professor Christlieb is perhaps better acquainted with England, Scotland, and America than any other German theological professor, and thus excels his contemporaries of his own country in his breadth of outlook. It is not true, however, that any one of them is more genuinely German or more devoutly attached to all that is best in the German Church than he. His ideas concerning the methods by which German church life may be improved are precisely those which Scotland, England, and America would endorse, and yet he is thoroughly German in his whole conception of the scientific side of theological training.

Professor Christlieb does not fear the rivalry of any new school of rationalistic thought arising, or yet to arise, among the younger theological professors of Germany. Evangelical teachers here have seen the rise and fall of so many schools of rationalism that alarm is not easily excited in educated minds by novelties

of method in the attacks made on central Christian doctrines. Professor Christlieb's father was trained in theology at Tübingen, when infidel influences in that university were at their height. All the members of his class were graduated as confirmed rationalists. They, nevertheless, found employment in the State Church. Little by little the progress of their studies and their practical experience of the work of the ministry brought most of them back to Evangelical views of Christianity, and at last all of them returned to the faith which, for eighteen hundred years, has seen battle but not defeat. As a sect in Biblical criticism, the Tübingen school has perished. The mythical theory as to the origin of Christianity is exploded. Strauss is no longer heard of here in discussions with infidels. His day and even that of Schenkel and Renan have gone by. The most dangerous tendency of the newer form of rationalism connects itself with the philosophy of evolution and the speculations of materialistic physicists. Ernst Haeckel, however, has no important following in Germany. The best, though not the noisiest, naturalists here, as in Scotland and England, are unapologetic and thorough theists. On the side of historical criticism Wellhausen and Kuenen represent decidedly erratic tendencies greatly deplored, and yet not regarded by men like Delitzsch, Lange, and Dörner as destined to exert any prolonged influence. Just at present the views of Ritschl, in Göttingen, are attracting attention; but he does not command the confidence of the leaders of Evangelical thought, and some of his followers are proclaiming what Professor Christlieb calls, with an emphasis of intellectual disdain, "mere shallow Unitarianism."

It is true to-day, as it has been for the last fifteen or twenty years, in Germany that the rationalistic theological professors attract far fewer students than the Evangelical. According to the *Universitäts-Kalendar* for 1880-81, rationalistic Heidelberg has only twenty-four theological students, while Evangelical Berlin has 230, Evangelical Halle 304, and hyper-Evangelical Leipzig 437. At one time, recently, Heidelberg University had seven theological professors, all rationalists, and only seven theological students. Professor Christlieb assures me that the number of theological students in Germany is now decidedly on the increase, although it diminished for a while under the operation of the notorious Falk Laws, now happily superseded in large part by the better arrangements of his successors. Falk appointed as teachers in the gymnasia very many thoroughgoing rationalists, who were

accustomed to sneer at any of their pupils who proposed to study divinity, and thus did their utmost to diminish the number of theological students in the universities. Until Andover and Princeton in America, and the Free Church theological colleges in Scotland, added a fourth year to their courses of study, the theological training given in Germany was confessedly superior in merely intellectual thoroughness to that of any other portion of the world. The great need of Germany is such spiritual awakening as may lead to aggressive church life, and transform her university training into a Pillar of Fire, through which God can look and trouble the hosts of His enemies and take off their chariot-wheels.

Hints to Sunday-school Teachers.

IV.

THE TEACHER'S HELPS: AND HOW TO USE THEM.

"Every person has two educations; one which he receives from others, and one, more important, which he gives to himself."—GIBBON.

"Neither the naked hand, nor the understanding, left to itself, can do much; the work is accomplished by instruments and helps, of which the need is not less for the understanding than the hand."—BACON.



HE teacher has a great work to do; and he feels the need of help to do it well. I should regret very much if anything I may say about other helps should lessen your sense of entire dependence upon God for enlightenment, inspiration, and success. Every teacher should prepare for and prosecute his work under the inspiration of this conviction—"the Lord is my helper." At the same time, the Lord helps in the use of means; and a few hints about the teacher's helps and how to use them may be acceptable and serviceable.

Let me remind you that many helps are not necessary. To some this will be a very comforting assurance, simply because they cannot get many helps. The assurance is as true as it is comforting. Your minister will tell you that some of the best sermons he ever preached

were made from texts on which he never heard a discourse or read a line; and some of your best lessons will be those that grow out of your own mind and heart without a hint from book or friend. Some, with very few helps indeed, have done great things as preachers, or writers, or teachers. I suppose Bunyan wrote his "Pilgrim's Progress" in prison without the aid of any book save his Bible and his Concordance; and very likely it would have been a less readable book if he could have consulted a large number of others. If you stir up the gift that is in you, making a conscientious and prayerful use of the slender means within your reach, your lesson, like a mental meal, will be served up with pleasure and enjoyed with relish.

I have gone into a brother minister's study when he was preparing a sermon, and have been amazed to see what a mass of books he had got gathered around him. This was a great hindrance to him. His own thoughts could not flow, because he was for ever asking himself, "What does this one say on the subject?" and then, "What does such another one say?" It was the mountain labouring; and, lo, it brought forth—I need not say what! A little help is good. As there are some pumps into which you must pour a little water before you can draw a great deal from them, so a little stream of thought from some other mind will make your thoughts flow with freeness and fulness. Still, guard against relying on helps. Learn to think for yourselves; so shall you be conscious of growing strength, and be able, each for himself, to say, "My mind to me a kingdom is!"

Let me warn you against seeking any but the best helps. How many think themselves quite able to write a book that will be helpful to others. Three-fourths of them are greatly mistaken, unless, indeed, they help the printer and the butter merchant. Some books, like some babies, are still-born; there is not a breath of life in them. There are a few books that are golden, a good many that are silvern, but the great mass are copper, and it needs such a lot of them to make up any amount of mental wealth. A dear old friend, who used to write sketches and skeletons of sermons without end, told me he knew they had helped many a lame dog over the stile! and although I was not rude enough to say, I was uncharitable enough to think, that the dog must be very lame indeed to need such helps.

Never buy a book simply because it is praised in some reviews. Possibly the author wrote the review himself; perhaps he got some friend to write it for him; or, it may be, the reviewer never read it,

but simply glanced at its index or table of contents. Before buying a book, consult some reading friend who may be able to give you a candid opinion about it, unless, indeed, it is a matter of little moment to you to be careful in laying out your money. And, even then, inferior helps are a great evil, because they waste your time which might have been spent to so much more purpose. Robert Hall spoke of a certain author's books as a great continent of mud, with here and there a pearl; and it is a pity to wade through a continent of mud with the chance of picking up a pearl, when you might provide yourselves with other books that are like broad lands of wealth unknown.

Having said thus much about the needlessness of many helps and the evil of inferior helps, let me name some of the sources of valuable help.

And after all that has been said, I give the first place to HELPS FROM BOOKS. I say nothing, for the present, of your great book, your text-book, the Book of books. I assume that you have got a Bible and a Concordance, or the Oxford Bible, which contains a Concordance and a good deal besides; and, assuming this, I add that you need books for two purposes, and, therefore, books of two kinds: you need some books to explain, and other books to illustrate, the Bible.

If you want a book to help you to *explain the Bible*, and ask me "Which is the best?" I say, that depends on what you mean by explaining the Bible. If you want one that will give you the mind of the Spirit, the marrow of inspired truth, consult Matthew Henry's Commentary. After all that has been written, for devout readers it is *the* Commentary. If you desire a more critical help, you may get it from Adam Clarke, whose writings have been compared to "an old curiosity shop, filled with valuable rarities, such as none but a great man could have collected." If you apply to him for savour, you will be sent empty away; but if you apply to him for criticism, you will find him a friend in need. If you would have a book at once devotional and critical, and combining, in some measure, the excellences of Henry and Clarke, you will find it in "A Commentary, Critical, Experimental, and Practical," by Jamieson, Fausset, and Brown. The teacher who can consult this will not really need to consult any other. The remarks are very brief, but they embody a great deal of reading, and give the results of comparatively recent

Biblical criticism. I ought to name "The Biblical Museum," by James Comper Gray, which has been prepared for the special use of teachers, and with which an ordinary teacher may regard himself as pretty well set up with helps of the kind. An eminent authority says of it, "it is surpassingly useful, sententious and sensible;" and, he adds, "buy the work at once." That is easier said than done in the case of some, as there are thirteen volumes at four shillings and sixpence each. I refrain from naming other excellent expository works, simply because the riches would become embarrassing.

If you want a book to help you to *illustrate the Bible*, and ask me "Which is the best?" I answer again, that depends on what kind of illustrations you mean. If you wish to explain and illustrate Eastern manners and customs, Kitto's "Pictorial Bible" will be of great service to you; so will Thompson's "The Land and the Book;" so will Jamieson's "Eastern Manners Illustrative of Bible-history;" and so, very emphatically, will "The Biblical Treasury," issued monthly by the Sunday School Union, and supplying the best illustrations from the best writers. If you wish help to illustrate doctrines and duties and privileges, indeed Gospel truth in general, I would confidently recommend you to supply yourselves with "Illustrative Gatherings," in two volumes, by Bowes. I have seen a good many books of the kind, but never any so brief, fresh, and really excellent as these. There is scarcely a point you can think of but these "Illustrative Gatherings" will help you to adorn and make interesting and impressive. Of course, the best way is to make your own book of illustrations by observing nature, noting daily incidents, and reading books treating of science or recording travels.

All this assumes that you wish to make your own lessons; but I do not forget that there are lessons ready made to your hand, the meaning explained, and the illustrations supplied. In "The Sunday School Chronicle," for a penny a week, you will find very suggestive and refreshing help; in "The Notes on the Lessons," for a penny a month, you will find sober and reliable help; and in the "Hive," for a halfpenny a month, you will find a rich supply of something sweeter than honey.

After all, I strongly recommend you to do independent reading, and to beg, borrow, anything but steal, some of the book-helps I have mentioned. If you do borrow books, be sure to return them to their owner. "The wicked borroweth and payeth not again." Some

of us can feelingly say with Sir Walter Scott, that if our friends are poor accountants they are good *book-keepers*.

Next to books I place HELPS FROM FRIENDS. Teachers in council with each other about their work should surely be mutually helpful. If teachers were to talk with each other by the way about the points of their forthcoming lesson, they might give each other trains of thought that would render preparation-work easy and interesting. The teachers' preparation-class is an invaluable institution. There the whole subject of the lesson is ventilated; there every teacher contributes his or her share of the light that illumines the lesson; and there you can ask questions that perplex you, and get the united wisdom of the teachers to answer them. The preparation-class is to the Sunday-school what the prayer-meeting is to the church; and the evening that is set apart for it should be kept sacred to that purpose. From personal observation I have an impression that those who need the help of the class least prize it most, while those who need it most do not prize it at all, at any rate do not avail themselves of it. Every school should have such a class; but, failing this, a class in which the teachers of several schools might unite is most desirable. Determine, if possible, to attend such a class; and determine not to be silent members of the class. Speak, if only to ask a question or to suggest a difficulty. In such a class "the mouth of the righteous is a well of life." There are many empty wells; there are numerous sealed wells; there are some spring wells. Aim to be spring wells. Let thought and feeling flow, and you will "be fellow-helpers to the truth."

Between books and friends I place HELPS FROM NATURE. I do not mean here from human nature, although, as Pope says, "the proper study of mankind is man." And it is a most helpful thing to be able to read human nature. You need never see a fellow-creature from whom you cannot learn something. Even a fool may prove an instructive book to read from. And without the study of child-nature, no teacher is thoroughly furnished for his work.

But you will find it helpful to study physical nature. If you keep your eyes open, and your minds awake, nature will supply you with illustrations of the best and most memorable kind; you will find "tongues in trees, books in the running brooks, sermons in stones, and good in everything." There are people who have travelled all over the world, and, to hear them speaking, you would think they

had kept their eyes and ears closed all the time. There are other people who have never left their native country, and they speak as if nature, in all her moods, were as familiar to them as the letters of the alphabet. "Eyes and No Eyes," is the title of a book. "Eyes and No Eyes" declares the difference between two persons who move amid the same scenes, and have the same opportunities of gathering hints and helps from nature. When the snow falls you may find one class of illustrations, and when the ice forms you may find quite another class; when the flowers appear, you may convert them into fragrant preachers, and when the birds sing you may catch an inspiration from their music. Rocks, and trees, and rivers, everything, or anything says, "I am waiting to serve you; pray make use of me." You cannot possibly look upon the sea in any of her moods without pressing her into your service as a teacher; and it would be strange if you could walk through some lonely glen without gleaning illustrative hints to be used in some way.

Above books, and friends, and nature, I place HELPS FROM GOD. Books, and friends, and nature are all helps from God, to be sure but there is a direct help from Him without which all the others will be like the altar and the wood without the enkindling fire, or like the carriages and the engine without the steam to move them. Philip Henry found this in his study. He says, "I forgot, when I began, explicitly and expressly to crave help from God; and the chariot-wheels drove accordingly. Lord, forgive my omissions, and keep me in the way of duty." God's Spirit is the best commentator; and if you are full of joy and of the Holy Ghost you will have such clear glad views of truth as no teacher's helps can give you. The key of prayer has a wonderful fitness for opening the lock of truth. Learning tries to force the lock, and it will not move; love applies the key of promise with the hand of prayer, and lo it opens, and the great temple of truth is bright and shining with the teaching of a present God! Where, think you, did John Bunyan get his marvellous insight into the meaning of God's Word? Not from his learning, for he had little; not from his books, for he had but few; but from his love, for his heart was full of eyes. Let every lesson be prepared with prayer, and delivered with prayer, and followed with prayer, and you will find that God is the light of your mind, and the strength of your heart, and the joy of your spirit, and that the nearest way to the hearts of your scholars is round by the throne of God.

Some time ago I sat in a great hall in which there was a magnificent organ. There it stood in its grand proportions; but it was silent as the grave, dumb as death. By-and-by the air was breathed into it, a master-hand touched the keys, and there came from it strains majestic in their grandeur, melting in their sweetness, and uplifting in their influence upon mind and heart. Apart from spiritual influences, we are, at best, only like the silent organ, richly gifted perhaps, but making no music to inspire human souls. And, therefore, the earnest teacher should cry: O Lord, play upon the keys of my nature, breathe into me the breath of Thine own life, draw out from me Thine own music; and make my being, my doing, and my suffering, make my thinking, my praying, and my teaching, a psalm of praise to Thee, and a song to cheer and draw my scholars, that they, too, may sing in the ways of the Lord!

R. P. MACMASTER.

A Pastoral Letter.

BY THE LATE REV. W. ALLEN, OF OXFORD.



Y DEAR CHRISTIAN FRIENDS,—At one time I hoped to be able to be present at your social tea-meeting this evening, and to enjoy your company for an hour or so; but the continuance of cold easterly wind forbids me to venture out. I therefore gladly avail myself of the opportunity of expressing, by a short written address, all the greetings of Christian affection I should enjoy giving you by my hand and voice. Grace and peace be with you, brethren, and may every indication of our Lord's most loving presence rejoice your hearts and bless your meeting!

For my own part I am with you in considerable cheerfulness of spirit. I have much to be thankful for; first, to Him who healeth all our diseases and restores our life, that He has granted me so much progress toward health and strength that I can say I daily increase in tone and vigour; then to you for your sympathy and affection, shown in so many ways, during this time and former times of weakness; and, also, that you "maintain the unity of the Spirit in the bond of peace." It is my great anxiety and earnest hope that these painful interruptions of my ministerial labours may ultimately con-

duce to the more perfect sanctification and greater usefulness of both pastor and people.

You remember, brethren, how that, in the joyful excitement and irrepressible thankfulness of the first society of believers in Jerusalem, they had all things common, and all earthly distinctions disappeared under the tide of brotherly love. Oneness in Christ, and oneness in privilege and hope, made them of one heart and soul in everything besides. Now, although such community of goods was only temporary in the Church at Jerusalem, never was enjoined on other Churches, and, so far as we know, was never practised by any other Church, it was only an extreme expression of that brotherly love which the Saviour so fervently prayed might be the distinguishing social passion of His people; that brotherly love which the Apostles describe as a natural affection in spiritual men, and which they are taught of God. But although the Apostles nowhere commended Communism to any Church, nor sought to interfere with existing social relations, they endeavoured, by frequent meetings of the brethren, of a much less formal character than modern public worship, and subsequently, by *agapæ* or love-feasts, to develop such fraternal affection and interest as to make every one feel at home in the household of faith; and as would, if the need for it were to arise, once more lead to having all things common. The perils of a sharp persecution would find a refuge, food, and clothing for a hunted brother in the house of every brother in the Lord.

The *agapæ* were feasts of charity, held mostly in the evening, when liberal contributions were made by the rich to feed the poor. St. Chrysostom says, "On certain days, after partaking of the Lord's Supper, they met at a common feast: the rich bringing provisions, and the poor, who had nothing, being invited." From the first down to the present day the Church has felt the importance of cherishing high social feeling, and, indeed, family feeling in the holy brotherhood. Then, constituted as we are, the feast, however simple and frugal, is at once both the evidence and the cause of growing oneness of heart and soul. From the wild Indian who offers the pipe of peace, the Arab who offers the shelter of his tent, the barbarian who pledges friendship in the pinch of salt, to the modern philanthropists who support hospitals and orphanages by luxurious dinners, homage is done to the fact that companionship in the bounties of the table promotes cordiality and friendship.

From the foregoing and other similar considerations I attach great importance to these our social gatherings. Dropping for the hour all the distinctions of competence and poverty, master and servant, we assemble on the common level of our humanity; and laying aside all the conventionalities of society, we rejoice together in being sons and daughters of the Lord God Almighty.

Where there is such joy there will be no passing by on the other side from a wounded and groaning brother, no shutting up of bowels of compassion from the poor and needy. The claims of the spiritual relation will take precedence of all others except those of blood and birth. No masonic sign will arouse the heart like the mark of the seal of the Spirit of God; and whenever the Christian has to choose between help in money, help by personal assistance, help of any kind, to be given to the Church, or to some other society, or to some recreation, he must give preference to the Church of Christ. The Lord Jesus is the chief of all masters, and the claims of the body of Christ stand before all others.

We must all feel that upon the maintenance of the home and family feeling in the Church depends the power and comfort of its fellowship. There is no spot on earth where a child can be so happy as at home, and no place where it can be more miserable. Even when the whole of the rest of the family are affectionate and united, and the dwelling all that a home ought to be, the child's own spirit and temper may destroy all peace and enjoyment. Selfishness, peevishness, or a haughty and conceited deportment will dry up the springs of domestic happiness, and sow the paternal hearth with seeds of bitterness. So in the family of God. A brother, for his own sake, and for the sake of the family, cannot be too careful of his own temper and spirit. "Follow after charity." "Let all your things be done with charity." Of all the graces which adorn the child of God, the greatest is charity.

Now, dear brethren, it is no part of my design to specify the modes in which family feeling should display itself in the Church (for love is the most ingenious of passions and most fertile in invention), but I am desirous of saying a few words on the methods of strengthening the feeling itself; for if this be accomplished in any adequate degree there will be no lack of brotherly kindness in action. As we have seen, some measure of brotherly love is the natural fruit of our sonship with God; but this must be sustained, cultivated, and increased both in

quantity and in force. The present question is, How shall this be accomplished? Brotherly love is a fruit of the Spirit; but not less is it the fruit of our Christian self-care and self-culture. . . . The general principle is well laid down by Solomon in the Proverbs: "A man that hath friends must show himself friendly." Some of those careful students of human nature, the classic poets and philosophers, have said pretty much the same thing; as Seneca: "*Si vis amari, ama*"—"If you wish to be loved, love others;" and Ovid: "*Ut ameris, amabilis esto*"—"That thou mayest be loved, be thou thyself lovely." We all know that a warm heart, a frank and cordial manner, have great power of attraction, and the sparks from one fire will create a fire elsewhere. In Derbyshire, at Matlock-Bath, there are petrifying springs which convert into stone every twig that is left for any length of time in their waters; so there are characters which chill and petrify whatever remains in contact with them. Clearly, then, what is wanted to preserve in a Church the comforts of a family is for each one to cultivate friendliness of spirit and manner. Of course (as my own nature fully teaches me), full allowance must be made for natural timidity and nervousness—some would gladly be spoken to who cannot command the courage to speak to others first; but it is necessary for even them to bear in mind "that a man that hath friends must show himself friendly." Of course, too, the elder members of the Church should set *the example* of free-hearted greeting and companionship; and as in a family the elder children set an example which the younger ones almost instinctively follow, so in the Church, the frank affection or the cold reserve of the seniors will certainly mould the spirit of the juniors.

Some of you complain that others are cold and ungenial; whether they are so, or it is only your impression of them, let me counsel you to overcome your diffidence and show *yourself* friendly. Make the church your religious home; come in and out among us as if you meant to be at home with us. You *are* a brother; then don't stand upon ceremonies and pressing invitations. Come in, sit down, take your place at table, and be not silent as a stranger, but talk as one of the household. How can we make you happy if you never come among us? How can you feel interested in our work if you never lend a helping hand? Observation in every church shows that it is not by the formal worship of the Lord's-day, and the more set exercises of religious worship, that brotherly love is nurtured and the

home feeling created, but rather by the greater freedom and sociality of our week-night services, by joining with us in works of piety and charity, and by social gatherings like ours this evening. May I then, brethren, offer you my advice, that you individually endeavour to preserve and promote the home-feeling of the brotherhood, "that your hearts may be comforted, being knit together in love."—I am, dear Brethren, yours affectionately,

WILLIAM ALLEN, *Pastor.*

Correspondence.

MR. CLARKE'S LETTER ON "THE MINISTRY OF REPENTANCE AND THE MINISTRY OF FAITH."

To the Editor of THE BAPTIST MAGAZINE.



DEAR SIR,—By your kind indulgence I should like to take advantage of your foot-note anent Mr. Clarke's letter on "The Ministry of Repentance and the Ministry of Faith." Mr. Clarke's treatment of the subject is, in my estimation, much too summary, and his faculty of generalisation is allowed altogether too free play. The early Christians, for example, are credited with putting aside "the Mosaic system and John's preparatory teaching through the Spirit's more powerful influence." If they did all this, they were certainly very naughty. To limit our view to John's preparatory teaching, it would be well to show when the early Christians put that aside, and what it was in so doing they saw fit to rule out. At the hands of our Lord Himself—and He acted, one would suppose, under "the Spirit's more powerful influence"—John's preparatory teaching was far from being thrust into the lumber-room of the effete; but, on the contrary, was taken up and reinforced. I am sorry to have to join issue with Mr. Clarke in his assertion that "Christ began His ministry where John left off." Rather, Christ's teaching embodies John's preparatory teaching, carrying into His own ministry the entire substance—ay, and the very form—of the ministry of His beloved Forerunner. The Holy Ghost saith: "Now, after that John was delivered up, Jesus came into Galilee preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel" (Mark i. 14, 15).

Without the smallest wish to be hypercritical, I cannot allow to pass unchallenged the somewhat novel announcement, "The Evangelists truthfully stated what they had clearly comprehended. Paul and the other Apostles did the same, and were ultimately able to show us the glory of Christ and the superiority of His dispensation." It seems to me that the only possible meaning

to be drawn from these words is to this effect, that clearness of comprehension is the invariable gauge of truthfulness on the part of the Evangelists and the Apostles. But such a statement either proves far too much or far too little. If, indeed, they clearly comprehended all they stated, they were, to speak mildly, supramundane in their intelligence. And if, on the other hand, they were only to be regarded as truthful within such limits as were described by their clear comprehension, then the implication is that outside these limits they were untruthful. In the one case they receive more than human honours; in the other, they are exhibited in Lilliputian dress and condemned by faint praise. On other grounds, too, I demur to the statement, for it is inconsistent with an intelligent view of the function of the Evangelists and Apostles as men inspired of God. The distinct merit of Inspiration is that it ensures truth, whether clearness of comprehension was a factor in the case of the subject, or not. The simple fact with which we have to do is this, that what the Evangelists and Apostles made known was true, and though there are some things in their writings hard to be understood—and this is apostolically admitted—it is our business to act on the motto, "*Credo ut intelligam*," I believe with a view to knowing.

But the main finding of the case has to do with repentance, or rather with the decease of its ministry. Why it should die, or the proof that it is defunct, has yet to be supplied. Three steps of development in respect of spiritual light are set forth in Mr. Clarke's letter. The first is the ministry of the Baptist; the second is the ministry of our Lord; and the third is the ministry of the Holy Ghost. The exact words are: "Christ began His ministry where John left off, and when He was carried up into heaven the Holy Ghost came down to give additional light where darkness was yet hovering." Well, allowing all that to be, it is clear that what is wanted is evidence to prove that at least the ministry of the Holy Ghost is unfavourable to the continuance of the ministry of repentance. No such evidence is attempted by your correspondent. On the contrary, all that is done is to taboo the evidence that tells the other way. The Acts of the Apostles might be fitly styled the practical forthsetting of the ministry of the Holy Ghost. We see the Gospel there in its power and operation as sustained and directed by the promised Spirit. Yet how does your esteemed correspondent, after telling us that "the Holy Ghost came down to give additional light where darkness was yet hovering," meet the facts relative to the ministry of repentance that stand out in connection with the Holy Ghost's ministry? We have no alternative but to say, By ruling them out of court. His words are: "The declaration or message recorded in the Acts respecting faith and repentance was doubtless then full of interest." Why the word *then*? Was not the declaration or message touching faith and repentance, recorded in the Acts, the outcome of the baptism of the Holy Ghost? And are we not assured by your correspondent that the "Holy Ghost came down to give additional light where darkness was yet hovering"? Is there a beyond to the baptism of the Holy Ghost as photographed in the Inspired Word? Or have we in the nineteenth century the advantage of another light to clear away darkness unreached by the Spirit's ministry? We must pause for a reply. If the declaration or message touching faith and repentance was only provisional—a mere temporary expedient that must pass away before superior light—

How comes it to pass that it obtains the setting that it does, and takes rank among the crown jewels of the Holy Spirit's ultimate ministry?

I cannot regard your correspondent's case as improved by the words that follow: "Nevertheless, what may be emphatically called the Gospel Message, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' brings the sinner a once to the Saviour." It is true that there is no mention of repentance in these words, but it is equally true that sometimes repentance is insisted on singly, without any allusion to faith. Besides, the Philippian jailor, to whom the above words were addressed, had already come under "the powers of the world to come." The depths of his spiritual being were broken up, so that the ministry of faith took immediate effect. The danger now to be apprehended is lest, through the failure of the ministry to secure conviction and a repentant state, the cry, "Believe on the Lord Jesus Christ, and thou shalt be saved," should leave the sinner as it found him. "They that be whole need not a physician, but they that be sick;" and so it comes to pass that, where the ministry of repentance does not leave its mark, the ministry of faith pines and mourns in vain.

I cannot understand how Mr. Clarke should seek to buttress his reasoning in disproof of the need of the ministry of repentance, by adducing the cases of Moses, Peter, Stephen, and Paul. In reflecting upon them in the connection given, he necessarily, however unintentionally, reflects on the Holy Ghost that inspired them. This part of your correspondent's letter is extremely unsatisfactory, and will, I trust, be honourably withdrawn. The deepest depth of man's fall is doubtless seen in the fact that there are numerous examples in sacred history of an impiety that will not quail before even the flashing rebukes that have been uttered through the power of the Holy Ghost; but these examples do not discredit the ministry of repentance any more than final remedies, where they fail, do the science of medicine. Stephen's murderers required all they got in the form of uncompromising rebuke and plain speaking, for he spoke through the Holy Ghost; and his action, instead of neutralising the obligation to discharge the ministry of repentance, shows us that it ought to be fearlessly applied—ay, and in extreme cases with all the firmer purpose, though death itself be the goal of such testimony. The ministry of repentance, so far from discrediting Moses, Peter, Stephen, and Paul, gives heavenly lustre to their example, and the purest and best heroism to their lives. Would to God their mantle had fallen on all our ministers!

I much regret the necessity of still further differing from your esteemed correspondent; and all the more because he is led to remark, "John the Baptist and our Lord Himself commanded men to repent; repentance is therefore needful." The conclusion here drawn is, after all, only a half-conclusion. If John the Baptist and our Lord commanded men to repent, then not only repentance needful, as Mr. Clarke rightly infers, but the ministry of repentance is also needful—that is to say, an obligation to enjoin repentance rests on a who seek to discharge the Christian ministry. The premisses are not fully exhausted unless this additional inference takes place. Nor is the obligation in question interfered with, but rather enforced, by the fact which your correspondent states, that "good and useful men beseech the ungodly to come to Jesus

Christ just as they are." Exactly, but what is it to come to Christ just as one is? Most certainly, it is to come as the ministry of repentance would have one come. A sinner that comes to Christ without repentance does not come as he is, any more than the Pharisee of the parable came to God as he really was. The fact is, an impenitent sinner never comes to Christ as he is; and if the ministry of repentance is to be annulled by the ministers of Christ, their righteousness will not exceed that of the Scribes and Pharisees.

The closing paragraph of Mr. Clarke's letter I will not go fully into. I cannot see with him that faith being a "Gospel grace" is a sufficient reason for passing capital sentence on the ministry of repentance. Repentance is no less truly a Gospel grace than is Faith. They are the two pillars of the temple of grace. They have been inseparable in every age. Enoch preached them; Noah preached them; Moses preached them; the prophets held them in full view. Our Blessed Lord took up the same strain, nor is it possible to generalise this fact away. The Holy Ghost gave emphasis to the same truth, and the Apostles and Early Church were His willing instruments in this regard. Hence, to declare war *à l'outrance*, or in any measure, against the ministry of repentance is to betray the citadel of saving truth which, as loyal soldiers of the Cross, we should defend to the death.—Yours very truly,

JAMES DOUGLAS.

Falmouth, October 11th, 1881.

Reviews.

WILLIAM CAREY. By James Culross, D.D. Hodder & Stoughton.

AN account of the life and labours of William Carey was in no danger of being omitted from the admirable series of biographical works now in process of publication by Messrs. Hodder & Stoughton, under the general title, "Men Worth Remembering." The career of the great missionary was too illustrious, and the blessings which it introduced to unnumbered millions of human beings were too precious and on too vast a scale, to allow his name to sink even into partial obscurity. Almost half-a-century has elapsed since his death; but during those years the missionary enterprise which, under almost unexampled difficulties, he originated, and the operations

of which he did so much to establish and to extend, continues steadily to gain strength and efficiency; hundreds of meetings are held every year in its support; and seldom do its multiplying friends gather for thanking God and taking courage without some profoundly respectful and grateful mention of its founder. Our whole Christian population instinctively feels that few men are more "worth remembering" than he. The story of his marvellous life has not been too often told. The wonder is that it has not been told oftener. We are glad that it has been told afresh, and that the task of recital has been undertaken by an author who is always welcome to our libraries and our hearts. Dr. Culross never writes otherwise than

entertainingly and instructively. To a deeply devout spirit he adds a cultured intellect and a chaste style. A mellow light from heaven shines on every page, and we read only to be drawn nearer to the Infinite Truth and Love. In the delightful book before us, he had a subject eminently fitted to captivate and inspire; and he has told the story of the lowly Northamptonshire shoemaker who became the greatest of Indian missionaries, in a manner which holds the reader spell-bound from its first sentence to its last. That story is not new to us; but we have gone through the 214 pages of this new version of it at a single sitting, and with a hallowed delight; and we are more than ever thankful to God that our denomination in England was enabled to give to the idolatrous millions of India a man who could not only preach to them the glorious Gospel of the blessed God, but could also give to them in their own tongues "the Holy Scriptures which are able to make" men "wise unto Salvation through faith which is in Christ Jesus."

OLD TESTAMENT HISTORY OF REDEMPTION. Lectures by Franz Delitzsch, Professor of Theology, Leipzig. Translated from manuscript notes by Samuel Ives Curtiss, Professor in Chicago Theological Seminary. Edinburgh: T. & T. Clark, 38, George Street.

In the Preface to this "manual" we are informed that it is "one of Professor Delitzsch's four courses of university lectures on Biblical Theology," and that "as such it has never been published in Germany." Dr. Curtiss undertook the translation of this work primarily for the use of his own students; but he found the lectures "so stimulating and

helpful in his own study of the Old Testament" that he was constrained to give them, in their English rendering, to the public. All who are interested in Biblical questions—and, happily, their number is increasing—will do well to possess themselves of the volume, and to peruse it with patient thoughtfulness and care. It is neither bulky nor expensive; but it is full of matter which is the result of that patient research for which German theologians of the sounder order are so justly celebrated, amongst whom Professor Delitzsch stands as one of the most conspicuous. He traces with a master hand the development of God's redeeming purpose in Jesus Christ from the beginning of the world up to the resurrection of Christ from the dead, and the consummation is thus described:—

"The Sabbath when Jesus was in His grave is the transition from an old Israel to a new, from the congregation of the law to the congregation of the new birth; it is the conclusion of the Old Testament history. That history presented itself to us as a typical progress, independent of conscious human volition, and accompanied by the revelation in words, whose contents and measure is determined in a pedagogical way according to the comprehension and need of the recipient. This twofold process has now found its conclusion; prophecy has now reached its goal in Him who is the fulfilment of the prophecy of Malachi concerning the angel of the covenant back to the protevangelium. The parallel converging series of prophecies, announcing the parousia of Jehovah and the parousia of David, have been united in the person of the God-man, Christ. The Servant of Jehovah has now offered Himself, and the depth of His humiliation has become the beginning of His exaltation. The root of Jesse will now soon stand as a banner for the nations. The son of Abraham has

become a curse in order to become a blessing for all the families of the earth. The son of the woman has the bruise in the heel from the serpent; but He sank to conquer, and rose from the dead that He might share God's throne until all His enemies should be made His footstool."

It should be said that this volume is a companion to "Messianic Prophecies" by the same author, and published in its English form by Messrs. Clark, of Edinburgh, last year.

CHRISTIAN SOCIOLOGY. By J. H. W. Stuckenberg, D.D., Professor in the Theological Department of Wittenberg College. London: R. D. Dickenson, Farringdon Street.

DR. STUCKENBERG rightly reminds us that the subject of this treatise has been greatly neglected. It has, indeed, received partial and fragmentary treatment; but nothing which can be described as an exhaustive development of it seems as yet to have been attempted. We get some glimpses into it in the Graham Lectures by Dr. Huntingdon, entitled "Human Society, its Providential Structure, Relations, and Offices." But the subject of that most suggestive and instructive work is wider and more general than the one to which Dr. Stuckenberg has addressed himself. He deals specifically with *Christian Sociology*, and in the introductory pages he adduces a number of considerations which show its importance. The main body of the work is divided into two parts, in the first of which we have an exposition of the nature and relations of that order of society which is distinctively Christian, and in the second an exposition of Christian social ethics, which start from Christ as their source, and of which love, in the Christian sense, is the controlling principle.

This leads to the consideration of Christian love under four aspects—first, in its application to the Christian himself as a member of society; second, in its application to others irrespective of character; third, in its application to other Christians; fourth, in its application to those who are not Christians. The resources of a large intelligence, and the advantages of a lucid and vigorous style, are brought to bear upon the setting forth of the many truths and principles of this important theme; and the result is an eminently interesting and practical book which all Christians may read with mingled pleasure and profit.

THE HOMILETIC QUARTERLY. October, 1881. London: Kegan Paul, Trench, & Co., Paternoster Square.

WE have again to repeat our usual praise of this very valuable and cheap periodical, which seems to us to gain rather than to lose in the varied excellences which have hitherto distinguished it. The current number opens with a thoughtful sermon of much freshness and beauty, by Dr. James Black, of Glasgow, on "The Moral Power of Love to Christ," from John xxi. 20, which is followed by a sermon of extraordinary eloquence and elevation of sentiment, by Dr. Bersier, of Paris, on "The Immutability of Jesus Christ." In the department of "Practical Homiletics" we have six "Advent" sermons by the Rev. W. F. Adeney, M.A.—I. The Advent in Creation. II. The Advent in the Theophany. III. The Advent in Redemption. IV. The Advent in Communion. V. The Advent in Judgment. VI. The Advent in Glory. These are succeeded by eighteen Sermonic Outlines, many of which, to use a popular phrase, are "far above the common." The most

valuable portion of the number, however, is the expository section, which contains productions of a high order from eleven of our best known and most fully trusted writers on Biblical subjects, including two on the Revised Version of the New Testament—one by Dr. James G. Murphy, and the other by Dr. Scrivener. We trust that the *Homiletic Quarterly* commands an increasing circulation both in England and America.

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ECCLESIASTES ; or, The Preacher. With Notes and Introduction. By E. H. Plumptre, D.D. London: Cambridge Warehouse, 17, Paternoster Row.

PROFESSOR PLUMPTRE'S latest contribution to "The Cambridge Bible for Schools" is by far the ablest and most elaborate work of the series. It is, in fact, a commentary of the first order—not, perhaps, unsuitable for schools, but likely to be best appreciated by students of a more advanced grade. It goes far beyond the needs of either the Cambridge or Oxford Local Examinations, and not only keeps specifically in view the requirements, but is itself the product, of the higher Biblical criticism. The two best English books on Ecclesiastes are the Commentaries of Dr. Ginsburg and Mr. Tyler. Dr. Plumptre is in various ways indebted to both these writers, but his own modest work will, for the majority of students, be of decidedly greater value.

There are few books in the sacred canon whose authorship and date have been more keenly discussed. The traditional opinion which ascribes it to Solomon has been abandoned, even by many Evangelical theologians, and various rival theories have been propounded. Dr. Plumptre gives a full and impartial view of the state of the question, and frankly states his belief

that it was written by an Alexandrian Jew somewhere between B.C. 240, the date of the death of Zeno, and B.C. 181, that of the death of Ptolemy Epiphanes. To the ingenuity of his arguments—philological, philosophical, and historical—no intelligent reader can be insensible. The "ideal biography" of the author is one of the most exquisite and fascinating pieces of writing we have met with, and, granting its starting-point, throws wonderful light on many problems connected with the book. We own ourselves unconvinced, however, by Professor Plumptre's subtle reasoning, and adhere to the old belief. The notes illustrating the text are full of delicate criticism, fine glowing insight, and apt historical allusion. Their worth is unaffected by theories of authorship. No keener and more masterly comments on the book exist, and of especial value are the illustrations of the sentiments of the "Debater," drawn from Rabbinical, classical, and modern writers. Dr. Plumptre has traced in a singularly able fashion the influence of the book on subsequent literature, and pointed out its relations to the wisdom of Solomon and to Ecclesiasticus. The Appendix reserves the best unto the last. The essays on Shakespeare and Koheleth, and Tennyson and Koheleth, are gems of literary criticism. The correspondence between our great English dramatist and the "Debater" are certainly remarkable, and scarcely less so are those between our Laureate and the "Debater." The Palace of Art, the Vision of Sin, and the Two Voices will have a new charm for readers of this volume; and they, in their turn, will throw fresh light on the purpose and meaning of Ecclesiastes. An abler volume than Professor Plumptre's we could not desire.

CHRIST LIFTED UP. By the Rev. Robert Gilchrist, Shotts, N.B. London: Morgan & Scott.

THIS work is divided into two parts—first, “Christ lifted up on the Cross;” second, “Christ lifted up in the Glory following.” The theme is a great one; we may even say that it is the greatest of all the themes which can occupy a human, and perhaps even an angelic, mind. Thousands of writers have addressed themselves to it: some with the highest order of genius ennobled by the highest order of sanctifying influence; others with powers equally holy but less intellectually resplendent. It will never be exhausted, and each new expounder may be welcomed for what he may be able truthfully and sympathetically to say. Mr. Gilchrist does not write about Christ on the cross with the suggestiveness, force, and beauty which make the recent work of Dr. Stanford so valuable, but it would be difficult to read the work before us thoughtfully and prayerfully without being drawn into a completer oneness with Christ in the purpose of His sufferings and in the glory that was to follow.

HENRY MOORHOUSE, the English Evangelist. By the Rev. John Macpherson. London: Morgan & Scott.

HENRY MOORHOUSE was, in early life, a wild and reckless sinner, but the grace of God arrested him. His transition from the old to the new life was a painful one; for, under the burden of a guilty conscience, he was slow to realise the Father's love in Christ. But when at last the light of the Gospel streamed in upon his mind, he became a very happy Christian,

and spent the remainder of his comparatively short life in unremitting endeavours to lead as many of his fellow-creatures as possible to the Saviour. He was a true evangelist. He had but little learning, but he was familiar with the heart and character and experience of the order of society to which he addressed himself, and large numbers of people listened attentively to his homely addresses, and by God's blessing, felt their power. The story of his life was worth writing, and Mr. Macpherson has written it well.

HOURS WITH THE BIBLE; or, the Scriptures in the Light of Modern Discovery and Knowledge. From Samson to Solomon. By Cunningham Geikie, D.D. With Illustrations. London: S. W. Partridge & Co., 9, Paternoster Row.

DR. GEIKIE'S third volume of the series under the above title will probably be regarded as much more attractive to general readers than either of the volumes which have preceded it, for the very simple reason that it comprises a period of Old Testament history at once more definite and more ample in its details, whilst the events which it describes are such as to captivate the imagination and to fire the heart. The author has abandoned himself to his work with all the freedom of an intense enthusiasm. He writes as though he had had an intimate acquaintance with the heroes, and had been an eye-witness of the scenes, he so graphically portrays. He allows his imagination free play, and yet rigidly keeps himself within the lines of historic fact. He does not lead his readers into wild conjectures or fanciful speculations; and yet he makes the men of those far-off days—their genius, their character, their

mistakes, and their achievements—to live before us. A large proportion of the work is naturally devoted to the era of Saul and David—in many respects the most exciting era in the Jewish history. The fortunes and the misfortunes, the errors and the virtues, of “the shepherd-king” are depicted with a master-hand; and when we arrive at the close of the wondrous story we feel that we have had in review the character and career of one of the noblest of the sons of God—a man of exalted and sanctified genius, a monarch whose administration was “thoroughly loyal to the higher aims of the theocracy, who raised his nation from its lowest depression into an imperial power with dominions like those of Egypt or Assyria,” and who, with all his failings, not only “served his own generation by the will of God,” but left behind him influences for world-wide good which shall endure to the end of time. In this new volume, as in previous ones, Dr. Geikie has enlarged our knowledge and stimulated our best aspirations; and we tender to him our heartiest thanks.

“AT HOME WITH THE LORD”: a Sermon on the Occasion of the Death of the Rev. S. Manning, LL.D., Senior Secretary of the Religious Tract Society. By the Rev. S. G. Green, D.D. London: S. W. Partridge & Co.

No more fitting preacher than Dr. Green could have been selected for the touching occasion on which this sermon was delivered in the pulpit of the chapel where Dr. Manning, when not otherwise engaged, was wont to worship, and of the church of which he was a beloved and honoured deacon. Dr. Green's own work under the aus-

pices of the Religious Tract Society would naturally secure for him the best opportunities of acquiring a full knowledge of the character, abilities, and labours of his deceased friend and colleague. The official duties, together with the literary and religious tastes of the two men, brought them into close intercourse with each other; whilst the further fact that both belonged to the same Christian denomination would be sure to strengthen their intimacy. Dr. Green has largely availed himself of these advantages in the sermon before us. Apart from the interest it derives from the mournful event which occasioned it, it is a sermon which we have found it good to read—full of fresh, tender, and beautiful thoughts, which help us to a clearer insight into the true meaning of life and death, and intensify within us the wish and, better still, the purpose, by God's help, to live the life and to die the death of a Christian. How Dr. Manning did this, Dr. Green has shown, with necessary brevity indeed, but yet with a suggestiveness which forms an appropriate tribute to the departed, and to that Divine grace which made him what he was.

DR. ADAM CLARKE'S COMMENTARY.
New Edition. Ward, Lock, & Co.

SINCE we last noticed this great work Parts V. and VI. have been issued, which complete the Pentateuch. At the end of the Sixth Part we have Dr. Clarke's “Observations on the Five Books of Moses” (including his sketch of the history and character of Moses himself), which will repay perusal. To this is added a “General View of all the Sections of the Law and of the Prophets, as read in the Different Synagogues, for every Sabbath in the

Year," with a few valuable explanatory notes. Then follow numerous tables, showing the various Jewish divisions of time, &c., with luminous explanations as to their use. The work is an invaluable treasure to the Biblical student.

WARD AND LOCK'S UNIVERSAL INSTRUCTOR; or, Self-Culture for All. Fully Illustrated. London: Ward, Lock, & Co.

THIS splendid production, which we have repeatedly noticed in highly commendatory terms, has reached its Twelfth Part, and maintains all its excellences undiminished. It contains the most advanced information in science, history, and art in the widest acceptance of those terms, and the information is conveyed in a style at once attractive and easily apprehended. Such facts speak for themselves, and they claim for the work the freest circulation wherever the English language is spoken.

THE TONE AND TEACHING OF THE NEW TESTAMENT ON CERTAINTY IN RELIGION. By Edward White. Second Edition. Elliot Stock.

WE are glad to note that Mr. White's Merchants' Lecture for October, 1880, has attained to its second edition. The book is so true, so healthy, and so well adapted to the tendencies of our times, that we shall rejoice to find many more editions of it in demand. It cannot be too widely and thoughtfully read.

THE CHILD'S LIFE OF CHRIST. With Original Illustrations. Cassell, Petter, Galpin, & Co.

WE continue to peruse this beautiful version of the life of our Lord, written

for children, with increasing interest. It has reached its twelfth part, and fully maintains the simplicity and purity of its style, the richness of its information, and the vividness of its portraiture. It would be difficult to imagine a work more adapted to its high purpose.

THE CHRISTIAN MONTHLY AND FAMILY TREASURY. Nelson & Sons.

AMONGST our undenominational periodicals, we know of scarcely one more fitted to be useful than this. It began, we believe, with the present year, and each number has contained a considerable variety of pleasant and wholesome reading. A goodly number of skilful pens seem to be employed upon it; whilst the editor does not refrain, when occasion serves, from inserting able articles from American sources.

THE HERALD OF MERCY: a Monthly Messenger for Humble Homes. Morgan & Scott.

ANOTHER periodical addressing itself to a distinct, but large, class of readers, to whom it might well come, month by month, as a welcome and helpful friend. Rich people might do much good by scattering it widely amongst the poor.

THE CLERICAL WORLD: a Paper for the Pulpit and the Pew. Hodder & Stoughton.

A NEW aspirant to public favour from an influential quarter. The first number is varied in its contents, and is solid without being tedious. It opens with an impressive sermon by Dr. C. J. Vaughan on "Intercession," which

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FTEN my fainting spirit tries
On the *Te Deum's* wings to rise ;
But from my lips, all parched and weary,
Escapes a broken *Miserere*.

For in this life of ours, the real
Will not cement with the ideal.
Night-dreams, with gold and amber glowing,
Are dim and pale by daylight's showing.

Oh, for the higher faith to see
God's love in all life's mystery !—
His smile through blinding tears discerning ;
Ever our *Pater Noster* learning.

L. M. D.

THE
BAPTIST MAGAZINE.

DECEMBER, 1881.

The Late Rev. Charles Tarrow.

BY REV. A. M. STALKER.



HE eleventh chapter of the Epistle to the Hebrews places its Author before us in circumstances somewhat novel. He is not standing in a pulpit, but is wandering among tombs. Though his "meditations" there are not distinguished by that melody of expression and those flowers of poesy which have characterised the effusions of some who, since his day, have chosen to muse in so sombre a sphere, they are certainly invested with the solemn grandeur of the sublime. The Writer treads no promiscuous burying-ground, but one whose selectness is preserved by the absence of every grave that could awaken in his bosom the "sorrow that has no hope." "All" by whose remains he is surrounded—"all these have died in faith." It is, therefore, a hallowed enclosure—emphatically consecrated, but not by the utterance of certain words from certain lips, or by the graceful tread of certain feet. Such a mode of solemnisation would have had no meaning in the eyes of the Apostle. The hallowed influences that here have fallen are found in the associations that linger round the memory of those interred, and in the high estimation in which that memory is held by Heaven itself. This is truly "God's acre." "Precious in the sight of the Lord is the death of His saints," and since He "hath set apart him that is godly for Himself," the Apostle realises a privilege which no visitor, to any

burying-place in modern times can expect to enjoy—that of roaming with pensive gratification in a cemetery where repose the remains of those *only* “who sleep in Jesus.” As he muses, we can almost hear him syllabbling the words:

“Sweet is the savour of their names,
And soft their sleeping bed.”

Proceeding, like “Old Mortality,” to fulfil a sacred duty in renewing—by his inspired chisel—“the memory of his forefathers,” he finds what Dr. R. W. Hamilton beautifully expresses in the memoir of his beloved Ely, when he says that “Biography is a feeble struggle with death.”

Not in every case, however, need the struggle be made. There have been lives whose memories are best consigned to oblivion as destitute of all claim to the admiration or gratitude of posterity. “So I saw the wicked buried who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.” “The name of the wicked shall rot,” but “the memory of the just is blessed.” “The righteous shall be in everlasting remembrance”^{*}—not only those whose career described a large and signal hemisphere in public observation, but those whose comparatively uneventful lives were devoutly spent under the “Great Taskmaster’s eye,” in a steadfast, quiet usefulness which only “the day will declare.” Such a life was that of our departed brother, Charles Larom.

While yet a youth he left the metropolis, and came to Sheffield for apprenticeship to business. During his term of service, the love of order and neatness and precision, which characterised him both in his person and movements through life, was apparent, and doubtless contributed its quota to the regard in which he was held by his employer and fellow-apprentices. Though “diligent in business” and exemplary in conduct, one thing was lacking—decision for God. “Not by parental training, but by other means he was brought among the Baptists,” and among them was led to know and accept the Saviour. Born in London, he was in Sheffield “born again.” Having “given himself to the Lord, he gave himself to his people” by joining the Baptist church meeting in Townhead Street. Along with four other young men, he was baptized on a profession of faith in the Saviour they loved. The interesting scene—over which, doubtless, angels

^{*} Eccles. viii. 10, Prov. x. 7, Psalm cxii. 6.

rejoiced—was witnessed just sixty-seven years ago, in October, 1814. Two of the four were soon removed to “the Church above,” while the other two, Mr. William Atkinson and Mr. John Wheatley—men of affectionate spirit and hallowed memory—served “the Church below” as deacons for years, but both preceded their friend Larom to heaven. When, however, all the five were together, they succeeded in gathering young people in the vestry of the chapel to tell them of Him who says, “Those that seek Me early shall find Me.” The opposition they encountered was soon subdued by their united piety, prudence, and courage. Young Larom’s desire for the ministry became known, and at the church’s request he preached on 16th August, 1815, his first sermon, selecting for his text John xvii. 3. After hearing him more than once, the brethren were so impressed by his gifts and graces that they unanimously and affectionately urged him to devote himself to the ministry, and on 27th August, 1816, secured for him admission to the “Baptist Academy” at Bradford, under the presidency of Dr. Steadman. Here he was pre-eminently happy. The studies were exactly to his taste, and the prelections of “his beloved President” were at once edifying and stimulating. The young student was in frequent request by vacant churches and home-mission stations as a supply. The date and text of every sermon, and the places where he preached prior to leaving college, are indicated with exquisite neatness in a memorandum-book now before me. His curriculum had not closed when invitations from three churches to become their pastor reached him. After much prayer, anxious deliberation, and consultation with friends, he resolved, though with beautiful diffidence, to comply with that from Sheffield, the scene of his boyhood. He was set apart to the sacred office in Townhead Street Chapel on 16th May, 1821, when Rev. W. Stephens, of Rochdale, received his confession of faith. Dr. Steadman gave the charge to him, and Rev. T. Morgan, of Birmingham, that to the church. He himself tells us that “the amount of salary offered to begin with, was only eighty pounds.”*

The church was not in remarkable spiritual vigour—the denomination was little known—the congregation was discouragingly small, and the chapel laden with a debt of £1,200. Loving his work, however, and the Master who had given it him to do, he threw his

* See a small publication, “*Townhead*,” by C. Larom.

whole soul into its execution. He read much, and prayed much, and "studied hard"—preaching with great energy; and, as the result of his indomitable perseverance, "all things another aspect wore;" while, as a consequence of his numerous visits to town after town, the debt he found on the chapel was soon "a vanishing quantity." With the Dissenting ministers of the town he became fraternally associated, and on October 15th, 1825, he entered into a still more endearing and tender relationship by being blest with the hand and heart of Miss Harriet Gouldthorp as his partner in life. This union with him who was her "father in Christ," proved at once a joy to both and a blessing to the church.

Mr. Larom's views of Divine truth were such as might be expected from one who had sat at the feet of Dr. Steadman, and prized the lectures on theology and ecclesiastical history delivered by that sound divine—from one who, at the outset of his career, read the Scriptures in their originals, and continued most conscientiously doing so until its close—and from one who systematically perused the writings of the old Puritans and Nonconformists—almost neglected, we fear, by some in these days. While not ignoring "general literature," his special delight was in theological truth, not impoverished, as in certain quarters it is at present, by the assumptions of self-styled "modern thought," but as found, if not *always* in "the fathers," surely in the grandfathers—*i.e.*, the Apostles—and in the massive, precious tomes of Howe and Charnock, of Bates and Baxter, of Owen and Brooks, as well as our own John Bunyan. These, and kindred writers, led Charles Larom to feel at home in all the simplicity and sublimity of "the truth as it is in Jesus." While by *no means* decrying either philosophy or science, he never forgot he was "put in trust with the Gospel." He deeply felt that if the lecture-room has its province, so has the pulpit. Hence, from the latter, no sermon was ever heard giving an "uncertain sound as to the way of salvation." "Christ and Him crucified" was his staple theme, and through the wide expanse of truth, over which it conducted himself, he loved, in its wonderfully diversified aspects, to conduct his hearers. Hence we find him—in addition to his set ministrations—delivering courses of sermons on the following subjects respectively:—*viz.*, Joseph, the Being of God, the Divine origin of Scripture, the ancient Jewish people, the Prophet Jonah, Dissent, the families of holy Scripture, the claims of Christianity on the working classes, Elijah, holy men of the Old Testament, the

Scripture titles of the Lord Jesus Christ, the miracles of Jesus, "The Pilgrim's Progress," and "The Holy War." Several of these courses were published, and lauded by reviewers. His assiduous care in pulpit preparation was unremitting. An incident may here be mentioned. At a time when residing at a considerable distance from his chapel he was overtaken one Sabbath morning by a carriage, in which sat a member of the body of Friends. He kindly offered him a seat, which was gratefully declined by the preacher, who, desirous to preserve his thoughts undiverted, and therefore preferring his solitary walk, was thus addressed: "Well, friend Larom, I see that thou dost not go to thy flock, having nothing to feed them with;" and he did not. He never gave to others what had cost him nothing, but emphatically "laboured in word and doctrine." Like his Master and ours, he often appeared as an open-air preacher. Even after his retirement from the pastorate he frequently, for different denominations, occupied their pulpit; and, on March 21st, 1875, at the opening of Attercliffe mission-room, he delivered his last sermon, declaring then, for the six thousand nine hundred and sixty-third time, "the unsearchable riches of Christ."

Fidelity to his Lord distinguished him. He "endured as seeing Him who is invisible." "A good conscience towards God" was his Polar star, whether he preached or presided at church meetings, counselled inquirers, visited the sick, or spoke on the platform. Troublous eras in a church most pastors, at some time or other, experience. Mr. Larom had *his* share; but, even then, he never flinched from doing what he believed to be right. Though "the servant" of the Church, he knew they were not his *master*. He was "their servant for JESUS' sake." Deeming it "a light thing to be judged of man's judgment," his constant ambition was to walk in the light of the Divine countenance whoever smiled or frowned, feeling all the solemnity of the thought, "It is the *Lord* that judgeth me." Hence, though he was catholic-hearted—denounced bigotry in all its forms, and rejoiced in the triumphs of truth, wheresoever achieved—he scrupled not, on appropriate occasions, and in a fraternal spirit, to remonstrate with brethren who sprinkled unconscious babes and called that "Christian baptism;" neither was he silent on what he believed to be the humiliating and monstrous incongruity of speaking and acting as if the "Kingdom" which "is not of this world" can advance only as sustained by the gold and the parliaments which

this world supplies. Believing that that Kingdom is destined to become commensurate with the globe, he was fervently attached to the missionary enterprise. Faithfully, therefore, did he aim at infusing the missionary spirit in others—devotedly did he, again and again, go forth as a member of missionary deputations, and was always delighted when the Sheffield missionary-anniversary rolled round. On one occasion, when Rev. Dr. Marshman spoke, James Montgomery, Esq., whose cordial friendship Mr. Larom enjoyed, presented the doctor with a beautiful edition of his works for the Serampore Baptist College. This was just like “the sweet poet of Sheffield,” who, on reading a letter from the venerable Dr. Carey to a botanical friend in England, intimating that a daisy had sprung up in his garden out of some English earth in which other seeds were conveyed to him from this country, composed the beautiful lines supposed to be addressed by Dr. Carey to the “THRICE welcome, little English flower.” To the best interests of the young, Mr. Larom was devoted. He frequently addressed special sermons to them—met them in Bible-classes, and at their social gatherings, besides ever and anon visiting the Sabbath-school. Numerous were the tokens he received of the affection of his young friends. His kind and genial nature endeared him to them, and to most with whom he mingled. After the majority of the members of the church were located at their new spiritual home in Glossop Road, he ceased not his attendance with friends who continue to worship in the chapel where, for forty-five years (declining invitations from other churches), he had laboured, until increasing years compelled him reluctantly to forego that pleasure. His interest in the rising ministry never flagged. Hence his regular and punctual attendance for years, as one of the Examiners, at the anniversary of his *Alma Mater*, where his kindly counsel and efficient aid were always highly prized.

Of Mr. Larom’s ministerial success there cannot be a doubt. Utterly undemonstrative, he was always zealous, and ever ready to help the friends of Christ in other localities than his own. After a memorable “revival of religion” in Townhead Street Chapel during 1839, tidings of it reached the Dissenting churches of Hull, and, in 1840, Mr. Larom, by special invitation, visited that town. Numerous and large congregations assembled, and, as a result of the services then held, in which our brother took a prominent part, great interest was awakened and much good effected. Hence not only the Baptist

church in George Street, Hull, but the Independent churches meeting respectively in Fish Street Chapel, Salem Chapel, Holborn Street Chapel, and Hope Street Chapel, each sent a letter to Sheffield expressing gratitude for the memorable visit of the Townhead Street pastor, and the affectionate esteem in which they should always hold him. That he had to sorrow over defections in some who had, during the revival year, joined the church will occasion no surprise to those familiar with the history of "Religious Awakenings." Undiscouraged, however, he continued to labour, and not in vain. When he entered his Master's joy, his entrance, I doubt not, was hailed by many who are his "crown of rejoicing," as they greeted him with the assurance—"though we had ten thousand instructors in Christ, we had not many fathers—thou hast begotten us through the Gospel"—by many whom he "built up in their most holy faith"—by many whom he comforted in trial, in sickness, and in the hour of death, as well as by some wanderers from the fold who, allured by the loving tones of his voice, were brought back "unto the Shepherd and Bishop of their souls." Up to the time of his ceasing to be Pastor—1,170 had been received into the church—and during that pastorate it was privileged to send forth no fewer than seven young brethren into the ministry; while at Cemetery Road, at Attercliffe, at Rotherham, at Barnsley, at Dronfield, at New Whittington, and at Chesterfield, are now found chapels in erecting which the church, under its indefatigable minister, was mainly instrumental. These will hand down to "generations following" the name of Charles Larom, and tell the success with which his "labours more abundant" had been crowned. Moreover, when we recall his self-denying and magnanimous exertions, years ago, to rid the chapel at Portmahon (built by the friends who left Townhead Street in 1833) of financial difficulties, and remember the part he took in philanthropic and educational movements—in the Abolition of Slavery and of the Corn Laws—we have impressive proof that "nothing pertaining to humanity was uninteresting to him," and that he was, emphatically, "a workman who needed not to be ashamed."

That our departed friend had his failings he himself was deeply, painfully conscious, and these were acknowledged by none more readily, or with more tender pathos, than by him; and I have no hesitation in affirming that he lived the Gospel he preached. His first successor in the pastorate he welcomed very cordially, and that brother testifies:—

"During the four years I was in Sheffield, I never heard any but words of respect for Charles Larom, and I felt I had attained to a position of honour when I was called to succeed him. He must have had some magnetic power—a wonderful tact in promoting unity. I say it truthfully that this church at Townhead Street, far from being a conglomerate of irreconcilables, such as are gathered together in some churches, seemed to me to illustrate the *union of the family* as much as any church I ever knew ; while the deacons, by their intelligence and Christian character, greatly helped to preserve 'the unity of the spirit in the bond of peace.'"

His second successor thus writes:—

"Mr. Larom's disposition always seemed to me genial and affectionate. He was shrewd and canny in his ways ; and, during a conversation about the Census—then being taken—he strongly objected to its inquiries touching age. His love to the brethren was very great, and he laboured hard to maintain a fraternal meeting amongst the Baptist pastors of Sheffield, and he would not yield to the youngest amongst us in his enjoyment of a recreative excursion into the country. His relationship to myself was a truly generous one. I never realised a shadow of shyness on one side or the other ; nor did he ever obtrude unwelcome suggestions. His presence and fellowship were helpful, and only so."

The following is the testimony borne by a venerable and loved friend, still bearing office in Townhead Street Church, and who knew Mr. Larom for sixty-eight years:—

"As a citizen he always had a respectable and respected position. With a stainless reputation, I know no man who was ever held in greater or more general esteem, and that by all denominations."

A friend, who had profited by Mr. Larom's ministry, and has long been a loved and efficient deacon in Portmahon Church—after marking his career for half-a-century—thus wrote to me on hearing of his death:—

"He was one of the plodders who did good service, and whose 'praise is in all the churches.' As a pastor and husband and father and friend, he was a model and a guide. His whole life was a beautiful exemplification of 'pure and undefiled religion.' He was a man of great moral worth, and his general character unimpeachable. I never knew a minister whose conduct was more consistent and commendable. He will live in the memories and affections of those he was the means of leading to Jesus. They are his crown, and it is a crown of surpassing value and glory—more imperishable than all earthly monuments of marble or of gold."

The spirit evinced by our brother when "the desire of his eyes," for twenty-one years, was suddenly "taken away," and when bereaved of several of his children at ages full of promise, was such as might be expected from one who had been taught devoutly to ask,

“The cup which my Father hath given me shall I not drink it?” The consolations which he had often imparted to others when in trouble, were then felt to be the stay of his own soul.

For fourteen years Mr. Larom was a widower. At the end of that time he felt thankful when the blank over which he had mourned was filled by one who has proved herself eminently worthy of his love, of the welcome given her by his family, and of the esteem in which she is held by all who have known her unwearied devotedness to him and to them, as well as to the welfare of the church still privileged to think of her—though far from now enjoying vigorous health—as one of themselves. It will surprise no one to learn that he whose constitution had been hitherto wonderfully elastic, with scarcely a gray intruder visible on the head of jet-black hair, experienced at the age of seventy-two indications of failing health. These, alas! so continued that towards the end of the year 1865 he saw it best to resign his pastoral charge; and, on the 7th of the following March, a public meeting of his friends was convened, to which came many ladies and gentlemen representing the different denominations of the town, and fifteen ministers, many of whom spoke, and spoke in characteristically kind and fraternal terms, of the retiring pastor. Mr. William Atkinson—one of his loved associates when both were young, an esteemed and devoted deacon—presented to Mr. Larom (who had frequently received similar expressions of his people’s affection) a testimonial, consisting of a beautiful address and a purse containing between seven and eight hundred pounds, subscribed for by friends at Townhead Street, and by members of other Christian communities both in and out of Sheffield. In doing so he said:—

“You and I and three others are the only remains of the church which invited you to the pastorate. Your course has not been all sunshine. You have had trials to endure, difficulties to surmount, great principles to contend for, which might have damped the zeal, or unstrung the energies, of one less persevering and devoted.”

Though a Pastor no longer, he loved to preach as opportunity offered, presided affectionately in 1866 at the recognition of his successor, and administered, in July, 1871, the Lord’s Supper, the last time it was observed prior to the larger portion of the church migrating to Glossop Road. On the 21st November, the same year, he presided at the recognition of the pastor invited by the friends who remain at

Townhead Street, giving him a warm and fraternal welcome. His sitting in "the courts of the Lord's house" was never vacant when, notwithstanding growing infirmities, he could possibly reach it.

During the week he delighted in his garden, and proved himself a clever and successful cultivator. Being found so engaged, he, on one occasion, quoted apologetically, the example of illustrious ancients. He took regular walking exercise, leaning on the arm of a loved one,* until, strength failing, his visits to the beautiful botanic gardens in his neighbourhood necessarily became fewer and fewer, and ultimately ceased. Being occasionally in Sheffield I sometimes met him during his walks. Each successive interview deepened my impression that I was soon to lose my brother. At the last time I saw him, May 7th, he had been confined to the house for a week or two. He was very feeble, sitting in his chair, and asleep. I tarried, gazing with interest on the dear old soldier of the Cross. On his waking, and being asked by a voice he always loved to hear, "Father, do you know Mr. Stalker?" he gave me a look of kind recognition, but was unable to speak. I knelt by his side and prayed. He seemed to join in the petitions, and his countenance, though greatly changed from what I had often seen it, was inexpressibly calm. If ever

"The soul's dark cottage, when by time decayed,
Lies in heaven's light through chinks which age has made,"

it did so now. We shook hands, and, as I anticipated, for the last time. Tenderly supported by loving arms, he that evening ascended the staircase, which he was never again to tread. Lord's-day dawned, but he could not rise. A week rolled away under the anxious eyes of wife and family, but no cheering indication of rallying came. On the next day, however—the last Sabbath he lived—he was bright and conscious, and at every allusion to the Saviour he loved, and the Master whom he had rejoiced to serve, his face beamed. On Monday evening, and the following day, it was touchingly apparent he was approaching the end of the valley. On Wednesday, May 18th, at 9 a.m., he reached it to find it was not dark to him, that "death" was only a "shadow,"† and that Jesus, in whom he had long trusted, had "turned the shadow of death into the morning."‡ On Monday, the 23rd, his mortal remains were interred at

* "Youth is never so beautiful as when it acts as a guardian angel or ministering spirit to old age."—Rev. Dr. J. Hamilton.

† Psalm xxiii. 4.

‡ Amos v. 8.

the General Cemetery. During the funeral, not a few tears were shed. The service was conducted in the Cemetery Chapel by his own pastor, the Rev. J. Bailey, B.A., and an excellent address was delivered by the Rev. R. Green, minister of Townhead Street Chapel, whose visits his aged friend greatly prized, and who also paid a loving tribute to his memory in a sermon preached from Isa. xlv. 4. The coffin bore the simple inscription, "Charles Larom; died May 18th, 1881, aged eighty-eight years." The local prints, and our denominational papers, in terms of esteem and even reverence, alluded to *his* long and useful career who "came to the grave in a full age, like as a shock of corn cometh in, in his season." In the last Report but one of the college in which he was educated, it is affecting to note the star indicating the death of *all* his fellow-students, and to feel that of himself now it must be said, "and *he* died." At the time of his decease he was, if I mistake not, the Patriarch of the denomination, and of the Yorkshire Association of Baptist Churches (who, in their Year-Book for 1881, embalm his honoured memory) he was the Father. By the ministers of Christ in Sheffield—all of whom were his juniors—he was held in affectionate veneration. The longer he lived, the greater were the esteem and love with which he was regarded. On Lord's-day, May 29th, after devotional exercises by the attached minister of Glossop Road, the funeral sermon was preached by the writer, at the united and earnest request of the family, the pastor, and the deacons. The text chosen was Heb. xii. 23: "Ye are come to the spirits of just men made perfect." After dwelling on the delightful theme thus suggested, and after a brief sketch of Mr. Larom's character and labours, as well as an affectionate appeal to any who had, perhaps, frequently heard him preach, but were still undecided, the discourse thus concluded:—

"Words from his dying lips are not needed. His has been a speaking life—speaking for the glory of God and the good of man. Thankful I feel to have had such a friend, to have conversed and prayed and (during my early ministry, and on subsequent occasions) co-operated with him. Devoutly I pray that his mourning widow and family, as well as the church he so much loved, may be richly consoled, and enabled to follow the dear departed as he 'followed the Lamb.' We knew and loved each other for nearly fifty years, and I am comforted in thinking that our mutual friendship belongs not to time only, but to eternity; that, as has been well remarked, a 'separation of persons is not a severance of hearts.' We shall soon meet again in a sinless, tearless, deathless world. Sheffield is poorer, and heaven is richer, now that he is gone. Though only 'gone

before, he is gone. You will miss him. I shall miss him. I do miss him. "My brother, very pleasant hast thou been to me." "Can I bring him back again? I shall go to him, but he shall not return to me."

Tennyson's New Poem, "Despair."



PROBABLY many of the readers of this Magazine are already familiar with the remarkable poem which appears in the November number of the *Nineteenth Century* from the pen of Alfred Tennyson, our Poet Laureate. A remarkable poem it is. I should like to say something about it as a work of art, but space fails me. There is the less need of this, because the moral purpose of the poem is so serious and so important as to put the question of its literary merit far away into the shade. It is the frantic, sullen wail of a despair which is born of Atheism, and which is so intolerable that suicide becomes a necessity. Encompassed with trouble, the desolated Atheist had no resource of faith and hope, and was impatient for the unconsciousness of the grave.

I, for one, cannot dispute the legitimacy of the ghastly picture which our poet has drawn, so far as its main features are concerned. It has, no doubt, some traits which detract from its impressiveness, and which do not contribute to its teaching power. But the picture is, on the whole, a perfectly truthful one; by which I mean that, on the whole, it agrees with the realities of the case. "A man and his wife, having lost faith in a God, and hope of a life to come, and being utterly miserable in this, resolve to end themselves by drowning. The woman is drowned, but the man is rescued by the minister of the sect he had abandoned." There was no need to find the origin of this intolerable Atheism, and of the despair which was evolved from it, in a "fatalistic"—by which, I suppose, we are to understand a Calvinistic—ministry. That is a blot upon the poem which I will not pause to denounce. The poem brings us face to face with a much graver matter. The man and his wife pass under some terrible spell which kills within them all religious faith and hope, when—even though they still love each other—they not only find nothing in life that makes it "worth living," but everything that prompts them prematurely to bring it to an end. The rescued man bitterly

reproaches his deliverer, so much the more bitterly because he could say,

" See, we were nursed in the dark night-fold of your fatalist creed,
And we turned to the growing dawn, we had hoped for a dawn indeed,
When the light of a Sun that was coming would scatter the ghosts of the past,
And the cramping creeds that had madden'd the peoples would vanish at last,
And we broke away from the Christ, our human Brother and Friend,
For He spoke, or it seem'd that He spoke, of a hell without hope, without end.
" Hoped for a dawn, and it came, but the promise had faded away ;
We had passed from a cheerless night to the glare of a drearier day ;
He is only a cloud and a smoke who was once a pillar of fire,
The guess of a worm in the dust and the shadow of its desire—
Of a worm as it writhes in a world of the weak trodden down by the strong,
Of a dying worm in a world, all massacre, murder, and wrong."

When once the world presents no other aspect than this to the eye of the desolated soul—and what other aspect can it present to such an one when God and Immortality have vanished "like the baseless fabric of a vision"?—no wonder that the question should be frantically asked, "Why should we live?" The personal, domestic, and family memories and associations of the man could not afford him even the most infinitesimal comfort. One son was dead. Another "had forged on his father and fled."

" And there was a baby-girl that had never look'd on the light ;
Happiest she of us all, for she passed from the night to the night."

"The crime, if a crime, of her eldest-born" well-nigh broke the mother's heart ; and the father "stood there, ruined by *him*, by *him*"—stood there "naked, amazed, in a world of arrogant opulence ;"

" And she, the delicate wife,
With a grief that could only be cured, if cured, by the surgeon's knife."

To a sensitive soul, with its stirrings of thought, its impulses of love, and its strength of manly pride, what other element of wretchedness could be added ? His name disgraced, his resources dried up, his children dead, his "delicate wife" doomed to a remaining life of agony, faith in God, in the hereafter, in heaven, burnt to a cinder within his breast ! Why should either husband or wife desire, or even be willing, to live any longer ?

" O we poor orphans of nothing—alone on that lonely shore—
Born of the brainless Nature who knew not that which she bore !
Trusting no longer that earthly flower would be heavenly fruit—
Come from the brute, poor souls—no souls—and to die with the brute."

Surely life could only be reckoned utterly worthless—a curse, and no blessing!

"Why should we bear with an hour of torture, a moment of pain,
If every man die for ever, if all his griefs are in vain,
And the homeless planet at length will be wheel'd through the silence of space,
Motherless evermore of an ever-vanishing race,
When the worm shall have writhed its last, and its last brother-worm will
have fled
From the dead fossil skull that is left in the rocks of an earth that is dead!"

This man of a dreadful despair born of Atheism, was snatched out of the waves when his "brain" had become "drunk with the water," and he had "past" (as the drowning are said to pass) "into perfect quiet at length out of pleasant dreams," only to find

"The pains
Of the hellish heat of a wretched life rushing back through the veins."

No thanks to the man who rescued him! Thanks?

"You have parted the man from the wife.
I am left alone on the land, she is alone in the sea.
If a curse meant ought, I would curse you for not having let me be."

And so the "monologue" rushes along the irregular line of the Atheistic Reason, under the spell of the Atheistic Despair, and finds its terminus in the still unbroken Atheistic Resolve:—

"Hence! She is gone! Can I stay! Can I breathe, divorced from the past?
You needs must have good lynx eyes, if I do not escape you at last.
Our orthodox coroner, doubtless, will find it a *felo-de-se*,
And the stake and the cross-road, fool, if you will; does it matter to me!"

Unquestionably, to a human being reduced to an extremity so terrible as the one which these tremendous lines describe, suicide must appear preferable to continued existence. Annihilation is better than a woe which is incapable of relief. One by no means unfriendly critic has tried to break the force of this conclusion. It is argued that even to the man depicted in the poem one source of comfort was left which would make life precious, and which would therefore forbid a self-inflicted death. He and his wife "possessed the joy—the great joy—of perfect affection for each other. We are told that there was any chilling, or darkening, or embittering of mutual love. Their scepticism had not even glazed with a thin

coating of ice that well of living water within their souls. Whilst they could drink that water they would not seek comfort in death. The night of their affliction would only have made the sacred flame of their love glow more brightly." But one element in that affliction must have been forgotten when this criticism was penned. A few suggestive words describe it.

"I would not be mocked in a madhouse! and she, the delicate wife,
With a grief that could only be cured, if cured, by the surgeon's knife."

To souls without God, and without the hope of another and a better state of existence, the prospect of a life-long agony would convert their mutual love, sweet and sustaining as it might otherwise be, into an insupportable torture. Consentaneous extinction was infinitely to be preferred. Tennyson's poem of Atheistic despair is a magnificent antithesis to the Book of Job. The ancient patriarch fathomed the depths of all possible earthly trouble. So far as mundane interests were concerned, he was an utterly desolated man. His property destroyed, his children crushed to death, his body writhing under loathsome disease, his wife harassing him with bitter taunts, his friends loading him with undeserved reproaches, we almost hear him moaning out his woe :—

"Dark, dark the night! And fearfully I grope
Amid the shadows, feeling for the way,
But cannot find it! Here's no help, no hope,
And God is very far off with His day."

But to Job, even in the blackest and stormiest night of his affliction, God was still a reality, and the assurance of that one stupendous and unutterably sublime fact saved him from the extreme of despair. "Oh, that I knew where I might find Him! . . . But He knoweth the way that I take. When He hath tried me I shall come forth as gold." And "the Lord turned the captivity of Job," and "blessed his latter end more than his beginning." The retention of a religious faith makes all the difference to the spirit in which fierce, complicated, and protracted trouble shall be endured.

Of course, the Christian theologian may object that the fatalistic theory of the universe in which our poet represents this Atheistic despair to have originated is one which no sensible mind can accept; and such an objection would be valid. To us it would be grotesque,

were it not so repulsive, to see a man turn savagely round upon "the Infinite Love that has served us so well," and exclaim :

"Infinite wickedness rather that made everlasting hell,
Made us, foreknew us, foredoomed us, and does what He will with His own ;
Better our dead brute mother, who never has heard us groan !"

Possibly the poem was intended to supply the strongest protest of which the human heart is capable against the dark theological representations of God which once were mournfully prevalent, but which have now, happily, for the most part passed away. If so, it was scarcely worth the poet's while thus fiercely to apply his scorpion scourge to the corpse of a dead error. On the supposition that the poem is addressed to the present age, it was surely a mistake to trace the Atheism so luridly portrayed to a theological cause which has ceased to be dangerous from the fact that it has almost ceased to exist. There was no need for this part of the diagnosis, for there are other and equally potent causes powerfully working in our midst to-day. The higher and more useful lesson of the poem is this—that to souls possessing any fair degree of human sensibility, the loss of faith in an infinitely wise, righteous, and good Being as the Creator and Governor of the universe, and the consequent loss of all hope of a life after death which shall afford the requisite scope for man's expanding intellectual, emotional, and spiritual faculties, may well be felt to have thrown so profound and unrelieved a gloom over man's present existence that death shall come to be regarded as the only boon worth seeking for. The realised loss of God develops into the realised loss of hope ; and, as our poet has so impressively reminded us, when hope dies out of the heart men sink into lunacy and rush upon suicide. Blessed are they who, when sorrows and calamities multiply, can sing, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof ; yet will not we fear, for the Lord of hosts is with us, and the God of Jacob is our refuge."

BETA.

The Origin and Development of Tent-preaching.

BY KATE PYER RUSSELL.

II.



SHORT time before the death of Mr. Griffith, he suggested, in a conversation with his friend Mr. Pocock, the employment of a missionary whose time should be wholly devoted to itinerant preaching. Such an arrangement was felt to be the more necessary inasmuch as the work in connection with the movement had been greatly extended. So much so, indeed, that in 1819 a second tent had been required, subscribed for, and bought. In some places both tents had to be used for one service, so large were the crowds that flocked together. An additional reason for the appointment of a missionary was found in the fact that societies were being formed in numerous towns and villages.

Mr. Griffith's suggestion took effect, and John Pyer, of Bristol, the beloved and honoured father of the writer of this sketch, was selected to fill this important position. Youth, robust health, immense energy, and a passionate enthusiasm for the salvation of souls, pre-eminently fitted him for his task. Associated with him were many like-minded equally earnest men, amongst whom special mention should be made here of the excellent father of the Editor of this Magazine, of whose participation in this evangelistic work a touching record is found in the Memorial Volume recently published by his son. Few, if any, of the members of this devoted band now linger among us. Most, if not all of them, have received the commendatory welcome of the Master: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Through the instrumentality of their newly appointed missionary and his coadjutors, a great revival took place in Dursley, Gloucestershire, and its neighbourhood; and 450 members were added to the Society within a few months. Many of the converts had been notoriously wicked. It is impossible, in a sketch so limited as the present one must be, to describe in detail the marvellous progress of the movement in the district just named, in the regions around Bristol, and in South Wales. News of its popularity soon reached

the metropolis, and in 1820 an invitation to London was given and accepted. The teeming population of our ever-growing city has long since spread over the ground then utilised for tent-preaching; and the ignorance, brutality, vice, and degradation so prevalent in that vicinity at that time would hardly be credited now, were a faithful description given of the dense moral wilderness. A spot then known as "Cooper's Gardens," near Shoreditch Church, and another designated "Hare Street Fields," were selected for the commencement of the new campaign. Here, as elsewhere, "the common people heard" the Gospel which was preached to them "gladly," and many remarkable cases of conversion occurred. A single example may be recorded. On one occasion, while the tent was being taken down, a young man came up to Mr. Pyer and informed him that he had been a most determined infidel, but while hearing Mr. Pyer preach on the first Sabbath evening of his visit, the Lord in mercy spoke to his (the young man's) heart, showed him the error of his ways, and led him most earnestly to desire the salvation of his soul. The preacher made inquiries about his former principles, and, having obtained clear information on that subject, gave him such advice as seemed suitable to his case, when they parted, the young man promising that he would give himself up to God and His people. At a "fellowship-meeting" held shortly afterwards he was present, and gave the following account of himself:—

"I have been a professed infidel for many years, and have frequently stood forward to abuse the Christian revelation. A few weeks since I had put into my hands a little work, entitled 'Evidences of Revealed Religion,' by the Hon. J. Addison. The same day on which I first saw this book, I saw also a handbill announcing the tent-preaching in Hare Street Fields, and also that the gentlemen who would preach were from Bristol. As I am a native of Bristol, I felt inclined to go and hear those who came from my native city. I went to the evening service, and you, sir, were officiating. Immediately I entered the place my eyes fastened upon you, and my mind was fixed by your very looks. There was something in your manner and appearance that produced seriousness in my heart, and I was obliged to listen. But, sir, when you came to open and apply the blessed Word of God, it went as a dagger to my heart. I felt a power of conviction I had never felt before; I saw the necessity of embracing Jesus Christ as my Saviour, and felt determined, by the help of God, to seek after a knowledge of the truth. Since then I have been present at all your meetings; the Lord has continued to enlighten my mind; and now I, who, a month ago, denied Jesus and His Atonement, and who, if any person had told me such a change would take place in my heart, would have treated it with contempt, am here, in

this blessed place, and, before you all, can testify that I believe Jesus is my Saviour. I have read the writings of Voltaire, Rousseau, Paine, Carlisle, and others, and have their works still by me; but, sir, if you will condescend to come to my humble abode you shall be a witness to their destruction, for I intend to commit them all to the flames. And I hope, sir, you will never cease your labours in the blessed work of saving sinners, and may the Lord give you great and increasing success!"

"To these remarks," says Mr. Pyer in his record of the case, "he added others equally interesting; but my soul was too deeply affected to permit me to make memoranda of any more. My dear brother Jeffs told me, as he returned, that he was never so blessed in his soul as on this occasion; 'and although,' said he, 'I have often thought I had been foolish in laying out £200 in the erection of the school-room at Hare Street Fields, yet had the place cost £500 the testimony of this young man was worth it all.'"

The closing service of the second visit to the metropolis was one of extraordinary animation. It was attended by nearly 10,000 persons. Mr. Pyer wrote of it thus:—

"I would have given all I possessed at this moment for some one to take my place. This, however, was useless; the burden fell upon me, and I must of necessity, though a stripling, use the sling and the stone. The immense multitude was still as night. As soon as I opened my lips, the Lord came to my help, and, as I proceeded, He strengthened my body and voice, so that my friends who were without-side informed me that, had there been twenty thousand instead of ten thousand, all might have heard. But, what was of more consequence than this, the Lord so poured out His Spirit upon us that the Word was made spirit and life to our souls. For the space of two hours I continued to strike with that hammer which breaketh the rock in pieces, the most lively and blessed sensation prevailing all the time. 'How long halt ye between two opinions?' reverberated all over the field, and I doubt not, from the effects visibly produced, many a heart was touched. When I concluded my discourse I gave out a hymn, and brother W. prayed. By this time I had, in some degree, recovered my strength, and I broke out in supplication. The Lord gave me the spirit of the duty, and, as in preaching so in praying, I was at a loss how and when to conclude. . . . When I made a final close, hundreds pressed together to shake hands, insomuch that I was obliged to leave the taking down of the tent to others, and get off the ground as quickly as possible to prevent confusion, if not actual accident. Never have I witnessed such universal affection, and such eagerness to show it. Now, Lord, follow the service with Thy blessing, and all will be well. My body is quite sunk down, my animal spirits are exhausted; still, God is my refuge, and Christ my all in all. 'To Him be glory for ever and ever. Amen!'"

Early in the following year (1821) a youth was executed for

murder in Mr. Pyer's native city. The case excited universal sympathy and compassion. The parents and relatives of the youth were honest God-fearing people. His mother had been a member of the Wesleyan Society for fourteen years. On Mr. Pyer's admission to the cell of the condemned criminal, he was greatly surprised and affected to recognise faces familiar to him as those of persons who had attended the tent services. By the convict's brother he was informed that he himself had been awakened to a sense of his state as a sinner five years previously, while hearing the Gospel in the tent on Trooper's Hill, and had, ever since that time, been a member of the Methodist Society. It was also stated that his unhappy brother had often heard Mr. Pyer preach. The poor young man, only eighteen years of age, had thrown a stone at a girl with whom he associated, from the effect of which she died in the infirmary three weeks afterwards. He was constantly visited by ministers and other friends, and there can be no doubt, from facts published at the time, that, like the dying thief, he found mercy of the Lord at the eleventh hour. The mournful event which ended in his execution was memorialised by impressive services. In the afternoon the congregation was immense. Not less than 10,000 persons were crowded in and around the tent, to whom Mr. Roberts, the minister of King-street Baptist chapel, preached an impressive sermon, and gave some account of poor Horwood. On the following Wednesday evening, a similar service was held in the Pithay Chapel, when the crowd was so great that an overflow meeting had to be held outside, consisting of upwards of 2,000 people. It is interesting to note that Highbury Chapel, for so many years the scene of the Rev. David Thomas's ministry, stands, if not on the actual site, yet in the immediate vicinity, of the spot on which the tent was erected on this occasion—then known as "Gallows Field."

A Manchester gentleman, formerly resident in Bristol, on hearing of the tent mission and its work, lost no time in inviting the preachers to the great Northern town, where spiritual destitution largely prevailed, especially in the populous district of Ancoats. The first tent service was held there on Sunday, August 19th, 1821. The congregations increased at each succeeding service; and even on the following Monday evening some 1,200 people attended, and "God gave a remarkable blessing." Many of the leading Dissenters took a deep interest in the work, amongst whom none were more hearty than the late Thomas Harbottle and the well-known and highly

esteemed George Hatfield. The Rev. W. Roby (Congregationalist) and the Rev. J. Birt (Baptist) also lent their hearty support. The zealous labours of the tent-preachers were so signally blessed that a proposition was soon made for the erection of a "poor man's chapel," Mr. Hatfield starting the subscription with £100. In less than a month £700 had been collected. The building—seventy-eight feet by sixty feet—was of the plainest description. It was erected in Canal Street, in the midst of busy cotton mills, and of a multitude of "hands." After struggling with a series of adversities, it was purchased in 1837 by some excellent members of the Established Church, and is, I believe, still used in a variety of supplementary mission work, such as Sabbath and week day-schools, &c. At a tea-meeting, held in connection with the consecration of St. Jude's Church, Ancoats, the Rev. J. McCartie narrated its origin and history thus:—

"On a Friday in the month of August, 1821, two men came into the town, and they had with them a tent. On Saturday they pitched their tent, and on Sunday they opened it in Manor Street. They came from the South of England. In September such a rich blessing seemed to follow the preaching of the Gospel, that a distinguished member of Parliament—Mr. Hatfield—gave a sum of £100, on condition that they would build a chapel in this district. . . . Some hundred and forty men set to, and dug the foundations of the old building, and on December 23rd they held their first service in it. The text of the second sermon that was preached in that building was that which appears over the entrance to the new church: 'To the poor the Gospel is preached.'"

Scenes and incidents connected with that remote period of tent work in the waste places of busy Manchester can now be recalled by very few. I shall be forgiven for a little filial pride, mingled with devout gratitude, for the earnest labours which were so graciously owned and blessed of God, if I quote from one who, when a lad, was an observant witness of them. The writer's father was one of the band of fellow-helpers and preachers who early gathered around the tent missionary; and the writer himself, then a youth, subsequently became a teacher in the Canal Street Sunday-school. His remarks are extracted from a letter written from New York in 1865. Alluding to the memoir of Mr. Pyer, then just published, he says:—

"I shall read it with great interest, bringing back, as it will, many well-remembered scenes of my youthful life: the charming novelty of preaching in tents—your father's lithe, firm, handsome figure—his energetic action—his ringing voice, and subduing eloquence, and personal magnetism, which drew the

people round him in compact crowds, whose feelings he moulded and wielded with such power. His was essentially the missionary spirit. He was never so great anywhere as in the spacious tent or the open field. Walls chilled him and curbed him—at least it seemed so to me.”

But I must not linger over memories that may become tedious to my readers, however precious they may be to myself. From Manchester the work was extended to Liverpool, where, as an outcome of the tent services, another chapel was erected and a church formed, presided over for many years by the Rev. Dr. George Smith, late secretary of the Congregational Union, and pastor of the church at Trinity Chapel, Poplar.

As a separate organisation, the Tent Methodist Society became defunct after twenty years of vigorous and successful labour. Its preachers and members were absorbed into other communities. Before closing this sketch, I would note an interesting fact connected with the church gathered, as the result of this evangelistic mission, in Manchester. Among the last admitted to its fellowship, previously to the removal of Mr. Pyer to London as a City missionary, were two brothers—Henry and Charles Royle. Henry was accepted by the London Missionary Society, and spent forty years of his consecrated life among the South Sea Islands. Charles was also usefully employed in similar work at home. The history of both of them fulfilled the prayer of him under whose ministry they had been drawn to Christ—“May they stand fast, and be a blessing to the Church.”

In 1830 Mr. Pyer was providentially led to offer himself to the “London Christian Instruction Society” as a City missionary, and tents were once more brought into constant use during the summer months, while early open-air services were held in various parts of the metropolis—notably one at seven o’clock on Sunday mornings on the site of the present Memorial Hall, where to many hundreds of people “all the words of this life” were faithfully proclaimed, with manifest tokens of the Divine acceptance and blessing. In these later times it is cheering to witness the renewal of this primitive and attractive mode of Christian worship and work. May the earnest men who have thus been “baptized for the dead” catch the burning enthusiasm and zeal of their predecessors, be instant in season and out of season, always abounding in the work of the Lord! Eternity alone can reveal the richness of the harvest they shall reap.

Transient Generations, but an Abiding Earth.



HE transitoriness of man compared with the stability of the earth, as it struck the mind of the sage of old, is also well calculated to arouse the thoughts of every reflecting mind. "One generation passeth away, and another generation cometh, but the earth abideth for ever."

Looking into the "dark backward and abyss of time," what a long duration seems to have belonged to this globe! Remotest ages have left their marks, as we see by the decipherings of geology. Forest has alternated with flood, vales and hills have changed places, earthquake, storm, and fire have wrought their will; yearly a course has been pursued round the sun; the daily revolution has not failed; millenniums have flitted by, and who can tell but that ages yet have to snow down their years.

Not so with man. As a bubble on the incoming wave, he is here for a moment and then gone; like a sound waking the echoes, silence before, silence after. Thirty years are reckoned to a generation. Under the undying energy of Providence this earth has nursed and nourished the nations that have inhabited the lands, given material for their dwellings, food for their supply, an arena for their activities. Still she shall endure—her tides shall ebb and flow, her mountains shall bear their snowy burdens, her waterfalls shall dash her oceans shall be tossed by storms, her quiet lakes shall reflect the image of the sky, her seasons shall follow one another in their varied charm, the winds shall sigh through her forests, but man abides not.

Useful lessons should come to us as we ponder. For one thing we should give scope to serious impressions which the fact is calculated to awaken. It is surely striking to remember that we can look on nothing of material nature but what will physically outlive us. The uplands whose slopes we climb, the glens through which we wander, the fields over which we have walked—others have trodden before, and others will tread afterwards. About many such scenes national events have transpired. If they could speak, what tales they could tell of previous inhabitants and earlier times. Still the account might gain additions through coming centuries when our forms are no

longer seen and our names are forgotten. How insatiably have the graves of earth hidden away those who have walked upon its surface. Royalty, beauty, rank, strength, talent, genius, all have fallen with the undistinguished throng that has been swept away into oblivion. The earth does not grudge man's life, but passively and calmly shall roll on, as before he appeared, so after he has retired. We "come like shadows, so depart."

We should never take a gloomy view of death. With the light and hopes of Christianity the Christian may indeed say, I would not live here alway. We remember the words of Tennyson :—

"Flow on, cold rivulet, to the sea ;
Thy tribute wave deliver ;
No more by thee my steps shall be,
For ever and for ever."

True, but why should he murmur if our steps shall hold their way on the banks of the river of life, if our ear shall drink in the melody of the eternal song? Whatever those may feel who refuse Christ, the true disciple may exult. If I am a Christian I do not so much belong to death as death to me. But yet we should study seriousness.

Never should we allow an exaggerated estimate of ourselves, as if we were very important. Earth has done without its greatest emperors, statesmen, geniuses. Count Cavour, when he was dying, insisted that it was necessary the physicians should recover him sufficiently to enable him to attend a meeting where special business of state was to be brought forward! No life is indispensable. We deceive ourselves if we listen to our pride. And whatever temporary value we attach to present convenience or pleasant possessions, it would be folly indeed to set our hearts upon them. Character is the only thing we can take with us from this world to another. The influences of principles, choices, habits, upon our thought and feeling will be our only durable riches. Spiritual realities alone can never be wrested from us any more than colours from the prism or ripeness from fruit. A kindly interest, moreover, should be taken in one another. As pilgrims passing on together, the young should reverence the old, and the old have a kindly smile and good wish for the young. Away with enmities that would vex and canker. Life is too short for these. Cultivate humility; walk in love; help the stumbling; cheer the faint-hearted; and, like Una, making "sunshine in a shady

place," seek to fill with brightness the sphere in which for your little time you move.

But it is also interesting to consider the accumulation of knowledge and discovery which through the ages has increased, and still is augmenting, in the history of our race.

What an inheritance have the generations that have passed left to their successors! What inventions, helps, methods. Every day we are deriving good from the skill and industry of our ancestors. Our houses are more comfortable, because they have gone before; our food more abundant; our security more safe. The earth has been largely subdued by toil, and a thousand contrivances minister to our benefit. Gratitude to God may well glow within our hearts when we remember the ability He has given to men of the past, and the thoughtfulness and perseverance by which they have been distinguished.

We should hold the memory of the skilful, the diligent, and the worthy in honour. We should be thankful for the knowledge by which agriculture is improved, our mines better worked, human disease understood, and the produce of the world diffused widely among all. There is a call to gratitude in the conveniences of travelling, in means of transmitting messages, in all that refines taste and enlarges the scope of intellect. Thanks to such representative men as Watt and Stevenson, Arkwright and Wedgwood, and the multitude who have wrought by their side. Thanks to Caxton for the printing-press, and to Wycliffe for the first English Bible. Thanks to Milton and Shakespeare for their poetry, to Newton for his discoveries, and to Bacon for his method. Thanks to Handel and Mendelssohn for their music, to Flaxman for sculptured beauty, and to Turner for painted dreams. Thanks to those who have led the march, and those who have fought the battle for liberty. "Weep," too, our "thanks" to those whose martyr heroism could not be daunted as they asserted the rights of conscience, and who felt it was not necessary for them to live, but it was necessary for them to be loyal to their Divine Lord. Cold must be the heart that, looking back upon past strife and struggle, has no kind feeling, and brings no tribute of admiration. Thank God, and, under Him, all who have been the heralds of progress and the teachers of the world.

Be stimulated by the thought that "knowledge grows from more to more." For all we know, as it might have been said a century

ago, there are more wonders to be found out than what already have been discovered. The world is going on, and those who are stationary fall behind. Let the young especially be impressed that, if they would hold a worthy place in the ranks of their time, they must prize and improve the opportunities of education. The standard of requirement is steadily rising. Give diligence; acquire discipline; amass information; master the processes of adaptation; study the means of success.

But we are struck in our train of reflection by the thought—after all the knowledge that has come, and the enlightenment that has pierced the mists, some difficulties remain as impenetrable as ever. The shadowy hands of one generation have passed the problems on to the next. However clear the intellectual vision and subtile the mind, inscrutability still characterises some subjects. There are mysteries about God, about Providence, about Revelation, about man, which we cannot fathom. We learn the limitation of our human faculties. These perplexities demand explanations which we can never give. They will pass on to be enigmas, to which time will never furnish a key.

We have spoken of knowledge; but so also should we of experience, especially that those lessons have gained so much emphasis from the ages that are gone.

Men often live as though they could not believe what, nevertheless, has been abundantly proved. They pursue the phantoms of life, although so many have recorded disappointment. King Croesus took Solon to view his riches, and wondered that the Athenian sage did not acknowledge him as the most happy of men. Cyrus stripped both himself and his kingdom in a day. A Roman epicure found, after lavish extravagance, that he had only what of our money would be a million sterling left to spend upon his pampered appetite! In his mortification he became a suicide.

The sighs of history over each fierce, restless, and mistaken life show no content in power. Did mere mental greatness attain happiness? "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." Henry Martyn, having obtained the highest honours as wrangler his university could bestow, echoes the word "vanity," as he exclaimed, on leaving the Senate house, "I now see what a shadow I have grasped." The greatest statesman of the day could write to his rival that he had found the privileges he

possessed, which some conceived so signal, "not worth having." The past is full of mottoes and emblems that we might interpret and weave into an inscription over every fountain of the world's supply, "He that drinketh of these waters shall thirst again." What waste of time, what misguidance of spirit, to pursue the old much-trodden paths to add only another witness to a millionfold-proved truth! Would that men could be brought to believe that the "voice of the Great Creator" speaks in the invitation that bids them come to the living waters that they thirst no more!

The miseries of a life of sin have been abundantly illustrated. "This their way is their folly, yet their posterity approve." Write "Danger!" sound the alarm as you will, the throng has pressed on to find "the worm, the canker, and the grief" of those who have allowed themselves to be "led captive by Satan." Wretched wrecks of often splendid manhood have been cast profusely upon the shore of time. Prodigals have wandered into all the scenes of vice to find the rags and wretchedness of a deplorable and dishonoured death in life. Secret misdoers have tried to draw the vail of darkness round them, but their sin has found them out, and confusion and punishment have plunged them in distress. Thorns are thickly strewn in every forbidden path. When will men learn that if godliness "has the promise," sin has the *curse* of the life that now is as well as of that which is to come?

On the other hand, the blessings of a life of piety are recorded as with a sunbeam. Who has had peace? The heart that has rested on Christ. Who has had strength? The soul that has prayed. Who has had calm in storms? The spirit that has leaned on the bosom of Omnipotence. Who has had honour? The man who has been heir of God and joint-heir with Christ. Who has had the shield of Divine protection? The man who has set his love upon God. Who has had hope? The man who has been able to say, "I know whom I have believed." Who has had triumph in death? The man who has heard the words, "It is I, be not afraid." Unknown, unfriended, cast down in poverty, affliction, and contempt, who have been filled with joy but those who, looking out towards the eternal hills, could say, "Our conversation is in heaven, from whence we look for the Saviour." "Whoso is wise, even he shall understand these things."

But as the earth abides, we should, among our reflections, note the

duty of doing something for the generations to come. We have all heard of a selfish man who said posterity had done nothing for him, why should he do anything for posterity? If predecessors had done as little for some as they appear willing to do for others, life would be a poor experience. It is ever a miserable thing to live a selfish life. No fountains of blessing either flow forth from or rise within it. Of our Lord's sayings, none were more true or profound than when He said, "He that seeketh his life shall lose it; he that loseth his life shall find it." Give up self in aiming to promote the good of another, and the success you enjoy shall be a recompense to verify the words. Were we to speak to some we might say, You can write a book, or you can found a society, or you can build a place of worship, or you can help to free one from debt, or you may exert yourself to remove any injurious restrictions and enlarge the sphere of wholesome liberty; you may be the representative of rights that need a champion, or the opposer of evils that need to be extirpated. All, if they can do nothing more definite, can exert an influence for good. We can teach by example, and allure others to righteousness. What a spell of power may be exerted in a home! Sometimes influences may lie remote, but none the less have they been exerted and have prevailed. We can be true also to principles embraced, and help to obtain for them acceptance and power. In the maintenance of a Christian spirit, we may aid in extending and transmitting the momentum of goodness in the world. Every life may leave memorials of being, none the less real because quiet and unowned.

But when we say "the earth abideth for ever," we must remember a New Testament interpretation in which the words have to be taken. Over the present globe and the things therein the waves of a purifying conflagration are to pass. Emerging from the fiery ordeal, the virus of its sin destroyed, the evils under which it has groaned consumed and abolished, there is to be a "new earth." There are many ready to jeer at this Scripture statement. Have they read the tokens of the heavens? If it be true that within the last three centuries mysterious and inexplicable changes have come over thirteen fixed stars, it is evident that planetary bodies may be subjected to vicissitudes of which we cannot tell the origin, trace the progress, or describe the results. How should we seek an interest in Him through whose redemptive love, amid

all the mysteries of coming time, our welfare may be secure and our hopes of immortality verified ! It should be our encouragement that the past has shown that none who ever truly came have been cast out. A Manasseh and a Magdalen uplift patterns of the Divine long-suffering from which every age, with eyes filled with tearful admiration, and hands clasped in prayer, may derive encouragement and hope. Seek a shelter in the dwelling-place where the faithful in all generations have found refuge. Then come death, eternity, judgment, all that shall fill the heavens with solemnity and make the earth to quake ; we shall be safe for ever on the Rock of Ages, and amidst the joys of an everlasting home.

G. McM., B.A.

The Methodist Oecumenical Conference.



IN December, 1869, after the lapse of nearly fifteen centuries, there was held, in the seven-hilled city of Rome, the Twentieth Oecumenical Council of the so-called *Roman* Catholic Church. There are slight variations in the accounts of the numbers present ; but we have reason for believing that close upon a thousand were invited by Pius IX., and that not fewer than seven hundred and fifty accepted the invitation. This Council attracted the notice of Protestants, and, in a short time, we heard of the Pan-Anglican Synod at Lambeth, which was a representative gathering of Episcopalians. We were subsequently told that the Presbyterians had agreed to hold a Pan-Presbyterian gathering in Edinburgh. These gatherings suggested to the American Methodists the idea of a Pan-Methodist Council ; and, in 1876, resolutions in favour of such a council were adopted by the Methodist Episcopal Church Conference. As the British Wesleyan Conference was regarded as the parent body, it was agreed to lay the matter before its next assembly, which was to be held in Bradford. The official letter of the American Committee was read, and from it we may gather the reasons for the movement.

“Such an Oecumenical Conference would tend to harmonise and unify the different Methodist organisations, to break down *caste* and local prejudices, and

to bind together in closest fellowship a people essentially one in doctrine, spirit, and purpose. It would lead to such adjustments of mission work as would prevent friction and waste. It could not but be extremely suggestive in regard to modes and agencies for the most successful performance of the Church's work of evangelisation. It would, doubtless, give a great impulse to the cause of temperance and of Sabbath observance, to Sunday-schools, and to all the beneficent activities of the Church. The relation of Methodism, as a whole, to education, to civil government, to other Christian bodies, and to the world-wide mission work, would certainly come to be better understood. In a word, an increase of Christian intelligence, of conscious spiritual power, and of faith in the redemption of the race from the bondage and degradation of vice and immorality, would without question be realised."

This letter was considered at length in the Bradford Conference, and an influential committee was appointed to reply. Part of the reply runs thus:—

"The plea assumes that there is such a substantial community among the various bodies descended from the English Methodism of John Wesley that all may be regarded as virtually 'one people,' distinguished into tribes or sections which only vary from each other in matters quite subordinate and almost insignificant. We are bound to say that to us there appears to be a certain unreality about this view. The Presbyterians who lately met in Scotland all hold in common to the Westminster Confession, and further maintain the essential and distinctive principles of Presbyterian as distinguished on the one hand from Episcopalian, and on the other from Congregationalist, principles. So, also, the Pan-Anglican Conferences, which have been held at Lambeth, are based upon one identical standard of doctrine, a liturgy virtually identical, and the same distinctive principles of church government. No such virtual identity is found among the different ecclesiastical bodies enumerated in your communication. They do not acknowledge the same standard of doctrine, and characteristic differences are found in their exposition even of doctrines which are nominally held in common. The views held also as to the class-meetings, and the conditions of church membership, are very various in the different bodies; and, as regards church government, the range of differences varies, on the one side from principles virtually identical with those of Congregationalism, to a form of Presbyterian Episcopacy on the other side, which inclines towards the theory of Anglican Episcopacy."

Nevertheless, it was thought advisable to hold a conference of Methodists, provided some such limitations as those which the members of the Evangelical Alliance put upon themselves could be agreed to in the first instance. The Rev. W. Arthur, M.A., was requested to sketch the basis on which the various Methodist bodies might meet, and, in a convention of representatives held in Cincinnati, it was recommended to hold this conference in London in 1881. Accord-

ingly, in September last, about 400 delegates, lay and cleric, met in City Road Chapel. There were representatives from Wesleyan, Primitive, New Connexion, United Free Church Methodists, Wesleyan Reformers, Bible Christians, United Free Gospel Churches—all belonging to the Methodist brotherhood in England. From America, delegates came from sixteen different Methodist communities. The delegates were divided into four general sections—first, the British Wesleyan Methodist churches; second, other British Methodist churches; third, Episcopal Methodist churches in the United States and in Canada; fourth, non-Episcopal, &c.

The limits of this paper forbid our dwelling on the points wherein the children of this great family differ from each other; nor can we sketch the events and circumstances which have given birth to some of them. Carefully prepared statistics show that there are in this vast brotherhood more than 100,000 ministers and local preachers, 5,000,000 church members, and 20,000,000 adherents. These figures, of course, do not fully represent the spiritual results of the great movement. This was shown in two papers read during the Conference. The way in which the Rev. W. Arthur dealt with the topic “Methodism a Power purifying and elevating Society,” served to prove that the high-toned morality of society is, to a much larger extent than is commonly supposed, traceable to the great revival of the last century. The Rev. L. H. Tyerman, the accomplished biographer of Wesley, affirms that Methodism is the greatest fact of modern history. To understand the spiritual state of this country when the Wesleys and Whitefield began their mission, we have but to consult the celebrated charge which Bishop Butler delivered to the Durham clergy in 1751, or the biography of Hannah More. There were not wanting distinguished thinkers in those days; but a wide gulf separated them from the masses of the people. Churches and chapels provided the people with accommodation; but the people were averse to church- and chapel-going. Wesley, and others like-minded, said, “If the people will not come to us, we must go to them.” To meet this necessity, out-door preaching began to be common in city, town, and village.

After a conversation on Mr. Arthur’s paper, the Rev. A. Wilson, of the “Methodist Episcopal Church, South,” read a paper on “The Influence of Methodism on other Ecclesiastical Bodies, and the Extent to which they have modified Methodism.” It was a

valuable paper, on the whole, though Mr. Wilson and those who followed him seemed to overlook the latter part of the subject. We were a little surprised and disappointed that no one pointed out the degree in which the Wesleyans, at all events for the first twenty years, were indebted to liberty-loving Dissent. We might, indeed, go back to a much earlier date, and show how there were focussed in John Wesley divers ecclesiastical influences. Bartholomew Wesley's great-grandfather, had the spirit of a sturdy and loyal Nonconformist. The same may be said of his grandfather, John Wesley, of Winterbourne, Whitchurch. He was amongst the 2,000 who resigned their livings on "Black Bartholomew's Day." Again, what a union of Church and Dissent may we find in the mother of the founder of Methodism! True, Susannah Wesley was a Churchwoman, but her grandfather was a certain John White, described as a grave lawyer, a member of the Long Parliament, and a witness against Archbishop Laud; while her father, Dr. Annesley, was vicar of the Cripplegate Church until "Black Bartholomew's Day." Moreover, we have all heard how, in the early days of Methodism, Dr. Doddridge and a noble band of Nonconformists welcomed the men whose hearts and lips the Lord had touched. We gladly acknowledge the debt of gratitude we owe to Methodism, but we also think that its influence in the world would have been much more limited but for the influence of Nonconformity. Long before the "Holy Club" was formed in Oxford, the Dissenters were fighting for civil and religious liberty. Other men laboured in the seventeenth century in this great cause, and the Methodists of the eighteenth century entered into their labours. Further, the tone of the addresses delivered at the Conference by the deputations from the Baptist and Congregational churches shows that we are all one. "Christianity, brethren," said the Congregationalist address, "is a larger thing than either your Methodism or our Congregationalism—than either Episcopacy or Presbytery. All our systems may be Christian, but none of them is Christianity." The Rev. J. P. Chown, in responding to the repeated calls of the Conference, said: "We are very much nearer together than we sometimes imagine;" and, quoting from Mr. Spurgeon, he observed: "We Baptists believe that if a man is saved, it will be by Divine grace; and if he is lost, it will be by his own unbelief and sin. And you Wesleyan brethren believe that if he is lost, it will be by his own unbelief and sin; and that if he is saved, it will be by the grace of

God. So we can afford to unite together in that in which there is no real difference." Dr. Morrison, in supplementing the address sent by the Presbyterians, said: "Presbyterianism resembles Methodism in this particular; it has had divisions, but there has been in the Colonies and here in England some healing of divisions." The organs of public opinion thought it strange that no deputation from the State Church appeared with words of welcome. But during the sittings of the Church Congress at Newcastle-on-Tyne, repeated references were made to the Oecumenical Conference, and several of the speakers were obliged to acknowledge that immense benefit had resulted to the Establishment through Methodist agency. It was pleasing to note the cordial welcome in Exeter Hall to representatives from the Moravian Churches, who claim connection with the ancient Waldensians. Bishop Latrobe, speaking on their behalf, said:—

"Your Committee thought quite right when they expressed the conviction that the Moravian Church, whose early connection with the Methodist body can never be forgotten, would like to be welcomed, and to welcome you, on such an occasion as this. We thank God for this outspoken appreciation of our feeling towards you, and we join with all the other Christian bodies who are here assembled in thanking God for the success which He has so eminently given you in our land and in England. The 'little one' that went out from the old Fetter Lane Chapel that stands to this day, and is one of the ancient things of London—the 'little one' that went out, numbering twelve, to the Foundery where you have wielded the hammer ever since—has now become thousands of thousands. It was in Fetter Lane that John Wesley 'felt his heart strangely warmed' while he listened to a few words which Martin Luther penned about 200 years before."

In the circumstances attending the conversion of John Wesley, we have a striking illustration of the life that abides in the Divine Word. Habakkuk, 600 years before Christ, had written, "The just shall live by faith." The Apostle Paul, feeling the force of the prophet's utterance, inserted it in his Epistle to the Romans. Nearly 1,500 years afterwards, the eye of Martin Luther fell upon the words as he turned over the pages of the chained Erfurt Bible. The words which had been as life from the dead to Paul were the same to Luther. Two centuries after Luther's glad experience of justification by faith, Wesley heard someone reading his preface to the Epistle to the Romans, where he teaches what faith is, and that faith alone justifies, and says Wesley, "I felt I did trust in Christ, in Christ alone, for salvation, and an assurance was given me that He had taken away my

sins, even mine, and saved me from the law of sin and death." Just as Habakkuk, Paul, and Luther, with their mouths, made confession of this faith, so Wesley says, "I then testified openly to all there what I now first felt in my heart." The power to which he referred was the power of the Holy Ghost. An earnest of it had been received in 1729. In John Wesley's "Short History" of Methodism, he says:—

"The first rise of Methodism, so-called, was in November, 1729, when four of us met together at Oxford; the second was at Savannah, in April, 1736, when twenty or thirty persons met at my house; the last was at London on this day (Monday, May 1st, 1738), when forty or fifty of us agreed to meet together every Wednesday evening, in order to have a free conversation begun and ended with singing and prayer. In all our steps we were greatly assisted by the advice and exhortations of Peter Bohler, an excellent young man belonging to the society commonly called Moravians."

Wesley had no definite idea whereunto this work would grow, but he was resolved to follow the leadings of Divine Providence. Sometimes he found it hard work to do so. This was especially the case in regard to lay preaching. The first man to break the silence was one Thomas Maxfield. In Wesley's absence he was moved to preach in the Foundry. Some one at once addressed a letter to Wesley on the subject, who, having received such intelligence, hastened to London, intending to put a check on this irregularity. Entering into the presence of his saintly mother, whose prejudices against lay preaching had been very strong, he said, "Thomas Maxfield has turned preacher, I find." "Take care," said she, "what you do respecting that young man; he is as surely called of God to preach the Gospel as you are." She advised her son to hear Maxfield for himself. Having done so, he said, "It is the Lord. Let Him do what seemeth to Him good." The Hon. J. W. White did not overstate the case when, in his paper at the Conference, he affirmed that, without the assistance of lay helpers and lay preaching, Methodism would have died in its infancy. In hundreds of cases "local preachers" broke up the soil and scattered the seed before Wesley and his assistants entered to reap the harvest. At length the clergy of the Establishment are waking up to the importance of employing lay agents in Church work. The Congregational churches of the land have been alive to it for a long time past. Yet, even now, it may be questioned whether anything like due importance is given to this matter. The pastoring of the flock is a necessity; but it does

not follow that the "regular ministers" are the only persons authorised to preach the Gospel and to offer eternal life to perishing sinners. The world is not in love with Prelacy and Ritualism, twin sisters of Paganism and Judaism. Our congregations are not now disposed to accept the *dictum* of the minister who fails to carry conviction to the judgment. In many of them are found laymen who are capable of judging between truth and error. The wants of the educated must not be forgotten, but neither must the needs of the uneducated. The latter, for the most part, care little for sermons characterised by elegant passages, classical allusions, and the refined, subtle distinctions of philosophy; but they do care for the Gospel of sympathy and sincerity. And laymen, who have to do with the stern realities of life in the shop and the office, in the farm, forge, and mine, have advantages which some of those who are fully set apart to the ministry lack. In his Lectures on Art, Mr. Ruskin says:—

"God inhabits cottages as well as churches, and ought to be well lodged there also. Begin with wooden floors, the tasselated ones will take care of themselves; begin with thatching roofs, and you shall end by splendidly vaulting them; begin by taking care that no old eyes fail over their Bibles, nor young ones over their needles, for want of rushlight, and then you may have whatever of true good is to be got out of coloured glass or wax candles."

The moral of this extract is applicable, not only to Methodists, but to all religious bodies who would care for the masses living by their daily toil, and covered with the dust of the field and the shop.

Two of the most serviceable papers were read on the sixth day of the Conference. The Rev. J. Guttridge, who read the first, reminded his audience that the Sacerdotal party had met with such success that there was scarcely a city or town or village in the country where their influence has not been felt, and that the young people of the Methodist churches are being reached by them through the unpretending tractate, the fascinating work of fiction, the elaborate and well-reasoned volume, and enamouring music—that the Papal poison is being diffused through the medium of historic, symbolic, and, in many instances, gorgeous architecture; whilst the older adherents, who may have a keener perception of the antique, of the beautiful in art, music, poetry, and painting, are being captivated by objects that appeal to the senses. Many of these children, thought the essayist, are inferior to their fathers in serviceable sagacity, in consecrated common-sense, in spiritual aspiration, and in the hallowed activities

of the Church. Hence they do not scruple to go much nearer to the world in its spirit, literature, amusements, and maxims. They can pass rather light-heartedly over paths of thought which were trodden by their honoured sires with extreme and commendable caution. Other "Perils to Methodism" were pointed out by the Rev. Dr. Eaton in the second paper, which referred to Modern Scepticism, and which was followed by addresses from the Rev. W. L. Watkinson, Dr. Crooks, Dr. Todd, and H. Gilmore, all of whom had evidently thought deeply on the subject. In the afternoon of the same day, the same general theme was pursued in other branches. An Irish Methodist dealt with the perils which spring from "Formality, Worldliness, and Improper Amusements;" and two American brethren served the Conference to papers on those arising from "Innovations upon Established Usages and Institutions."

Goethe's advice, "Be true to the dream of thy youth," is advice which all the Methodist bodies will do well to take. Many of their most eminent ministers and laymen are at the present hour, we believe, deeply grieved to note how, in many places, the strength and life of the societies is being frittered away. We were reminded, as we read these addresses, of a sentence or two to which an eminent professor gave expression at the Jubilee Meeting of the British Association, held in York. He spoke of the steam-engine as a barbaric machine, and assigned, as a reason, the fact that two-thirds of the power was wasted; and he ventured to prophesy that the day is not far distant when we shall have a vastly improved machine. Whether the deliberations of the Oecumenical Conference will result in an improvement in the mechanism of Methodism remains to be seen; but we certainly regret to find so much of the spiritual power of Methodism, and of the sister churches, frittered away in amusements, &c.

Other questions, touching temperance, education, day and Sunday-schools, missions home and foreign, were dwelt upon. On the last day, the Unity and Catholicity of Methodism were the subjects for consideration. In one of his works Mr. Froude says:—

"I saw in Natal a colossal fig-tree. It had a central stem, but I knew not where the centre was, for the branches bent to the ground, and struck root there, and at each point a fresh trunk shot up erect, and threw out new branches in turn, which again arched and planted themselves, till the single tree had become a forest, and overhead was spread a vast dome of leaves and fruit, which was supported on innumerable columns, like the roof of some vast cathedral."

This figure may be fitly applied to Methodism in all particulars save one—we know where to find the parent stem. When all these various Methodist branches shall become confederated we cannot tell. At present they are consulting. In Ireland, an organic union between two branches of the Methodist brotherhood has been effected; and, to say the least, there is a movement on the part of some of the Methodist bodies in England towards a closer connection, though the time for organic union is not yet come. H. S.

Reviews.

CHRISTMAS EVANS, the Preacher of Wild Wales: his Country, his Times, and his Contemporaries. By the Rev. Paxton Hood. Hodder & Stoughton.

Few writers of our time have produced more books, or have exercised their pens on a greater variety of themes, than Mr. Paxton Hood. Probably we should not be guilty of any injustice to him if we were to say that he has written overmuch, and that he might in many respects have written better if he had written less. He has been a voracious reader of pretty nearly all sorts of literature; he has travelled widely, has mixed with great varieties of people, has conversed with them, and has industriously treasured up the innumerable stories, many of them rich and racy, with which they have supplied him. He has been a keen observer of men and things. We have sometimes wondered whether the primary motive which has governed him in these laborious pursuits was his own mental and spiritual culture, or whether it was the gathering together of a mass of miscellaneous material capable of being reproduced

in the different forms which his own natural order of mind could most easily and rapidly give to it. One thing may be taken as certain: Mr. Hood must have found exhaustless enjoyment in his work; for otherwise it must have flagged in his hands long before now, whereas the somewhat bulky volume before us proves that his pen is as vigorous and as nimble as ever. Another fact to be noted in his favour is that, to whatever of adverse criticism, on literary, artistic, or other grounds, he may be exposed, he contrives to make his books exceedingly readable. Men of laborious research, and those who think deeply and intensely, may turn for relief from their severer studies to his sparkling pages, in which they will find a good deal of entertainment combined with not a little instruction. He is a popular and, in many ways, a useful writer. This book on Christmas Evans, the latest of his works, is probably as interesting as any of them. The subject is a taking one, and is full of elements which we can easily imagine to have been con-

genial to the author's mind. It is not treated in a very orderly fashion; at any rate, the order, if real to the author, is not very apparent to the reader. Mr. Hood had plenty of scope for his peculiar powers, and he seems to have allowed them to rove pretty much at their own sweet will. The result is that we have a large collection of biographical facts, descriptions of scenery, estimates of genius, disquisitions on character, and developments of experience mixed up together—not, however, in such a way as to bewilder the reader, but rather to help him on pleasantly from page to page. Quotations are freely inserted from the great preacher's sermons, and from those of other great preachers who were contemporary with him, and with whom he is intelligently compared and contrasted. There was room for such a work, and, making allowances for his peculiar manner, Mr. Hood has done it well. We hope to call the attention of our readers to the very attractive subject of it again some day.

CHRIST IN THE CHRISTIAN YEAR AND IN THE LIFE OF MAN. By the Right Rev. F. D. Huntington, D.D., Bishop of Central New York. *Trinity to Advent*. London: Hodder & Stoughton, 27, Paternoster Row.

AMONG the many valuable works which Messrs. Hodder & Stoughton have published for American authors there is not one of greater value and more varied power than this. It completes a series of sermons on "the Christian year" by the revered Bishop of New York, the first instalment of which was issued in 1878. The earlier volume (Advent to Trinity) necessarily dealt

more largely with the doctrinal aspects of Christianity—with our Lord's incarnation, with His sufferings, His death, His resurrection, His ascension, &c. The present series discusses more explicitly its ethical and practical aspects, although in Dr. Huntington's theology doctrine and practice are inseparably blended. To our thinking, he is by a long way the ablest and most satisfactory theological writer in America. He has all the freshness, the vigour, and grace of Bushnell without any of the defects which obscured Bushnell's views on the nature of Christ's Atonement. Dr. Huntington's creed is soundly Evangelical, and he proves in a remarkable degree the power of that creed to anticipate and ally with itself everything of worth in modern thought. No author of our acquaintance has more effectually made the Bible a living book to the men of the nineteenth century. In his hand its truths appear as realities, and the life to which it summons us is that to which we are also prompted by every pure and manly principle of our nature, and for which we incessantly, though unconsciously, crave. These sermons engender in the mind an utter discontent with godlessness and sin of every form, shame our selfish compromises, and render intolerable our conventional and half-hearted piety. It would be impossible for a thoughtful man to read any half-dozen such sermons without having awakened in him an intense and evermastering desire to live a worthier, holier life. There is not a weak, commonplace page in the book. For instances of unusually penetrative and stimulating power we may point to the discourses on "Adventuring for God," "The One Question in Conduct, Impulse and Regulation," "The Per-

sonal Element in Christian Power," and "God's Remainder." We venture to predict that a wide and hearty welcome will be accorded to this volume, and that to many it will become an inseparable and dearly cherished companion. Would that we had in all our churches more men of the cultured, the saintly, and the heroic mould of Bishop Huntington!

THE CLERICAL WORLD: a Paper for the Pulpit and the Pew. Part I. November, 1881. Hodder & Stoughton.

WE wrote favourably of the first weekly number of this new periodical, which, if we are rightly informed, is under the same editorship as "The Pulpit Commentary," and which may therefore be expected to assume a high standing, and to maintain a high character. Part I., containing five weekly numbers, is excellent reading throughout. The "pulpit" will give no sign of a decadence of its power so long as it can command the press to the extent which has become so remarkable in our time. We ought to say that the issue of the *Clerical World* before us contains, in a Supplement, reports of the principal papers and addresses at the recent Church Congress held in Newcastle-on-Tyne.

EXCURSION: Helps to Progress in Thought and Action. Vol. III. Sunday-School Union, 56, Old Bailey.

If any of our readers are not acquainted with this serial, we recommend them to turn their attention to it at once. The third volume is so rich in its

immense variety of attractive pieces as to embarrass the eye and the mind; and for a while one can scarcely decide what to read first, or what to read next. By-and-by, however, one becomes accustomed to the pages, with their short pieces in prose and poetry, and finds them to be equally good both for instruction and entertainment. We have not found a single poor page in all the 568. There are hundreds of "Miscellaneous Papers" about all sorts of things, many gems of poetry not a few of which are new, and some pretty bits of music. The illustrations are numerous and good, the frontispiece, "At the Water Side," especially so. The volume is tastefully printed and bound, and would serve admirably for a Christmas or New Year's gift.

THE LAST SUPPER OF OUR LORD, AND HIS WORDS OF CONSOLATION TO HIS DISCIPLES. By J. Marshall Lang, D.D., Minister of the Barony Church, Glasgow. Edinburgh: Macniven & Wallace.

ANOTHER volume of "The Household Library of Exposition," of which we can speak in terms of unqualified praise. The subject is a fruitful one, and Dr. Lang has aided us to a better understanding and appreciation of the truths and consolations with which it abounds. It is not without its difficulties, and some of these have given rise to important controversies, which have agitated the Church for ages. Dr. Lang has not shirked them, but has, in our judgment, given to most of them the best solution of which they are capable. For illustration, we may refer the reader especially to the three chapters entitled "The Supper Pre-

parations," "The Bread and the Cup," and "The Greater Works." The author has brought to his task the resources of a scholar, the literary ease of a man of culture, the acuteness of a critic, and the devoutness of a saint. The result is a very instructive and edifying volume.

ISMS OLD AND NEW. By George C. Lorimer, Member of the Victoria Institute, the Philosophical Society of Great Britain. Chicago: S. C. Briggs & Co. 1881.

DR. LORIMER—for if he be not a Doctor of Divinity he ought to be—is the pastor of a Baptist Church in Chicago; and in this volume he has given to the thinking and bewildered public of our time one of the most eloquent, enlightened, and useful books it has of late been our privilege to read. It consists of the "Winter Sunday Evening Sermon-Series for 1880-81" delivered in his church, and traverses a very large part of the whole field of modern religious inquiry. The very titles of the lectures have an irresistible fascination. They are:—(1) Agnosticism; or, the Impregnability of Ignorance; (2) Atheism; or, the Superfluity of Deity; (3) Pantheism; or, the Deification of the Universe; (4) Materialism; or, the Theory of Mindless Mechanism; (5) Naturalism; or, the World without a Sovereign; (6) Pessimism; or, the Mystery of Human Suffering; (7) Buddhism; or, the Light of Asia and the Light of the World; (8) Unitarianism; or, the Superhuman Manhood of Christ; (9) Spiritualism; or, the Modern Necromancy; (10) Scepticism; or, the Unreasonableness of Doubt; (11) Liberal-

ism; or, the Limits of Thought-freedom; (12) Formalism; or, the Relation of Shadow to Substance; (13) Denominationalism; or, Christian Unity in Diversity; (14) Mammonism; or, the Savagery of Money-greed; (15) Pauperism; or, the Problem of Poverty; (16) Altruism; or, the Law of Self-Sacrifice. All these subjects are great; every one of them is agitating the public mind in our day; and our author has treated each of them in a masterly style. Such elements of truth as these "Isms" may contain are clearly recognised and candidly acknowledged, while the frightful errors and evils with which they abound are mercilessly exposed. Such a book is as much wanted in England as in America. Our readers will do well to obtain it, which can easily be done through any English bookseller.

THE SUNDAY-SCHOOL TEACHER'S
POCKET-BOOK AND DIARY FOR 1882.
Sunday-School Union, 56, Old
Bailey.

AMONG the contents of this excellent publication we have a calendar for the year, chronological notes, a diary for every Sunday, spaces for entering daily engagements and illustrative memoranda, a class register, an almanac, the list of Sunday-School Union lessons, spaces for quarterly reports, information concerning the Post Office and Post Office Savings Banks, stamps and taxes, weights and measures, matters connected with the Sunday-School Union, &c., &c. Beautifully got up, in compact and portable form. No teacher should neglect to obtain it.

London: YATES ALEXANDER & SHEPHEARD, Printers, 27, Chancery Lane, W.C.

